

ORIGINAL SANSKRIT TEXTS.

ORIGINAL SANSKRIT TEXTS  
ON THE  
ORIGIN AND HISTORY  
OF  
THE PEOPLE OF INDIA  
THEIR RELIGION AND INSTITUTIONS.

COLLECTED, TRANSLATED, AND ILLUSTRATED;

BY  
J. MUIR, D.C.L., LL.D.

VOLUME FIRST.

MYTHICAL AND LEGENDARY ACCOUNTS OF THE ORIGIN OF CASTE, WITH AN  
ENQUIRY INTO ITS EXISTENCE IN THE VEDIC AGE.

SECOND EDITION,  
REWRITTEN AND GREATLY ENLARGED



LONDON:  
TRÜBNER & CO., 60, PATERNOSTER ROW.

1868.

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*Na viśesho'sti varṇānāṁ sarvam brāhmaṁ idam jagat |  
Brahmanā pūrva-sṛishṭān hi karmabhir varnatām gatam !*  
Mahābhārata.

“There is no distinction of castes. This world, which, as created by Brāhmā, was at first entirely Brahmanic, has become divided into classes in consequence of men’s works.”—See pages 138 and 140.

HERTFORD:  
STEPHEN AUSTIN, PRINTER.

## PREFACE.

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THE main object which I have proposed to myself in this volume is to collect, translate, and illustrate the principal passages in the different Indian books of the greatest antiquity, as well as in others of comparatively modern composition, which describe the creation of mankind and the origin of classes, or which tend to throw light upon the manner in which the caste system may have arisen.

I have not, however, hesitated to admit, when they fell in my way, such passages explanatory of the cosmogonic or mythological conceptions of the Indians as possess a general interest, although not immediately connected with the chief subject of the book.

Since the first edition appeared my materials have so much increased that the volume has now swelled to more than twice its original bulk. The second and third chapters are almost entirely new.<sup>1</sup> The fourteenth and fifteenth sections of the fourth chapter are entirely so. Even those parts of the book of which the sub-

<sup>1</sup> The contents of these chapters are not, however, absolutely new, but drawn from articles which I have contributed to the Journal of the Royal Asiatic Society since the first edition of the volume appeared.

stance remains the same have been so generally expanded that comparatively little continues without some alteration of greater or less importance.

In order that the reader may learn at once what he may expect to find in the following pages, I shall supply here a fuller and more connected summary of their contents than is furnished by the table which follows this preface.

The Introduction (pp. 1-6) contains a very rapid survey of the sources from which our information on the subject of caste is to be derived, viz. the Vedic hymns, the Brāhmaṇas, the Epic poems, and the Purāṇas, in which the chronological order and the general characteristics of these works are stated.

The first chapter (pp. 1-160) comprehends the mythical accounts of the creation of man and of the origin of castes which are to be found in the Vedic hymns, in the Brāhmaṇas and their appendages, in the Rāmāyaṇa, the Mahābhārata, and the Purāṇas. The first section (pp. 7-15) contains a translation of the celebrated hymn called Purusha Sūkta, which appears to be the oldest extant authority for attributing a separate origin to the four castes, and a discussion of the question whether the creation there described was intended by its author to convey a literal or an allegorical sense. The second, third, and fourth sections (pp. 15-34) adduce a series of passages from the works standing next in chronological order to the hymns of the Rig-veda, which differ more or less widely from the account of the creation given in the Purusha Sūkta, and therefore justify the conclusion

that in the Vedic age no uniform orthodox and authoritative doctrine existed in regard to the origin of castes. In the fifth section (pp. 35–42) the different passages in Manu's Institutes which bear upon the subject are quoted, and shewn to be not altogether in harmony with each other. The sixth section (pp. 43–49) describes the system of great mundane periods called Yugas, *Mārvantaras*, and *Kalpas*, as explained in the *Purāṇas*, and shews that no traces of these periods are to be found in the hymns of the *Rig-veda*, and but few in the *Brāhmaṇas* (compare p. 215 f.). Sections seventh and eighth (pp. 49–107) contain the accounts of the different creations, including that of the castes, and of the primeval state of mankind, which are given in the *Vishnu*, *Vāyu*, and *Mārkandeya Purāṇas*, together with references (see pp. 52 ff., 68 ff.) to passages in the *Brāhmaṇas*, which appear to have furnished some of the germs of the various Puranic representations, and a comparison of the details of the latter with each other which proves that in some respects they are mutually irreconcileable (see pp. 65 ff., 102 ff.). The ninth section (pp. 107–114) adduces the accounts of Brahmā's passion for his daughter, which are given in the *Aitareya Brāhmaṇa* and the *Matsya Purāṇa*. In the tenth section (pp. 114–122) are embraced such notices connected with the subject of this volume as I have observed in the *Rāmāyana*. In one of the passages men of all the four castes are said to be the offspring of Manu, a female, the daughter of Daksha, and wife of Kaśyapa. The eleventh section contains a collection of texts from the *Mahābhārata* and its appendage the *Hari-*

vaṁśa, in which various and discrepant explanations are given of the existing diversity of castes, one of them representing all the four classes as descendants of Manu Vaivasvata (p. 126), others attributing the distinction of classes to an original and separate creation of each, which, however, is not always described as occurring in the same manner (pp. 128 ff. and 153); whilst others, again, more reasonably, declare the distinction to have arisen out of differences of character and action. This section, as well as the one which precedes it, also embraces accounts of the perfection which prevailed in the first yugas, and of the gradually increasing degeneracy which ensued in those that followed. The twelfth section (pp. 155–158) contains extracts from the Bhāgavata Purāṇa, which coincide for the most part with those drawn from the other authorities. One text, however, describes mankind as the offspring of Aryaman and Mātrikā; and another distinctly declares that there was originally but one caste. The thirteenth section (pp. 159 f.) sums up the results of the entire chapter, and asserts the conclusion that the sacred books of the Hindus contain no uniform or consistent theory of the origin of caste; but, on the contrary, offer a great variety of explanations, mythical, mystical, and rationalistic, to account for this social phenomenon.

The second chapter (pp. 160–238) treats of the tradition of the descent of the Indian nation from Manu. The first section (pp. 162–181) contains a series of texts from the Rig-veda, which speak of Manu as the progenitor of the race to which the authors of the hymns

belonged, and as the first institutor of religious rites ; and advert to certain terms employed in the hymns, either to denote mankind in general or to signify certain tribal divisions. The second section (pp. 181–196) adduces a number of legends and notices regarding Manu from the Brāhmaṇas and other works next in order of antiquity to the hymns of the Rig-veda. The most interesting and important of these legends is that of the deluge, as given in the Satapatha Brāhmaṇa, which is afterwards (pp. 216 ff.) compared with the later versions of the same story found in the Mahābhārata and the Matsya, Bhāgavata and Agni Purāṇas, which are extracted in the third section (pp. 196–220). Some remarks of M. Burnouf and Professor Weber, on the question whether the legend of a deluge was indigenous in India, or derived from a Semitic source, are noticed in pp. 215 f. The fourth section adduces the legendary accounts of the rise of castes among the descendants of Manu and Atri, which are found in the Purāṇas ; and quotes a story given in the Mahābhārata about king Vitāhavya, a Kshattriya, being transformed into a Brāhmaṇa by the mere word of the sage Bhṛigu.

In the third chapter (pp. 239–295) I have endeavoured to shew what light is thrown by a study of the hymns of the Rig- and Atharva-vedas upon the mutual relations of the different classes of Indian society at the time when those hymns were composed. In the first section (pp. 240–265) the various texts of the Rig-veda in which the words brāhmāṇ and brāhmaṇa occur are cited, and an attempt is made to determine the senses in which those

words are there employed. The result of this examination is that in none of the hymns of the Rig-veda, except the Purusha Sūkta, is there any distinct reference to a recognized system of four castes, although the occasional use of the word Brāhmaṇa, which is apparently equivalent to Brāhmā-putra, or “the son of a priest,” and other indications seem to justify the conclusion that the priesthood had already become a profession, although it did not yet form an exclusive caste (see pp. 258 f., 263 ff.). The second section (pp. 265–280) is made up of quotations from the hymns of the Rig-veda and various other later works, adduced to shew that persons who according to ancient Indian tradition were not of priestly families were in many instances reputed to be authors of Vedic hymns, and in two cases, at least, are even said to have exercised priestly functions. These two cases are those (1) of Devāpi (pp. 269ff.), and (2) of Viśvāmitra, which is afterwards treated at great length in the fourth chapter. This section concludes with a passage from the Matsya Purāna, which not only speaks of the Kshattriyas Manu, Ida, and Purūravas, as “utterers of Vedic hymns” (*mantra-vādinah*); but also names three Vaiśyas, Bhālanda, Vandya, and Sankīrtti, as “composers of hymns” (*mantra-kṛitah*). The third section (pp. 280–289) shews by quotations from the Atharva-veda that at the period when those portions of that collection which are later than the greater part of the Rig-veda were composed, the pretensions of the Brāhmans had been considerably developed. The fourth section (pp. 289–295) gives an account of the opinions expressed by Professor

R. Roth and Dr. M. Haug regarding the origin of castes.

The fourth chapter (pp. 296-479) contains a series of legendary illustrations derived from the Rāmāyana, the Mahābhārata, and the Purānas, of the struggle which appears to have occurred in the early ages of Indian history between the Brāhmans and the Kshattriyas, after the former had begun to constitute an exclusive sacerdotal class, but before their rights had become accurately defined by long prescription, and when the members of the ruling caste were still indisposed to admit their pretensions. I need not here state in detail the contents of the first five sections (pp. 296-317) which record various legends descriptive of the ruin which is said to have overtaken different princes by whom the Brāhmans were slighted and their claims resisted. The sixth and following sections down to the thirteenth (pp. 317-426) contain, first, such references to the two renowned rivals, Vasishtha and Viśvāmitra as are found in the hymns of the Rig-veda, and which represent them both as Vedic rishis; secondly, such notices of them as occur in the Brāhmaṇas, and shew that Viśvāmitra, as well as Vasishtha, had officiated as a priest; and, thirdly, a series of legends from the Rāmāyana and Mahābhārata which describe the repeated struggles for superiority in which they were engaged, and attempt, by a variety of fictions, involving miraculous elements, to explain the manner in which Viśvāmitra became a Brāhman, and to account for the fact which was so distinctly certified by tradition (see pp. 361 ff.), but appeared so un-

accountable in later ages (see pp. 265 f., 364 ff.), that that famous personage, although notoriously a Kshattriya by birth, had nevertheless exercised sacerdotal functions.<sup>2</sup> The fourteenth section (pp. 426–430) contains a story from the *Satapatha Brāhmaṇa* about king Janaka, a Rājanya, renowned for his stoical temperament and religious knowledge, who communicated theological instruction to

<sup>2</sup> As I have omitted in the body of the work to say anything of the views of Signor Angelo de Gubernatis about the purport of the Vedic texts relating to Vasishṭha and Viśvāmitra, I may state here that this young Italian Sanskritist, in his Essay, entitled “*Fonti Vediche dell’ Epopea*” (see the *Rivista Orientale*, vol. i. pp. 409 ff., 478 ff.), combats the opinion of Professor Roth that these passages refer to two historical personages, and to real events in which they played a part; and objects that Roth “took no account of the possibility that a legend of the heavens may have been based upon a human foundation” (p. 409). Signor de Gubernatis further observes that the 33rd and 53rd hymns of the third *Mandala* of the *Rig-veda* “may perhaps have been recited at a later period in connection with some battle which really occurred, but that the fact which they celebrate seems to be much more ancient, and to be lost in a very remote myth” (p. 410). Viśvāmitra, he considers, is one of the appellations of the sun, and as both the person who bears this name, and Indra are the sons of Kusīka, they must be brothers (p. 412. See, however, the remarks in p. 347 f. of this volume on the epithet Kausīka as applied to Indra). Sudās, according to Signor de Gubernatis (p. 413), denotes the horse of the sun, or the sun himself, while Vasishṭha is the greatest of the Vasus, and denotes Agni, the solar fire, and means, like Viśvāmitra, the sun (p. 483). Signor de Gubernatis is further of opinion (pp. 414, 478, 479, and 483) that both the 33rd and 53rd hymns of the third, and the 18th hymn of the seventh *Mandala* are comparatively modern; that the names of Kusīkas and Viśvāmitras claimed by the authors of the two former, are fraudulently assumed; while the last (the 18th hymn of the seventh *Mandala*) was composed by a sacerdotal family who claimed Vasishṭha as its founder. I will only remark that the theory of Signor de Gubernatis appears to me to be an improbable one. But the only point of much importance for my own special purpose is that ancient Indian tradition represents both Vasishṭha and Viśvāmitra as real personages, the one of either directly divine, or of sacerdotal descent, and the other of royal lineage. They ~~may~~, however, have been nothing more than legendary creations, the fictitious ~~synonymi~~ of the families which bore the same name.

some eminent Brāhmans, and became a member of their class. In the fifteenth section (pp. 431–436) two other instances are adduced from the same Brāhmaṇa and from two of the Upanishads, of Kshattriyas who were in possession of truths unknown to the Brāhmans, and who, contrary to the usual rule, became the teachers of the latter. The sixteenth section (pp. 436–440) contains an extract from the Aitareya Brāhmaṇa regarding king Viśvantara who, after at first attempting to prevent the Śyāparṇa Brāhmans from officiating at his sacrifice, became at length convinced by one of their number of their superior knowledge, and accepted their services. In the seventeenth section (pp. 440–442) a story is told of Matanga, the spurious offspring of a Brāhmaṇa woman by a man of inferior caste, who failed, in spite of his severe and protracted austerities, to elevate himself (as Viśvāmitra had done) to the rank of a Brāhmaṇa. The eighteenth section (pp. 442–479) contains a series of legends, chiefly from the Mahābhārata, regarding the repeated exterminations of the Kshattriyas by the war-like Brāhmaṇa Paraśurāma of the race of Bhṛigu, and the ultimate restoration of the warrior tribe, and a variety of extravagant illustrations of the supernatural power of the Brāhmans, related by the god Vāyu to king Arjuna, who began by denying the superiority of the priests, but was at length compelled to succumb to the overwhelming evidence adduced by his aerial monitor.

In the fifth chapter (pp. 480–488) I have given some account of the opinions entertained by Manu, and the

authors of the *Mahābhārata* and the *Purāṇas*, regarding the origin of the tribes dwelling within, or adjacent to, the boundaries of Hindustan, but not comprehended in the Indian caste-system.

The sixth and concluding chapter (pp. 489–504) contains the Puranic accounts of the parts of the earth exterior to Bhāratavarsha, or India, embracing first, the other eight Varshas or divisions of Jambudvīpa, the central continent; secondly, the circular seas and continents (*dvīpas*) by which Jambudvīpa is surrounded; and, thirdly, the remoter portions of the mundane system.

The Appendix (pp. 505–515) contains some supplementary notes.

As in the previous edition, I have been careful to acknowledge in the text and notes of this volume the assistance which I have derived from the writings of the different Sanskrit Scholars who have treated of the same subjects. It will, however, be well to specify here the various publications to which I have been indebted for materials. In 1858, I wrote thus: “It will be seen at once that my greatest obligations are due to Professor H. H. Wilson, whose translation of the *Vishnu Purāṇa*, with abundant and valuable notes, derived chiefly from the other *Purāṇas*, was almost indispensable to the successful completion of such an attempt as the present.” In this second edition also I have had constant occasion to recur to Wilson’s important work, now improved and enriched by the additional notes of the editor Dr. Fitzedward Hall. It is to his edition, so far as it has yet ap-

peared, that my references have been made. I acknowledged at the same time the aid which I had received from M. Langlois' French translation of the *Harivamśa*, and from M. Burnouf's French translation of the first nine books of the *Bhāgavata Purāna*, which opened up an easy access to the contents of the original works. A large amount of materials has also been supplied to me, either formerly or for the preparation of the present edition, by Mr. Colebrooke's *Miscellaneous Essays*; by Professor C. Lassen's *Indian Antiquities*; Professor Rudolph Roth's *Dissertations on the Literature and History of the Vedas*, and contributions to the *Journal of the German Oriental Society*, and to Weber's *Indische Studien*, etc.; Professor Weber's numerous articles in the same Journals, and his *History of Indian Literature*; Professor Max Müller's *History of Ancient Sanskrit Literature*; *Chips from a German Workshop*, article on the Funeral rites of the Brāhmans, etc.; Professor Benfey's *Glossary of the Sāma Veda*, and translations of Vedic hymns; Dr. Haug's text and translation of the *Aitareya Brāhmaṇa*: while much valuable aid has been derived from the written communications with which I have been favoured by Professor Aufrecht, as well as from his Catalogue of the Bodleian Sanskrit MSS. I am also indebted to Professor Müller for pointing out two texts which will be found in the Appendix, and to Professor Goldstücker for copying for me two passages of Kumārila Bhaṭṭa's *Mīmāṃsā-vārttika*, which are printed in the same place, and for making some corrections in my translations of them.

I formerly observed that at the same time my own researches had “enabled me to collect a good many texts which I had not found elsewhere adduced;” and the same remark applies to a considerable portion of the new matter which has been adduced in the present edition.

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### ERRATA ET CORRIGENDA.

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- Page 23, line 19, for "beingy ellow" read "being yellow."
- " 38, " 17 ff., for "59-64" read "58-63."
- " 42, " 4 from foot, for "p. 36" read "p. 37."
- " 46, " 26, for "p. 42" read "p. 43."
- " 47, " 8, for "12,826" read "iii. 826."
- " 51, " 17, for "Purushottasna" read "Purushottama."
- " 123, " 19, for "to" read "tu."
- " 127, " 18f., for "the two by which these three are followed," read "two of those which follow, viz. in pp. 134 and 139."
- " 136, " 18, for "116" read "11 and 12."
- " 169, " 26, for "Vivaswat" read "Vivasvat."
- " 170, " 28 and 33, for "Mātariswan" read Mātaris'van."
- " 171, " 26, for "As'wins" read "Asvins."
- " 180, " 28, before "Prajāpatir" insert "ii. 33."
- " 194, " 5, for "mā bhaja" read "mā abhaja."
- " 221, " 20, before "Prishadhrs" insert "iv. 1, 12."
- " 222, " 7, for "ix. 2" read "ix. 2, 16."
- " —, " 13, before "Nābhāgo" insert "iv. 1, 14."
- " 235, " 19, for "iv." read "ix."
- " 251, " 27, for "3" read "2."
- " 258, " 3 from the foot, for "viii." read "vii."
- " 274, " 8, for "Dilipāt" read "Dilīpāt."
- " 280, " 14, for "was" read "were."
- " 307, " 10, for "virāt" read "virāj."
- " 308, " 24, before "Nahusho" insert "12460."
- " 318, " 4, for "139 f." read "161 f."
- " 371, " 12, for "vi." read "vii."
- " 399, " 18, for "58, 18" read "56, 18."
- " 487, " 2, for "thei rdesertion" read "their desertion."

# ORIGINAL SANSKRIT TEXTS.

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## PART FIRST.

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### INTRODUCTION

CONTAINING A PRELIMINARY SURVEY OF THE SOURCES OF INFORMATION.

I PROPOSE in the present volume to give some account of the traditions, legends, and mythical narratives which the different classes of ancient Indian writings contain regarding the origin of mankind, and the classes or castes into which the Hindus have long been distributed. In order to ascertain whether the opinions which have prevailed in India on these subjects have continued fixed and uniform from the earliest period, or whether they have varied from age to age, and if so, what modifications they have undergone, it is necessary that we should first of all determine the chronological order of the various works from which our information is to be drawn. This task of classification can, as far as regards its great outlines, be easily accomplished. Although we cannot discover sufficient grounds for fixing with any precision the dates of these different books, we are perfectly able to settle the order in which the most important of those which are to form the basis of this investigation were composed. From a comparison of these several literary records, it will be found that the Hindus, like all other civilized nations, have passed through various stages of development,—social, moral, religious, and intellectual. The ideas and beliefs which are exhibited in their oldest documents, are not the same as those which we encounter in their later writings.

The principal books to which we must look for information on the subjects of our enquiry are the Vedas, including the Brāhmaṇas and Upanishads, the Sūtras, the Institutes of Manu, and the Itihāsas and Purāṇas. Of these different classes of works, the Vedas are allowed by all competent enquirers to be by far the most ancient.

There are, as every student of Indian literature is aware, four Vedas,—the Rig-veda, the Sāma-veda, the Yajur-veda, and the Atharva-veda. Each of the collections of works known as a Veda consists of two parts, which are called its *mantra* and its *brāhmaṇa*.<sup>1</sup> The Mantras are either metrical hymns, or prose forms of prayer. The Rig-veda and the Sāmaveda consist only of mantras of the former description. The Brāhmaṇas contain regulations regarding the employment of the mantras, and the celebration of the various rites of sacrifice, and also embrace certain treatises called Āranyakas, and others called Upanishads or Vedāntas (so called from their being the concluding portions of each Veda), which expound the mystical sense of some of the ceremonies, and discuss the nature of the godhead, and the means of acquiring religious knowledge with a view to final liberation.

The part of each Veda which contains the mantras, or hymns, is called its Sanhitā.<sup>2</sup> Thus the Rig-veda Sanhitā means the collection of hymns belonging to the Rig-veda. Of the four collections of hymns, that belonging to the last-mentioned Veda, which contains no less than 1,017 of these compositions, is by far the most important for historical purposes. Next in value must be reckoned those hymns of the Atharva-veda, which are peculiar to that collection, another portion of which, however, is borrowed, in most cases, verbatim, from the Rig-veda.<sup>3</sup>

<sup>1</sup> Sāyaṇa says in his commentary on the Rigveda (vol. p. i. p. 4): *Mantra-brāhmaṇatmakam tāvad adushtam lakṣhanam | ata eva Āpastambo yajna-paribhāshāyām evāha ‘mantra-brāhmaṇayor veda-nāmādheyam’ |* “The definition (of the Veda) as a book composed of *mantra* and *Brāhmaṇa*, is unobjectionable. Hence Āpastamba says in the Yajnaparibhāshā, ‘Mantra and Brāhmaṇa have the name of Veda.’”

<sup>2</sup> This definition applies to all the Sanhitās, except that of the Taittirīya, or Black Yajur, Veda, in which Mantra and Brāhmaṇa are combined. But even this Sanhitā had a separate Brāhmaṇa connected with it. See Müller's Anc Sansk. Lit. p. 350, and Weber's Indische Literaturgeschichte, p. 83. The general character of the Vājasaneyi and Atharva Sanhitās is not affected by the fact that the last section of the former is an Upanishad, and that the fifteenth book of the latter has something of the nature of a Brāhmaṇa.

<sup>3</sup> For further information on the Vedas, reference may be made to Professor Max Müller's Ancient Sanskrit Literature, *passim*, and also to vols. ii. iii. and iv. of the present work.

From this succinct account of the contents of the Vcdas, it is clear that the Mantras must constitute their most ancient portions, since the Brāhmaṇas, which regulate the employment of the hymns, of necessity pre-suppose the earlier existence of the latter. On this subject the commentator on the Taittirīya, or Black Yajur-veda, Sanhitā thus expresses himself (p. 9 of the Calcutta edition):—

*Yadyapi mantrabrahmanātmako vedaś tathāpi brāhmaṇasya mantravyākhāna-rūpatvād mantrā evādau samāmnātāḥ |* “Although the Veda is formed both of Mantra and Brāhmaṇa, yet as the Brāhmaṇa consists of an explanation of the Mantras, it is the latter which were at first recorded.”<sup>4</sup>

The priority of the hymns to the Brāhmaṇas is accordingly attested by the constant quotations from the former which are found in the latter.<sup>5</sup> Another proof that the hymns are far older than any other portion of Indian literature is to be found in the character of their language. They are composed in an ancient dialect of the Sanskrit, containing many words of which the sense was no longer known with certainty in the age of Yāska, the author of the Nirukta,<sup>6</sup> and many grammatical forms which had become obsolete in the time of the great grammarian Pāṇini, who refers to them as peculiar to the hymns (*chhandas*).<sup>7</sup> A third argument in favour of the greater antiquity of the mantras is supplied by the fact that the gods whom they represent as the most prominent objects of adoration, such as Indra and Varuṇa, occupy but a subordinate position in the Itihāsas and Purāṇas, whilst others, viz., Vishnu and Rudra, though by no means the most important deities of the hymns, are exalted to the first rank, and assume a different character, in the Puranic pantheon.<sup>8</sup>

<sup>4</sup> See also the passage quoted from the Nirukta in p. 174 of the 2nd vol. of this work, and that cited from Sāyana in p. 195 of the same vol. Compare the following passage of the Mundaka Upanishad, i. 2, 1 : *Tad etat satyam mantreshu karmāṇi kavayo yāny apaśyams tūni tretāyāṁ bahudhā santatāni |* “This is true : the rites which the rishis saw (*i.e.* discovered by revelation) in the hymns—these rites were in great variety celebrated in the Tretā (age).”

<sup>5</sup> See vol. ii. of this work, p. 195, and the article on the “Interpretation of the Veda” in the Journal of the Royal Asiatic Society, vol. ii. new series, pp. 316 ff.

<sup>6</sup> See vol. ii. of this work, pp. 178 ff, and my article on the “Interpretation of the Veda” in the Journal of the Royal Asiatic Society, vol. ii. new series, pp. 323 ff.

<sup>7</sup> See vol. ii. of this work, pp. 216 ff.

<sup>8</sup> See vol. ii. of this work, 212 ff, and vol. iv. 1, 2, and *passim*.

On all these grounds it may be confidently concluded that the mantras, or hymns, of the Rig-veda are by far the most ancient remains of Indian literature. The hymns themselves are of different periods, some being older, and some more recent. This is shown not only by the nature of the case,—as it is not to be supposed that the whole of the contents of such a large national collection as the Rig-veda Sanhitā should have been composed by the men of one, or even two, generations,—but also by the frequent references which occur in the mantras themselves to older rishis, or poets, and to older hymns.<sup>9</sup> It is, therefore, quite possible that a period of several centuries may have intervened between the composition of the oldest and that of the most recent of these poems. But if so, it is also quite conceivable that in this interval considerable changes may have taken place in the religious ideas and ceremonies, and in the social and ecclesiastical institutions of the people among whom these hymns were produced, and that some traces of these changes may be visible on comparing the different hymns with each other.

No sufficient data exist for determining with exactness the period at which the hymns were composed. Professor Müller divides them into two classes, the Mantras or more recent hymns, which he supposes may have been produced between 1000 and 800 years,—and the older hymns, to which he applies the name of Chhandas, and which he conceives may have been composed between 1200 and 1000 years,—before the Christian era. Other scholars are of opinion that they may be even older (see Müller's *Anc. Sansk. Lit.*, p. 572, and the Preface to the 4th Vol. of the same author's edition of the Rig-veda, pp. iv.-xiii). This view is shared by Dr. Haug, who thus writes in his introduction to the *Aitareya Brāhmaṇa*, p. 47: “We do not hesitate, therefore, to assign the composition of the bulk of the Brāhmaṇas to the years 1400–1200 B.C.; for the Saṁhitā we require a period of *at least* 500–600 years, with an interval of about two hundred years between the end of the proper Brāhmaṇa period. Thus we obtain for the bulk of Saṁhitā the space from 1400–2000; the oldest hymns and sacrificial formulas may be a few hundred years more ancient still, so that we would fix the very commencement of Vedic literature between 2000–2400 B.C.”

<sup>9</sup> See vol. ii. of this work, pp. 206 ff., and vol. iii. pp. 116 ff., 121 ff.

Next in order of time to the most recent of the hymns come, of course, the Brāhmaṇas. Of these (1) the Aitareya and Sāṅkhāyana are connected with the Rig-veda; (2) the Tāṇḍya, the Panchavimśa and the Chhāndogya with the Sāma-veda; (3) the Taittirīya with the Taittirīya or Black Yajur-veda; (4) the Satapatha with the Vājasaneyi Sanhitā or White Yajur-veda; and (5) the Gopatha with the Atharva-veda.<sup>10</sup> These works, written in prose, prescribe, as I have already intimated, the manner in which the Mantras are to be used and the various rites of sacrifice to be celebrated. They also expound the mystical signification of some of the ceremonies, and adduce a variety of legends to illustrate the origin and efficacy of some of the ritual prescriptions. That in order of age the Brāhmaṇas stand next to the Mantras is proved by their simple, antiquated, and tautological style, as well as by the character of their language, which, though approaching more nearly than that of the hymns, to classical or Pāninean Sanskrit, is yet distinguished by certain archaisms both of vocabulary and of grammatical form which are unknown to the Itihāsas and Purāṇas.<sup>11</sup> The most recent portions of the Brāhmaṇas are the Aranyakas and Upanishads, of which the character and contents have been already summarily indicated. The remaining works which form the basis of our investigations come under the designation of Smṛiti, as distinguished from that of Sruti, which is applied to the Mantras, Brāhmaṇas, Aranyakas, and Upanishads.

The term Smṛiti includes (1) the Vedāngas, such as the Nirukta of Yāska, (2) the Sūtras or aphorisms, śrauta and grihya, or sacrificial and domestic, etc., (3) the Institutes of Manu, (4) the Itihāsas and Purāṇas. To the class of Itihāsas belong (1) the Rāmāyaṇa (said to be the work of Valmīki), which contains an account in great part, at least, fabulous, of the adventures of Rāma, and the Mahābhārata, which describes the wars and adventures of the Kurus and Pāndus, and embraces also a great variety of episodes and numerous mythological narratives, as well as religious, philosophical, and political discussions, which are interwoven with, or interpolated in, the framework of the poem. This

<sup>10</sup> For further details on these Brāhmaṇas, the reader may consult Professor Max Müller's *Anc. Sansk. Lit.* pp. 345 ff.; Professor Weber's *Indische Literaturgeschichte*, and *Indische Studien*; and Dr. Haug's *Aitareya Brahmana*.

<sup>11</sup> See, for example, the S. P. Br. xi. 5, 1, 15; and the Taitt. Sanhitā, ii. 2, 10, 2, and ii. 6, 7, 1.

work is said to be the production of Vyāsa, but its great bulk, its almost encyclopædic character, and the discrepancies in doctrine which are observable between its different parts, lead inevitably to the conclusion that it is not the composition of a single author, but has received large additions from a succession of writers, who wished to obtain currency and authority for their several opinions by introducing them into this great and venerated repository of national tradition.<sup>12</sup>

The Purāṇas are commonly said to be eighteen in number, in addition to certain inferior works of the same description called Upapurāṇas. For an account of these books and a summary of their contents, I must refer to the late Professor H. H. Wilson's introduction to his translation of the Vishṇu Purāṇa.<sup>13</sup>

In treating the several topics which are to be handled in this volume, I propose in each case to adduce, first, any texts bearing upon it which may be found in the hymns of the Rig-veda; next, those in the Brāhmaṇas and their appendages; and, lastly, those occurring in any of the different classes of works coming under the designation of Smṛiti. By this means we shall learn what conceptions or opinions were entertained on each subject by the oldest Indian authors, and what were the various modifications to which these ideas were subjected by their successors.

<sup>12</sup> On the Rāmāyaṇa and Mahābhārata, see Professor Monier Williams's "Indian Epic Poetry," which contains a careful analysis of the leading narrative of each of the poems.

<sup>13</sup> See also the same author's analyses of the contents of the Vishṇu, Vāyu, Agni, and Brāhma-vaivartta Purāṇas in the "Gleanings of Science," published in Calcutta, and those of the Brāhma and Pādma Purāṇas in the Journal of the Royal Asiatic Society, No. ix (1838) and No. x. (1839).

## CHAPTER I.

### MYTHICAL ACCOUNTS OF THE CREATION OF MAN, AND OF THE ORIGIN OF THE FOUR CASTES.

It will be seen from the different texts to be adduced in this chapter, that from a very early period the Indian writers have propounded a great variety of speculations regarding the origin of mankind, and of the classes or castes into which they found their own community divided. The most commonly received of these explanations is the fable which represents the Brāhmans, Kshattriyas, Vaiśyas, and Sūdras, to have been separately created from the head, the breast or arms, the thighs, and the feet of the Creator. Of this mythical account no trace is to be found in any of the hymns of the Rig-veda, except one, the Purusha Sūkta.

Although for reasons which will be presently stated, I esteem it probable that this hymn belongs to the most recent portion of the Rig-veda, it will be convenient to adduce and to discuss it first, along with certain other texts from the Brāhmaṇas, Itihāsas, and Purāṇas, which professedly treat of the origin of mankind and of caste, before we proceed to examine the older parts of the hymn-collection, with the view of ascertaining what opinion the authors of them appear to have entertained in regard to the earliest history of their race, and to the grounds of those relations which they found subsisting between the different classes of society contemporary with themselves.

SECT. I.—90th *Hymn of the 10th Book of the Rig-veda Sanhitā, called Purusha Sūkta, or the hymn to Purusha.*

This celebrated hymn contains, as far as we know, the oldest extant passage which makes mention of the fourfold origin of the Hindu race.

In order to appreciate the character of this passage, we must consider it in connection with its context. I therefore quote the whole of the hymn :<sup>14</sup>

R. V. x. 90. 1. *Sahasra-śirshā Purushah sahasrākshah sahasrapāt | sa bhūmim viśvato vritvā atyatishṭhad daśāngulam |* 2. *Purushah evedāṁ sarvāṁ yad bhūtaṁ yachcha bhāvyam | utāmritatvasyeśāno yad annenātirohati |* 3. *Etāvān asya mahimā ato jyāyāṁścha Pūrushah | pādo 'sya viśvā bhūtāni tripād asyāṁritaṁ divi |* 4. *Tripād ūrdhva ud ait Pūrushah pādo 'syehābhavat punah | tato vishvan vyakrāmat sāśanānaśane abhi |* 5. *tasmād Virāl ajāyata Virājo adhi Pūrushah | sa jāto aty arichyata paśchād bhūmim atho purah |* 6. *Yat Purushena havishā devāḥ yajnam atanvata | vasanto asyāśād ājyam grīshmaḥ idh-maḥ śārad haviḥ |* 7. *Tāṁ yajnam barhishi praukshan Purushāṁ jātam agrataḥ | tena devāḥ ayajanta sādhyāḥ rishayaś cha ye |* 8. *Tasmād yajnāt sarvahutāḥ sambhṛitam prishadājyam | paśūn tāṁś chakre vāyavyān ārānyān grāmyāś cha ye |* 9. *Tasmād yajnāt sarvahutāḥ richāḥ sāmāni jajnire | chlandāṁsi jajnire tasmād yajus tasmād ajāyata |* 10. *Tasmād aśvā ajāyanta ye ke cha ubhayādataḥ | gāro ha jajnire tasmāt tasmāj jātāḥ ajāvayaḥ |* 11. *Yat Purushāṁ vi adādhuh kātidhā vi akalpayan | mukham kim asya kau bāhu kā ūrū pādā uchyete |* 12. *Brāhmaṇo 'sya mukham āśid bāhu rājanyaḥ kritāḥ | ūrū tad asya yad vaiśyah padbhyaṁ śūdro ajāyata |* 13. *chandramāḥ manaso jātaś chakshoh sūryo ajāyata | mukhād Indraś cha Agniś cha prāṇād Vāyur ajāyata |* 14. *Nābhyaḥ āśid antari-ksham śirshno dyauḥ samavarttata | padbhyaṁ bhūmir diśaḥ śrotrāt tathā lokān akalpayan |* 15. *Saptāsyāsan paridhayas triḥ sapta samidhah kritāḥ | devāḥ yad yajnam tanvānāḥ abadhnan Purusham paśum |* 16. *Yajnena yajnaṁ ayajanta devās tāni dharmāṇi pratha-*

<sup>14</sup> The Purusha Sūkta is also found in the Vājasaneyi Sanhitā of the White Yajur-veda (31. 1–16) and in the Atharva-veda (19. 6. 1 ff.) See Colebrooke's Miscellaneous Essays, i. 167 f., and note in p. 309 (or pp. 104, and 197, of Messrs. Williams and Norgate's edition); Burnouf's Bhāgavata Purāna, vol. i. Preface, pp. cxxiii. ff.; Wilson's Preface to his translation of the Rigveda, vol. i. p. xliv.; Professor Roth's remarks in the Journal of the German Oriental Society, i. pp. 78 f.; Müller in Bunsen's Philosophy of Univ. History, vol. i. p. 344; Müller's Anc. Sank. Lit., pp. 570 f.; Professor Weber's translation in Indische Studien ix. p. 5; and my own translation, notes and remarks in the Journal of the Royal Asiatic Society for 1865, pp. 353 ff., and for 1866, pp. 282 f.

*māni āsan | te ha nākam mahimānah sachanta yatra pūrve sādh-yāḥ santi devāḥ |*

"1. Purusha has a thousand heads,<sup>15</sup> a thousand eyes, a thousand feet. On every side enveloping<sup>16</sup> the earth, he overpassed<sup>17</sup> (it) by a space of ten fingers. 2. Purusha himself is this whole (universe), whatever has been and whatever shall be. He is also the lord of immortality, since (or, when) by food he expands.<sup>18</sup> 3. Such is his greatness, and Purusha is superior to this. All existences are a quarter of him; and three-fourths of him are that which is immortal in the sky.<sup>19</sup> 4. With three quarters Purusha mounted upwards. A quarter of him was again produced here. He was then diffused everywhere over things which eat and things which do not eat. 5. From him was born Virāj, and from Virāj, Purusha.<sup>20</sup> When born, he extended beyond the earth, both behind and before. 6. When the gods performed a sacrifice with Purusha as the oblation, the spring was its butter, the summer its fuel, and the autumn its (accompanying) offering. 7. This victim, Purusha, born in the beginning, they immolated on

<sup>15</sup> The Atharva-veda (xix. 6, 1) reads *sahasra-bāhuḥ*, "having a thousand arms," the transcriber, perhaps, taking the verse literally, and considering that a being in human form, if he had a thousand eyes and a thousand feet, ought only to have five hundred heads, and not a thousand as in the text of the Rig-veda.

<sup>16</sup> For *vritvā* in the R. V. the Vajasaneyi Sanhitā, 31. 1, reads *sprītvā*, which seems to mean nearly the same.

<sup>17</sup> The word is *atyatishṭhat*. Compare the S'atapatha Brāhmaṇa, xiii. 6, 1, 1, and *atishṭhāvānah* in S'. P. B. iv. 5, 4, 1, 2. Professor Weber renders *atyatishṭhat* "occupies" (Indische Studien, ix. 5).

<sup>18</sup> The sense of this is obscure. Instead of *yad annenātirohati*, the A. V. reads *yud anyenābhavat saha*, ("that which," or, "since he) was with another."

<sup>19</sup> Compare A. V. x. 8, 7 : *ardhena viśvam bhuvanam jajāna yad asya ardham kva tad babbūva* : "with the half he produced the whole world; what became of the (other) half of him?" See also ibid. v. 13.

<sup>20</sup> This sentence is illustrated by R. V. x. 72, 5, where it is said, *Aditer Daksho ajāyata Dakshād u Aditiḥ pari* | "Aditi was born from Daksha and Daksha from Aditi"—a text on which Yāska remarks (Nirukta, xi. 23) : *tat katham upapadyeta | samāna-janmānau syātām iti | api vā deva-dharmēṇa ītare-tara-janmānau syātām itare-tara-prakṛitī* | "how can this be possible? They may have had a common birth; or, conformably with their nature as deities, they may have been produced from one another, and possess the properties of one another." Compare A. V. 13. 4. 29 ff., where Indra is said to have been produced from a great many other gods, or entities, and they reciprocally from him. In regard to Virāj, compare the notes on the verse before us in my article on the "Progress of the Vedic religion," etc., in the Journal of the Royal Asiatic Society for 1865, p. 354.

the sacrificial grass. With him the gods, the Sādhyas,<sup>21</sup> and the rishis sacrificed. 8. From that universal sacrifice were provided curds and butter. It formed those aerial<sup>22</sup> (creatures) and animals both wild and tame. 9. From that universal sacrifice sprang the rich and sāman verses, the metres, and the yajush. 10. From it sprang horses, and all animals with two rows of teeth; kine sprang from it; from it goats and sheep. 11. When (the gods) divided Purusha, into how many parts did they cut him up? what was his mouth? what arms (had he)? what (two objects) are said (to have been) his thighs and feet? 12. The Brāhmaṇa was his mouth;<sup>23</sup> the Rājanya was made his arms; the being (called) the Vaiśya, he was his thighs;<sup>24</sup> the Sūdra sprang from his feet. 13. The moon sprang from his soul (*manas*), the sun from his eye, Indra and Agni from his mouth, and Vāyu from his breath.<sup>25</sup> 14. From his navel arose the air, from his head the sky, from his feet the earth, from his ear the (four) quarters: in this manner (the gods) formed the worlds. 15. When the gods, performing sacrifice, bound Purusha as a victim, there were seven sticks (stuck up) for it

<sup>21</sup> See on the Sādhyas, Professor Weber's note, Ind. St. ix. 6 f., and the Journal of the Royal Asiatic Society for 1866, p. 395, note.

<sup>22</sup> See, however, Vāj. Sanh. xiv. 30, to be quoted below.

<sup>23</sup> Compare the Kaushītakī Brāhmaṇa Upanishad, ii. 9; *atha paurnamāsyām purastāch chandramasam dṛiṣyamānam upatishtheta etayā eva āvritā "somo rājāsi vichakshano pancha mukho si prajāpatih | brāhmaṇas te ekam mukham | tena mukhena rājno 'tsi | tena mukhena mām annādam kuru | rājā te ekam mukham | tena mukhena viśo 'tsi | tena mukhena mām annādam kuru | śyenas te ekam mukham "* ityādi | which is thus translated by Mr. Cowell: "Next on the day of the full moon let him in this same way adore the moon when it is seen in front of him (saying), 'thou art Soma, the brilliant, the wise, the five-mouthed, the lord of creatures. The Brāhmaṇa is one mouth of thine, with that mouth thou eatest kings, with that mouth make me to eat food. The king is one mouth of thine, with that mouth thou eatest common men, with that mouth make me to eat food. The hawk is one mouth of thine,' etc. The fourth mouth is fire, and the fifth is in the moon itself. I should prefer to render the words *somo rājā si*, "thou art *king Soma*,"—"king" being a frequent designation of this god in the Brāhmaṇas. See also M. Bh. iii. 12,962, where Vishnu is introduced as saying in the same mystical way: *Brahma vaktram bhujau kshattram ūrū me saṁsthitāḥ viśah | pādāu śūdrāḥ bhavantime vikramena kramena cha |* "The Brahman is my mouth; the Kshattra is my arms; the Viśas are my thighs; these Śūdras with their vigour and rapidity are my feet."

<sup>24</sup> Instead of *ūrū*, "thighs," the Atharva-veda, xix. 6, 6, reads *madhyam*, "middle."

<sup>25</sup> The Vāj. S. xxxi. 13, has a different and singular reading of the last half verse: *s'rotrād vāyus'cha prāṇas'cha mukhād agnir ajāyata |* "From his ear came Vāyu and Prāṇa (breath) and from his mouth Agni."

(around the fire), and thrice seven pieces of fuel were made. 16. With sacrifice the gods performed the sacrifice. These were the earliest rites. These great powers have sought the sky, where are the former Sādhyas, gods.”<sup>26</sup>

I have above (p. 7) intimated an opinion that this hymn does not belong to the most ancient portion of the Rig-veda. This view is, however, controverted by Dr. Haug, who, in his tract on “the origin of Brāhmanism” (published at Poona in 1863), p. 5, writes as follows : “The few scholars who have been engaged in the study of the Vedas unanimously regard this hymn as a very late production of Vedic poetry; but there is no sufficient evidence to prove that. On the contrary, reasons might be adduced to shew that it is even old. The mystical character of the hymn is no proof at all of its late origin. Such allegorical hymns are to be met with in every book of the collection of the mantras, which goes by the name of Rig-veda samhitā. The Rishis, who were the authors of these hymns, delighted in such speculations. They chiefly were suggested to them by the sacrificial rites, which they daily were performing. According to the position which is assigned to it in the Yajur-veda (where it is found among the formulas referring to the human sacrifice), the hymn appears to have been used at the human sacrifices. That, at the earliest period of the Vedic time, human sacrifices were quite common with the Brahmans, can be proved beyond any doubt. But the more eminent and distinguished among their leaders soon abandoned the practice as revolting to human feelings. The form of the sacrifice, however, seems to have been kept for a long time; for the ritual required at that occasion is actually in the Yajur-veda; but they only tied men of different castes and classes to the sacrificial posts, and released them afterwards, sacrificing animals instead of them.”

If it could be satisfactorily shewn that this hymn, in the same form as we now possess it, existed contemporaneously with the barbarous practice of human sacrifices which Dr. Haug believes to have at one time prevailed in India, we should, no doubt, have in this circumstance a strong proof of its antiquity. But if it was merely adopted as a part of the ceremonial at a later period, when the immolation of human

<sup>26</sup> This verse occurs also in R. V. i. 164. 50, and is quoted in Nirukta, xii. 14. See the Journal of the Royal Asiatic Society for 1866, p. 395, note, already referred to.

beings had ceased to be otherwise than formal and nominal, and animals were substituted as the actual victims, the evidence of its remote antiquity is greatly weakened.

If we now compare the Purusha Sūkta with the two hymns (162 and 163) of the first Mandala of the Rig-veda, it will, I think, be apparent that the first is not adapted to be used at a literal human sacrifice in the same manner as the last two are to be employed at the immolation of a horse. There are, no doubt, some mystical passages in the second of these two hymns, as in verse 3, where the horse is identified with Yama, Āditya, and Trita; and "in the last section of the Taittirīya Yajur-veda the various parts of the horse's body are described as divisions of time and portions of the universe: 'morning is his head; the sun his eye; the air his breath; the moon his ear,'" etc. (Colebrooke's Essays, i. 62).<sup>27</sup> But the persons who officiate at the sacrifice, as referred to in these hymns, are ordinary priests of the ancient Indian ritual,—the hotṛi, adhvaryu, āvayaj, etc. (i. 162, 5); and details are given of the actual slaughter of the animal (i. 162, 11). The Purusha Sūkta, however does not contain the same indications of the literal immolation of a human victim. In it the sacrifice is not offered to the gods, but by the gods (verses 6, 7, 15, 16); no human priests are mentioned; the division of the victim (v. 11) must be regarded, like its slaughter (v. 7), as the work of the deities only. And the Purusha mentioned in the hymn could not well have been regarded as an ordinary man, as he is identified with the universe (v. 2), and he himself, or his immolation, is represented as the source of the creation (vv. 8, 10, 13, 14), and of the Vedas (v. 9).

As compared with by far the largest part of the hymns of the Rig-veda, the Purusha Sūkta has every character of modernness both in its diction and ideas. I have already observed that the hymns which we find in this collection are of very different periods. This, I believe, is not disputed.<sup>28</sup> The authors themselves, as we have seen, speak of newer and older hymns. So many as a thousand compositions of this description could scarcely have been produced within a very short space of time, and there is no reason to suppose that the literary activity of the ancient Hindus

<sup>27</sup> Compare the commencement of the Brāhmaṇa Upanishad.

<sup>28</sup> See Dr. Haug's own remarks (quoted above, p. 4) on the period when the hymns were composed.

was confined to the period immediately preceding the collection of the hymns. But if we are to recognize any difference of age, what hymns can we more reasonably suppose to be the oldest than those which are at once archaic in language and style, and naive and simple in the character of their conceptions? and, on the other hand, what compositions can more properly be set down as the most recent than those which manifest an advance in speculative ideas, while their language approaches to the modern Sanskrit? These latter conditions seem to be fulfilled in the Purusha Sūkta, as well as in hymns x. 71 and 72, x. 81 and 82, x. 121, and x. 129.

On this subject Mr. Colebrooke states his opinion as follows (*Miscellaneous Essays* i. 309, note): "That remarkable hymn (the Purusha Sūkta) is in language, metre, and style, very different from the rest of the prayers with which it is associated. It has a decidedly more modern tone; and must have been composed after the Sanscrit language had been refined, and its grammar and rhythm perfected. The internal evidence which it furnishes serves to demonstrate the important fact that the compilation of the Vedas, in their present arrangement, took place after the Sanscrit tongue had advanced from the rustic and irregular dialect in which the multitude of hymns and prayers of the Veda was composed, to the polished and sonorous language in which the mythological poems, sacred and prophane (*purānas* and *cārvyas*), have been written."

Professor Max Müller expresses himself in a similar sense (*Anc. Sansk. Lit.*, p. 570 f.): "There can be little doubt, for instance, that the 90th hymn of the 10th book . . . . is modern both in its character and in its diction. It is full of allusions to the sacrificial ceremonials, it uses technical philosophical terms, it mentions the three seasons in the order of Vasanta, spring; Grīshma, summer; and S'arad, autumn; it contains the only passage in the Rig-veda where the four castes are enumerated. The evidence of language for the modern date of this composition is equally strong. Grīshma, for instance, the name for the hot season, does not occur in any other hymn of the Rig-veda; and Vasanta also, the name of spring, does not belong to the earliest vocabulary of the Vedic poets. It occurs but once more in the Rig-veda (x. 161. 4), in a passage where the three seasons are mentioned in the order of S'arad, autumn; Hemanta, winter; and Vasanta, spring."

Professor Weber (*Indische Studien*, ix. 3) concurs in this view. He observes: "That the Purusha Sūkta, considered as a hymn of the Rig-veda, is among the latest portions of that collection, is clearly perceptible from its contents. The fact that the Sāma-sanhitā has not adopted any verse from it, is not without importance (compare what I have remarked in my *Academical Prelections*, p. 63). The Naigeya school, indeed, appears (although it is not quite certain),<sup>29</sup> to have extracted the first five verses in the seventh prapāthaka of the first Archika, which is peculiar to it."

We shall see in the following chapter that the word *brāhmaṇa* occurs but rarely in the Rig-veda Sanhitā, while *brahman*, "a priest," from which the former is derived, is of constant occurrence. From this circumstance also, it may be reasonably concluded that the hymns in which the derivative occurs are among the latest. The same remark may be made of the word *vaiśya*, as compared with *viś*.<sup>30</sup>

Mr. Colebrooke's opinion of the character of the Purusha Sūkta is given in the following passage of his "*Miscellaneous Essays*" (vol. i. p. 161, note; or p. 105 of Williams & Norgate's ed. of 1858); "I think it unnecessary to quote from the commentary the explanation of this curious passage of the Vedas as it is there given, because it does not really elucidate the sense; the allegory is for the most part sufficiently obvious.

In his tract on "on the origin of Brahmanism," p. 4, Dr. Haug thus remarks on verses 11 and 12: "Now, according to this passage, which is the most ancient and authoritative we have on the origin of Brahmanism, and caste in general, the Brahman has not come from the mouth of this primary being, the Purusha, but the mouth of the latter became the Brahmanical caste, that is to say, was transformed into it. The passage has, no doubt, an allegorical sense. Mouth is the seat of speech. The allegory thus points out that the Brahmins are teachers and instructors of mankind. The arms are the seat of strength. If the two

<sup>29</sup> See on this subject Weber's foot-note, p. 3.

<sup>30</sup> Professor Aufrecht informs me that the word *vaiśya* does not occur in any other hymn of the Rig-veda but the Purusha Sūkta; only once in the Atharva-veda, v. 17, 9; and not at all in the Vāj. Sanh., except in the Purusha Sūkta. The same scholar remarks, as another proof of the comparatively late date of the Purusha Sūkta, that it is the only hymn which refers to the four different kinds of Vedic compositions *rīch*, *samān*, *chhandas*, and *yajush*.

arms of the Purusha are said to have been made a Kshattriya (warrior), that means, then, that the Kshattriyas have to carry arms to defend the empire. That the thighs of the Purusha were transformed into the Vaiśya means that, as the lower parts of the body are the principal repository of food taken, the Vaiśya caste is destined to provide food for the others. The creation of the Shudra from the feet of the Purusha, indicates that he is destined to be a servant to the others, just as the foot serves the other parts of the body as a firm support."

But whether the writer of the hymn intended it to be understood allegorically or not, it conveys no distinct idea of the manner in which he supposed the four castes to have originated. It is, indeed, said that the Sūdra sprang from Purusha's feet; but as regards the three superior castes and the members with which they are respectively connected, it is not quite clear which (*i.e.*, the castes or the members) are to be taken as the subjects and which as the predicates, and consequently, whether we are to suppose verse 12 to declare that the three castes were the three members, or, conversely, that the three members were, or became, the three castes.

But whatever may be the sense of the passage, it is impossible to receive it as enunciating any fixed doctrine of the writers of what is called the Vedic age in regard to the origin of the four castes; since we find, if not in the mantras or hymns, at least in the Brāhmaṇas (which, as we have seen in page 2, are esteemed by orthodox Indian writers as being equally with the hymns a part of the Veda), not only (1) texts which agree with the Purusha Sūkta, but also (2) various other and discrepant accounts of the manner in which these classes were separately formed, as well as (3) third a class of narratives of the creation, in which the production of the human race is described without allusion to any primordial distinction of castes.

To the first of these classes (*viz.*, that of texts which coincide more or less exactly with the Purusha Sūkta) belongs the following passage from the Taittirīya Sanhitā.

Sect. II.—Quotation from the *Taittirīya Sanhitā*, vii. 1. 1. 4 ff.

*Prajāpatir akāmayata "prajāyeyā" iti | sa mukhatas trivrittam niramimīta | tam Agnir devatā 'nvasūyata gāyatrī chhandro rathantaram*

sāma brāhmaṇo manushyānām ajah paśūnām | tasmāt te mukhyāḥ mukhato  
 hy asrīyyanta | uraso bāhubhyām panchadaśam niramimīta | tam Indro  
 devatā 'nvasrīyyata trishtup chhando brihat sāma rājanya manushyānām  
 avih paśūnām | tasmāt te vīryāvanto vīryād hy asrīyyanta | madhy-  
 atah saptadaśām niramimīta | tam Viśvedevāḥ devatāḥ anvasrīyyanta  
 jagatī chhando vairūpam sāma vaiśyo manushyānām gāvah paśūnām  
 | tasmāt te ādyā annadhānād hy asrīyyanta | tasmād bhūyāṁso 'nye-  
 bhyah | bhūyishṭhāḥ hi devatāḥ anvasrīyyanta | pattah ekavīṁśam  
 niramimīta | tam anushtup chhando 'nvasrīyyata vairājam sāma śūdra  
 manushyānām aśvah paśūnām | tasmāt tau bhūta-saṅkrāmiṇāv aśvaś  
 cha śūdras cha | tasmāt śūdro yajne 'navaklripto na hi devatāḥ an-  
 vasrīyyanta | tasmāt pādāv upajīvataḥ | patto hy asrīyyetām |  
 “Prajāpati desired, ‘may I propagate.’ He formed the Trivrit  
 (*stoma*) from his mouth. After it were produced the deity Agni,  
 the metre Gāyatrī, the Sāman (called) Rathantara, of men the Brāhmaṇ,  
 of beasts the goats. Hence they are the chief (*mukhyāḥ*), because they were created from the mouth (*mukhataḥ*). From (his)  
 breast, from (his) arms, he formed the Panchadaśa (*stoma*). After it were created the god Indra, the Trishtubh metre, the Sāman  
 (called) Brihat, of men the Rājanya, of beasts the sheep. Hence they are vigorous, because they were created from vigour. From (his)  
 middle he formed the Saptadaśa (*stoma*). After it were created the gods (called) the Viśvedevas, the Jagatī metre, the Sāman called  
 the Vairūpa, of men the Vaiśya, of beasts kine. Hence they are to be eaten, because they were created from the receptacle of food.  
 Wherefore they are more numerous than others, for the most numerous deities were created after (the Saptadaśa). From his foot he formed  
 the Ekavīṁśa (*stoma*). After it were created the Anushtubh metre, the Sāman called Vairāja, of men the Śūdra, of beasts the horse. Hence  
 these two, both the horse and the Śūdra, are transporters of (other) creatures. Hence (too) the Śūdra is incapacitated for sacrifice, because  
 no deities were created after (the Ekavīṁśa). Hence (too) these two subsist by their feet, for they were created from the foot.”

SECT. III.—*Citations from the Satapatha Brāhmaṇa, the Taittirīya Brāhmaṇa, the Vājasaneyi Sanhitā, and the Atharva-veda.*

The following texts belong to the second class—i.e., that of those which recognize a distinct origination of the castes, but describe their creation differently from the Purusha Sūkta :

S. P. Br. ii. 1, 4, 11 ff.—“*Bhūr*” iti vai Prajāpatir imām ajanayata “*bhuvaḥ*” ity antariksham “*svar*” iti divam | etāvad vai idam sarvaṁ yāvad ime lokāḥ | sarvena eva ādhīyate | “*bhūr*” iti vai Prajāpatir brahma ajanayata “*bhuvaḥ*” iti kshattram “*svar*” iti viśam | etāvad vai idam sarvaṁ yāvad brahma kshattram viṭ | sarvena eva ādhīyate | “*bhūr*” iti vai Prajāpatir ātmānam ajanayata “*bhuvaḥ*” iti prajām “*svar*” iti paśūn | etāvad vai idam sarvaṁ yāvad ātmā prajāḥ paśavah | sarvena eva ādhīyate |

“(Uttering) ‘bhūḥ,’ Prajāpati generated this earth. (Uttering) ‘bhuvaḥ,’ he generated the air, and (uttering) ‘svaḥ,’ he generated the sky. This universe is co-extensive with these worlds. (The fire) is placed with the whole. Saying ‘bhūḥ,’ Prajāpati generated the Brahman ; (saying) ‘bhuvaḥ,’ he generated the Kshattra ; (and saying) ‘svaḥ,’ he generated the Viś. All this world is so much as the Brahman, Kshattra, and Viś. The fire is placed with the whole. (Saying) ‘bhūḥ,’ Prajāpati generated himself ; (saying) ‘bhuvaḥ’ he generated offspring ; (saying) ‘svaḥ,’ he generated animals. This world is so much as self, offspring, and animals. (The fire) is placed with the whole.”

Taitt. Br. iii. 12, 9, 2—*Sarvaṁ hedam brahmaṇā haiva sriṣṭam | rigbhyo jātam vaiśyam varṇam ākuḥ | yajurvedam kshattriyasyāhur yonim | sāmavedo brāhmaṇānām prasūtiḥ | pūrve pūrvebhyo vacha etad ūchuh |*

“This entire (universe) has been created by Brahma. Men say that the Vaiśya class was produced from ṣaḍ-verses. They say that the Yajur-veda is the womb from which the Kshatriya was born. The Sāma-veda is the source from which the Brāhmans sprang. This word the ancients declared to the ancients.”

To complete his account of the derivation of the castes from the

Vedas, the author had only to add that the Sūdras had sprung from the Atharvāngirases (the Atharva-veda); but he perhaps considered that to assign such an origin to the servile order would have been to do it too great an honour.

Vājasaneyā Sanhitā, xiv. 28 ff. (= Taittirīya Sanhitā, iv. 3, 10, 1).—  
*ekayā astuvata prajāḥ adhīyanta Prajāpatir adhipatir āśit | tisrībhīr astuvata brahma asrīyyata Brahmanaspatir adhipatir āśit | pañchabhir astuvata bhūtāny asrīyyanta Bhūtanāmpatir adhipatir āśit | saptabhir astuvata sapta ṛishayo 'sriyyanta Dhātā adhipatir āśit | navabhir astuvata pitaro 'sriyyanta Aditir adhipatny āśit | ekādaśabhir astuvata ṛitaro 'sriyyanta Ārtavāḥ adhipatayah āsan | trayodaśabhir astuvata māsā asrīyyanta samvatsaro 'dhipatir āśit | pañchadaśabhir astuvata kshattram asrīyyata Indro 'adhipatir āśit | saptadaśabhir astuvata paśavo 'sriyyanta Brihaspatir adhipatir āśit | navadaśabhir astuvata śūdrāryāv asrīyyetām ahorātre adhipatnī āstām | ekaviṁśatyā astuvata ekaśaphāḥ paśavo 'sriyyanta Varuno 'dhipatir āśit | trayoviṁśatyā astuvata kshudrāḥ paśavo 'sriyyanta Pūshā adhipatir āśit | panchaviṁśatyā astuvata aranyāḥ paśavo 'sriyyanta Vāyur adhipatir āśit | saptaviṁśatyā astuvata dyārā-  
 prithivī vyaitām | Vasavo Rudrā Adityāḥ anuvyāyan | te eva adhipatayah āsan | navaviṁśatyā astuvata vanaspatayo 'sriyyanta Somo 'dhipatir āśit | ekatriṁśatā astuvata prajā asrīyyanta yavūś cha ayavāś cha adhipatayah āsan | trayastriṁśatā astuvata bhūtāny aśāmyan Prajāpatih Parameshṭhī adhipatir āśit |*

“He lauded with one. Living beings were formed: Prajāpati was the ruler. He lauded with three: the Brahman (Brāhmaṇa) was created: Brahmanaspati was the ruler. He lauded with five: existing things were created: Bhūtanāmpati was the ruler. He lauded with seven: the seven rishis were created: Dhātṛi was the ruler. He lauded with nine: the Fathers were created: Aditi was the ruler. He lauded with eleven: the seasons were created: the Ārtavas were the rulers. He lauded with thirteen: the months were created: the year was the ruler. He lauded with fifteen: the Kshattra (the Kshatriya) was created: Indra was the ruler. He lauded with seventeen: animals were created: Brihaspati was the ruler. He lauded with nineteen: the Śūdra and the Arya (Vaiśya) were created: day and night were the rulers. He lauded with twenty-one: animals with undivided hoofs were created: Varuna was the ruler. He lauded with twenty-three:

small animals were created: Pūshan was the ruler. He lauded with twenty-five: wild animals were created: Vāyu was the ruler (compare R.V. x. 90, 8). He lauded with twenty-seven: heaven and earth separated: Vasus, Rudras, and Ādityas separated after them: they were the rulers. He lauded with twenty-nine: trees were created: Soma was the ruler. He lauded with thirty-one: living beings were created: The first and second halves of the month<sup>31</sup> were the rulers. He lauded with thirty-one: existing things were tranquillized: Prajāpati Parameshṭhin was the ruler.” This passage is explained in the Satapatha Brāhmaṇa viii. 4, 3, 1 ff.

The following text is of a somewhat mystical description; but appears to intimate a distinction in nature between the different castes corresponding to that of the gods with whom they are associated:

S. P. Br. xiv. 4, 2, 23 (= Brihadāraṇyaka Upanishad, i. 4, 11 ff. (p. 235).—*Brahma vai idam agre āśid ekam eva* | *tad ekaṁ san na vyabhavat* | *tat śreyo rūpam aty asrijata kshattrāṁ yāny etāni devatrā kshattrāṇi Indro Varunāḥ Somo Rudraḥ Parjanyo Yamo Mṛityur Iśānah iti* | *tasmāt kshattrāt param nāsti* | *tasmād brāhmaṇāḥ kshattriyād adhastād upāste rājasūye kshattrē eva tad yaśo dadhāti* | *sā eshā kshattrasya yonir yad brahma* | *tasmād yadyapi rājā paramatām gachhati brahma eva antataḥ upaniśrayati svām yonim* | *yāḥ u ha enāṁ hinasti svām sa yonim richhati* | *sa pāpiyān bhavati yathā śreyānsam hiṁsitvā* | 24. *Sa na eva vyabhavat* | *sa viśam asrijata yāny etāni deva-jātāni ganaśāḥ ākhyāyante vasaro rudrāḥ ādityāḥ viśvedevāḥ marutaḥ iti* | 25. *Sa na eva vyabhavat* | *sa śaudram varṇam asrijata pūshanam* | *iyaṁ vai pūshā iyāṁ hi idam sarvāṁ pushyati yad idāṁ kincha* | 26. *Sa na eva vyabhavat* | *tat śreyo rūpam aty asrijata dharmam* | *tad etat kshattrasya kshattrāṁ yad dharmāḥ* | *tasmād dharmāt param nāsti* | *atho abalīyān baliyāṁsam āsaṁśate dharmena yathā rājnā evam* | *yo vai sa dharmāḥ satyāṁ vai tat* | *tasmāt satyāṁ vadantam āhur “dharmam radati” iti* | *dharmaṁ vā*

<sup>31</sup> The Taittirīya Sanhitā reads *yāvāḥ* and *ayāvāḥ* (instead of *yāvāḥ* and *ayāvāḥ* as in the Vajasaneyi Sanhitā) and in another passage, v. 3, 4, 5 (as I learn from Prof. Aufrecht), explains these terms to mean respectively months and half months (*māsā vai yāvāḥ ardhamaśāḥ ayāvāḥ*), whilst the commentator on the V. S. understands them to mean the first and second halves of the month, in accordance with the S.P. B. viii. 4, 3, 18, and viii. 4, 2, 11 (*pūrvapakṣhā vai yāvāḥ aparapakṣha ayāvāḥ* | *te hi idāṁ sarvāṁ yuvate chayuvate cha*) | Prof. Aufrecht also points out that *yāva* is explained in Kātyayana’s Śrauta Sūtras, iv. 11, 8, as equivalent to *yavamayam apūpam*, “a cake of barley.”

*vadantam "satyam vadati" iti | etad hy eva etad ubhayam bhavati |*  
 27. *Tad etad brahma kshattram vit̄ śudraḥ | tad Agnīnā eva deveshu  
 brahmābhavad brāhmaṇo manushyeshu kshattriyena kshattriyo vaiśyena  
 vaiśyah śudreṇa śudraḥ | tasmād Agnāv eva deveshu lokam ichhante  
 brāhmaṇe manushyeshu | etābhyām hi rūpabhyām brahma abhavat |*

23. “Brahma (here, according to the commentator, existing in the form of Agni, and representing the Brāhmaṇ caste<sup>32</sup>) was formerly this (universe), one only. Being one, it did not develop. It energetically created an excellent form, the Kshattra, viz., those among the gods who are powers (*kshattrāṇi*), Indra, Varuṇa, Soma, Rudra, Parjanya, Yama, Mrityu, Iśāna. Hence nothing is superior to the Kshattra. Therefore the Brāhmaṇ sits below the Kshatriya at the rājasūya-sacrifice; he confers that glory on the Kshattra (the royal power).<sup>33</sup> This, the Brahma, is the source of the Kshattra. Hence, although the king attains supremacy, he at the end resorts to the Brahma as his source. Whoever destroys him (the Brāhmaṇ) destroys his own source. He becomes most miserable, as one who has injured a superior. 24. He did not develop. He created the Viś—viz., those classes of gods who are designated by troops, Vasus, Rudras, Ādityas, Viśvedevas, Maruts. 25. He did not develop. He created the Śūdra class, Pūshan. This earth is Pūshan: for she nourishes all that exists. 26. He did not develop. He energetically created an excellent form, Justice (*Dharma*). This is the ruler (*kshattra*) of the ruler (*kshattra*), namely, Justice. Hence nothing is superior to justice. Therefore the weaker seeks (to overcome) the stronger by justice, as by a king. This justice is truth. In consequence they say of a man who speaks truth, ‘he speaks

<sup>32</sup> *Atra yad ātma-sabdenoktaṁ sraskṛti Brahma tad Agnīn śrīśātvā agre Agni-rūpāpnam Brāhmaṇa-jāty-abhimānavad asmin vākye Brahma-sabdenābhidhīyate |*

<sup>33</sup> This rendering of the last few words is suggested by Professor Aufrecht. The commentators understand them to mean that the Brāhmaṇs give the king their own glory (that of being a Brahmaṇ): and they refer to a formula by which at the rājasūya-sacrifice the king, after addressing the priest as Brāhmaṇ, is addressed in return with the word “Thou, king, art a Brāhmaṇ” (*tvāṁ rājan brahmāsi*), etc. See the Taittiriya Sanhitā i. 8, 16, 1, where the commentator remarks. “As in common life domestic priests and others, sitting below a king seated on his throne after his return from conquering a foreign territory, address him with many benedictions and eulogies, so here too service is presented. By this benedictory service the power of cursing and showing kindness existing in the Brāhmaṇs is transferred to the king.” Reference is then made to the passage before us, as noticing this custom.

justice ;' or of a man who is uttering justice, 'he speaks truth.' For this is both of these. 27. This is the Brahma, Kshattra, Viś, and Sūdra. Through Agni it became Brahma among the gods, the Brāhmaṇa among men, through the (divine) Kshattriya a (human) Kshattriya, through the (divine) Vaiśya a (human) Vaiśya, through the (divine) Sūdra a (human) Sūdra. Wherefore it is in Agni among the gods and in a Brāhmaṇa among men, that they seek after an abode."

Taittirīya Brāhmaṇa, i. 2, 6, 7.—*Daivyo vai varṇo brāhmaṇah | asuryyo śūdrāḥ.* "The Brāhmaṇa caste is sprung from the gods; the Sūdra from the Asuras."

Taittirīya Brāhmaṇa, iii. 2, 3, 9.—*Kāmam eva dārā-pātreṇa duhyāt | śūdrāḥ eva na duhyāt | asato vai esha sambhūto yat śūdrāḥ | ahavir eva tad ity āhur yat śūdro dogdhi iti | agnihotraṁ eva na duhyāt śūdrāḥ | tad hi na utpunanti | yadā khalu vai pavitram atyeti atha tad havir iti |*" Let him at his will milk out with a wooden dish. But let not a Sūdra milk it out. For this Sūdra has sprung from non-existence. They say that that which a Sūdra milks out is no oblation. Let not a Sūdra milk out the Agnihotra. For they do not purify that. When that passes beyond the filter, then it is an oblation."

Atharva-veda, iv. 6, 1.—*Brāhmaṇo jajne prathamo daśāśrsho dasāśyah | sa somam prathamaḥ papau sa chakārārasaṁ visham |* "The Brāhmaṇa was born the first, with ten heads and ten faces. He first drank the soma; he made poison powerless."

As the description (which is, perhaps, a fragment of a longer account), stops short here, we are left in the dark as to the author's ideas about the creation of the other castes. It would have interested us to know how many heads and faces he would have assigned to the other three castes. The student of Indian poetry is aware that the giant Rāvana is represented in the Rāmāyaṇa both as a Brāhmaṇa and as having ten heads.

As implying a separate origination of the Rājanya caste, the following text also may find a place here :

Taittirīya Sanhitā, ii. 4, 13, 1.—*Devā vai rājanyāj jāyamānād abi-bhayuh | tam antar eva sāntaṁ dāmnā 'paumbhan | sa vai esho 'pobdho jāyate yad rājanyo | yad vai esho 'napobdho jāyeta vṛittrān ghaṁś charēti | yaṁ kāmayeta rājanyam "anapobdho jāyeta vṛittrān ghaṁś charēti" iti tasmai etam aindrā-bārhaspatyaṁ charuṁ nirvapet | aindro vai rājanyo*

*brahma Brīhaspatih | brahmanā eva enām dāmno 'pombhanād muñchati | hiranmayām dāma dakshinā sākshād eva enām dañno 'pombhanād muñchati |* “The gods were afraid of the Rājanya when he was in the womb. They bound him with bonds when he was in the womb. Consequently this Rājanya is born bound. If he were born unbound he would go on slaying his enemies. In regard to whatever Rājanya any one desires that he should be born unbound, and should go on slaying his enemies, let him offer for him this Aindra-Bārhaspatya oblation. A Rājanya has the character of Indra, and a Brahman is Brīhaspati. It is through the Brahman that anyone releases the Rājanya from his bond. The golden bond, a gift, manifestly releases from the bond that fetters him.”

In the following text of the Atharva-veda, xv. 8, 1, a new account is given of the origin of the Rājanyas :

*So 'rajyata tato rājanyo 'jāyata |*

“He (the Vrātya) became filled with passion : thence sprang the Rājanya.”

And in the following paragraph (A. V. xv. 9, 1 ff) we have the same origin ascribed to the Brāhman also :

*Tad yasya evam vidvān vrātyo rājno 'tithir grihān āgachhet śreyāṁsam enam ātmāno mānayet | tathā kshattrāya nāvriśchate tathā rāshṭrāya nāvriśchate | ato vai brahma cha kshattraṁ cha udatishtātām | te abrūtām “kam praviśāva” iti |*

“Let the king to whose house the Vrātya who knows this, comes as a guest, cause him to be respected as superior to himself. So doing he does no injury to his royal rank, or to his realm. From him arose the Brahman (Brāhmaṇa) and the Kshattra (Kshatriya). They said, ‘Into whom shall we enter,’ etc.”

SECT. IV.—*Further Quotations from the Taittiriya Brāhmaṇa, Sanhitā, and Āranyaka, and from the Satapatha Brāhmaṇa.*

The following passages belong to the third of the classes above adverted to, as in the descriptions they give of the creation, while they refer to the formation of men, they are silent on the subject of any separate origination of castes :

Taittiriya Brâhmaña, ii. 3, 8, 1.—*Prajāpatir akāmayata “prajāyeya” iti | sa tapo ’tapyata | so ’ntarvān abhavat | sa haritaḥ śyāvo ’bhavat | tasmāt strī antarvatnī harinī satī śyāvā bhavati | sa vijāyamāno garbhena atāmyat | sa tāntah kṛishṇa-śyāvo ’bhavat | tasmāt tāntah kṛishṇah śyāvo bhavati | tasya asur eva ajīvat | 2. Tena asunā asurān asrijata | tad asurāñam asuratvām | ya evam asurāñam asuratvām veda asumān eva bhavati | na enam asur jahāti | so ’surān śrīshṭvā pitā iva amanyata | tad anu pitrīn asrijata | tat pitrīnām pitrītvam | ya evam pitrīnām pitrītvam veda pitā iva eva svānām bhavati (3) yanty asya pitaro havam | sa pitrīn śrīshṭvā ’manasyat | tad anu manushyān asrijata | tad manushyāñām manushyatvam | yah evam manushyāñām manushyatvām veda manasvī eva bhavati na enam manur jahāti | tasmai manushyān sasri-jānaya divā devatrā abhavat | tad anu devān asrijata | tad devānām devatvam | ya evam devānām devatvām veda divā ha eva asya devatrā bhavati | tāni vai etāni chatvāri ambhāñsi devāḥ manushyāḥ pitaro ’surāḥ | teshu sarveshu ambo nabhaḥ iva bhavati |*

“Prajāpati desired, ‘may I propagate.’ He practised austerity. He became pregnant. He became yellow-brown.<sup>34</sup> Hence a woman when pregnant, being yellow, becomes brown. Being pregnant with a foetus, he became exhausted. Being exhausted, he became blackish-brown. Hence an exhausted person becomes blackish-brown. His breath became alive. 2. With that breath (*asu*) he created Asuras. Therein consists the Asura-nature of Asuras. He who thus knows this Asura-nature of Asuras becomes a man possessing breath. Breath does not forsake him. Having created the Asuras, he regarded himself as a father. After that he created the Fathers (Pitrīs). That constitutes the fatherhood of the Fathers. He who thus knows the fatherhood of the Fathers, becomes as a father of his own : (3) the Fathers resort to his oblation. Having created the Fathers, he reflected. After that he created men. That constitutes the manhood of men. He who knows the manhood of men, becomes intelligent. Mind<sup>35</sup> does not forsake him. To him, when he was creating men, day appeared in the heavens. After that he created the gods. This constitutes the godhead of the gods. To him who thus knows the godhead of the gods, day appears in

<sup>34</sup> *Nīla-śveta-miśra-varṇāḥ*, “of a mixed blue and white colour,” says the Commentator.

<sup>35</sup> *Manuh* = *manana-saktih*, “the power of thinking.” Comm.

the heavens. These are the four streams,<sup>36</sup> viz., gods, men, Fathers, and Asuras. In all of these water is like the air."

Satapatha Brahmana, vii. 5, 2, 6.—*Prajāpatir vai idam agre āśīd ekah eva | so 'kāmayata "annam sriyeya prajāyeya" iti | sa prānebhyaḥ eva adhi paśūn niramimīta manasah purusham chakshusho 'svam prāṇād gām śrotrādavim vācho 'jam | tad yad enān prānebhyo 'dhi niramimīta tasmād āhuḥ "prāṇāḥ paśavaḥ" iti | mano vai prāṇānām prathamam | tad yad manasah purusham niramimīta tasmād āhuḥ "purushah prathamah paśūnām vīryavattamah" iti | mano vai sarve prāṇāḥ | manasi hi sarve prāṇāḥ pratishthitāḥ | tad yad manasah purusham niramimīta tasmād āhuḥ "purushah sarve paśavaḥ" iti | purushasya hy ete sarve bhavanti |*

"Prajāpati was formerly this (universe), one only. He desired, 'let me create food, and be propagated.' He formed animals from his breaths, a MAN from his soul, a horse from his eye, a bull from his breath, a sheep from his ear, a goat from his voice. Since he formed animals from his breaths, therefore men say, 'the breaths are animals.' The soul is the first of the breaths. Since he formed a man from his soul, therefore they say, 'man is the first of the animals, and the strongest.' The soul is all the breaths; for all the breaths depend upon the soul. Since he formed man from his soul, therefore they say, 'man is all the animals;' for all these are man's."

S. P. Br. xiv. 4, 2, 1 (= Brīhadāraṇyaka Upanishad, p. 125).—*Ātmā eva idam agre āśīt purusha-vidhah | so 'nuvīkshya na anyad ātmano 'paśyat | "so 'ham asmi" ity agre vyāharat | tato 'haṁ-nāmā abhavat | tasmād apy etarhy āmantrito "'ham ayam" ity eva agre uktvā atha anyad nāma prabhrūte yad asya bhavati | 2. Sa yat pūrvo 'smāt sarvasmāt sarvān pāpmanah aushat tasmāt purushah | oshati ha vai sa tam yo 'smāt pūrvam bubhūshatiyah evam veda | 3. So 'bibhet | tasmād ekākī bibheti |*

<sup>36</sup> The Commentary not very satisfactorily explains this as meaning, "All these four abodes of the gods, etc., are like waters—i.e., suited to yield enjoyment, as ponds, rivers, etc., are fit for bathing, drinking," etc. The phrase is repeated in the Vishnu Purāṇa, i. 5 (vol. i., p. 79, of Dr. Hall's edition); and in his note Professor Wilson says *ambhāmsi* "is also a peculiar and probably a mystic term." It is explained in the Vāyu Purāṇa, as will be seen further on. The last words of the quotation from the Brāhmaṇa are obscure. In another passage of the same work (iii. 8, 18, 1-2) the terms *ambhas*, *nabhas*, and *mahas*, are declared to denote respectively "earth," "air," and "sky" (. . . ayam vā loko 'mbhāmsi . . . antarikṣam vā nabhāmsi . . . asau vā loko mahāmsi).

sa ha ayam īkshānchakre yad “mad anyad nāsti kasmād nu bibhemi” iti | tataḥ eva asya bhayaṁ vīyāya | kasmād hy abheshyat | dvitīyād vai bhayam bhavati | 4. Sa vai naiva reme | tasmād ekākī na ramate | sa dvitīyam aichhat | sa ha etāvān āsa yathā strī-pumānsau samparishvaktau | 5. Sa imam eva ātmānam dvedhā ‘pātayat | tataḥ patiḥ patnī cha abhavatām | tasmād “idam ardhavṛigalam iva svah” iti ha sma āha Yājnavalkyah | tasmād ākāśah striyā pūryate eva | tām samabhavat | tato manushyāḥ ajāyanta | 6. Sā u ha iyam īkshānchakre “kathaṁ nu mā ātmanah eva janayitvā sambhavati hanta tiro ‘sāni” iti | 7. Sā gaur abhavat vrishabhaḥ itaras tām sam eva abhavat | tato gāvah ajāyanta | 8. Vādavā itarā abhavad aśvavrishaḥ itarah gardabhiḥ itarā gardabhabhā itaras tām sam eva abhavat | tataḥ ekaśapham ajāyata | 9. Ajā itarā abhavad vastaḥ itarah avir itarā meshaḥ itarah | tām sam eva abhavat tato ‘jāvayo ‘jāyanta | evam eva yad idāṁ kiñcha mithunam ā pippilikā-bhyas tat sarvam asrīyata |<sup>37</sup>

“This universe was formerly soul only, in the form of Purusha. Looking closely, he saw nothing but himself (or soul). He first said, ‘This is I.’ Then he became one having the name of I. Hence even now a man, when called, first says, ‘this is I,’ and then declares the other name which he has. 2. Inasmuch as he, before (*pūrvah*) all this, burnt up (*aushat*) all sins, he (is called) *purusha*. The man who knows this burns up the person who wishes to be before him. 3. He was afraid. Hence a man when alone is afraid. This (being) considered that ‘there is no other thing but myself: of what am I afraid?’ Then his fear departed. For why should he have feared? It is of a second person that people are afraid. 4. He did not enjoy happiness. Hence a person when alone does not enjoy happiness. He desired a second. He was so much as a man and a woman when locked in embrace. 5. He caused this same self to fall asunder into two parts. Thence arose a husband and a wife.<sup>38</sup> Hence Yājvanalkya has said that ‘this one’s self is like the half<sup>39</sup> of a split pea.’ Hence the void is filled up by

<sup>37</sup> This passage has been already translated by Mr. Colebrooke, Essays i. 64, as well as by Dr. Roer, in the *Bibliotheca Indica*.

<sup>38</sup> Manu and S’atarūpā, according to the Commentator.

<sup>39</sup> Compare Taitt. Br. iii. 3, 3, 5. *Atho arddho vai esha ātmano yat patnī* | “Now a wife is the half of one’s self;” and ibid. iii. 3, 3, 1: *Ayajno vai esha yo ‘patnīkāḥ* | *na prajāḥ prajāyeran* | “The man who has no wife is unfit to sacrifice. No children will be born to him.” We must not, however, suppose from these passages that the

woman.<sup>40</sup> He cohabited with her. From them men were born. 6. She reflected, ‘how does he, after having produced me from himself, cohabit with me? Ah! let me disappear.’ 7. She became a cow, and the other a bull; and he cohabited with her. From them kine were produced. 8. The one became a mare, the other a stallion, the one a she-ass, the other a male-ass. He cohabited with her. From them the class of animals with undivided hoofs was produced. The one became a she-goat, the other a he-goat, the one a ewe, the other a ram. He cohabited with her. From them goats and sheep were produced. In this manner pairs of all creatures whatsoever, down to ants, were created.”

The next passage describes men as descendants of Vivasvat, or the Sun, without specifying any distinction of classes:

Taittiriya Sanhitā vi. 5, 6, 1 f.—*Aditiḥ putrakāmā sādhyebhyo devebhyo brahmaudanam apachat | tasyai uchchheshaṇam adaduh | tat prāśnāt sā reto dhatta | tasyai chatvārah Adityāḥ ajāyanta | sā dvitīyam apachat | sā manyata “uchchheshaṇād me ime jñata | yad agre prāśishyāmi ito me vasiyāñso janishyante” iti | sā gre prāśnāt sā reto dhatta tasyai vyṛiddham āñḍam ajāyata | sā Ādityebhyāḥ eva tritīyam apachat “bhogāya me idam śrāntam astv” iti | te bruvan “varaṁ vrināmahai yo to jāyātai asmākaṁ sa eko sat | yo sya prajāyām ridhyātai asmākam bhogāya bhavād” iti | tato Vivasvān Ādityo jāyata | tasya vai iyam prajā yad manushyāḥ | tāsv ekaḥ eva riddho yo yajate sa devānām bhogāya bhavati |*

“Aditi, desirous of sons, cooked a Brahmaudana oblation for the gods the Sādhyas. They gave her the remnant of it. This she ate. She conceived seed. Four Adityas were born to her. She cooked a second (oblation). She reflected, ‘from the remains of the oblation these sons have been born to me. If I shall eat (the oblation) first, more brilliant

estimation in which women were held by the authors of the Brāhmaṇas was very high, as there are other texts in which they are spoken of disparagingly; such as the following: Taitt. Sanh. vi. 5, 8, 2—*Sa somo nātishṭhata stribhyo grihyamānah | tam ghritañ vajrañ kṛitvā 'ghnan tam nirindriyam bhūtam agrihnan | tasmat striyo nirindriyā adāyādir api pāpāt puñsa upastitaram vadanti |* “Soma did not abide, when being poured out to women. Making that butter a thunderbolt they smote it. They poured it out when it had become powerless. Hence women, powerless, and portionless, speak more humbly than even a poor man.” (Compare the quotation in the Commentary on the Taitt. Sanhitā, Vol. i. p. 996.) Taitt. Sanh. vi. 5, 10, 3. *Tasmāt striyāñ jātām parāsyanti ut pumāñsam haranti |* “Hence they reject a female (child) when born, and take up a male.” (Compare Nirukta, iii. 4.)

<sup>40</sup> Compare Taitt. Br. iii. 2, 10, 4. *Prajayā hi manushyāḥ pūrnāḥ*, “For by offspring a man is completed.”

(sons) will be born to me. She ate it first; she conceived seed; an imperfect egg was produced from her. She cooked a third (oblation) for the Ādityas, (repeating the formula) ‘may this religious toil have been undergone for my enjoyment.’ The Ādityas said, ‘Let us choose a boon: let any one who is produced from this be ours only; let anyone of his progeny who is prosperous be for us a source of enjoyment.’ In consequence the Āditya Vivasvat was born. This is his progeny, namely MEN.<sup>41</sup> Among them he alone who sacrifices is prosperous, and becomes a cause of enjoyment to the gods.”<sup>42</sup>

The passages next following do not specify separately the creation of men (who must, however, be understood as included along with other beings under the designation *prajāḥ*, “offspring,” or “creatures,”) and therefore afford less distinct evidence that their authors did not hold the fourfold origin of mankind.

The first of these extracts is especially interesting, both on account of its own tenor, and because (along with Taitt. Br. ii. 3, 8, 1 ff. quoted in p. 23) it contains the germ of one of the Puranic accounts of the creation which will be adduced in a subsequent section.

Taitt. Br. ii. 2, 9, 1 ff.—*Idam̄ vai agre naiva kinchana āśīt | na dyaur  
āśid na pr̄ithivī na antariksham | tad asad eva sad mano 'kuruta “syām”  
iti | tad atapyata | tasmāt tapanād dhūmo 'jāyata | tad bhūyo 'tapyata  
tasmāt tapanād Agnir ajāyata | tad bhūyo 'tapyata | 2. Tasmāt tapanāj  
jyotir ajāyata | tad bhūyo 'tapyata | tasmāt tapanād archir ajāyata | tad  
bhūyo 'tapyata | tasmāt tapanād marīchayo 'jāyanta | tad bhūyo 'tapyata |  
tasmāt tapanād udārāḥ ajāyanta | tad bhūyo 'tapyata | tad abhrām iva*

<sup>41</sup> Compare Taitt. Br. i. 8, 8, 1. *Ādityāḥ vai prajāḥ*, “Creaturos are descended from Aditi.”

<sup>42</sup> This story is told also, but with more detail of names and somewhat differently, in Taitt. Br. i. 1, 9, 10 ff. *Aditiḥ putrakāmā sādhyebhyo devebhyo brahmaudanam  
apachat | tasyai uchchheshanam adaduh | tat pr̄śnāt | sū reto 'dhatta | tasyai Dhātā  
cha Aryamā cha ajāyetām | sā dvitīyam apachat tasyai uchchheshanam adaduh | tat  
pr̄śnāt | sā reto 'dhatta | tasyai Mitrasā cha Varunaś cha ajāyetām | sā tritīyam  
apachat | tasyai uchchheshanam adaduh | tat pr̄śnāt | sā reto 'dhatta | tasyai Aṁ-  
sāscha Bhagaś cha ajāyetām | sā chaturtham apachat | tasyai uchchheshanam ada-  
duh | tat pr̄śnāt | sā reto 'dhatta tasyai Indras' cha Vivasvāns' cha ajāyetām |* “Aditi, desirous of sons, cooked a Brahmaudana oblation to the gods the Sādhyas. They gave her the remnant of it. She ate it. She conceived seed. Dhātri and Aryaman were born to her.” She does the same thing a second time, when she bears Mitra and Varuna,—a third time, when she bears Aṁśa and Bhaga,—and a fourth time, when she bears Indra and Vivasvat.

samahanyata | tad vastim abhinat | 3. Sa samudro 'bhavat | tasmāt samudrasya na pibanti | prajananam iva hi manyante | tasmāt paśor jāyamānād āpah purastād yanti | tad daśahotā anvasrijyata | Prajāpatir vai daśahotā | yaḥ evaṁ tapaso vīryyam vidvāṁs tapyate bhavaty eva | tad vai idam āpah salilam āśit | so 'rodīt Prajāpatiḥ (4) “sa kasmai ajñi yady asyāpratishṭhāyāḥ” iti | yad apsv avāpadyata sā prithivy abhavat | yad vyamṛishṭa tad antariksham abhavat | yad ūrdhvam udamṛishṭa sā dyaur abhavat | yad arodīt tad anayoh rodastvam | 5. Yaḥ evaṁ veda na asya grihe rudanti | etad vai eshāṁ lokānām janma | ya evam eshāṁ lokānām janma veda na eshu lokeśho ārttim ārchedhati | sa imām pratishṭhām avindata | sa imām pratishṭhām vittvā akāmayata “prajāyeya” iti | sa tapo 'tapyata | so 'ntarvān abhavat | sa jaghanād asurān asrijata | 6. Tebhyo mṛinmaye pātre 'nnam aduhat | yā asya sā tanūr āśit tām apāhata | sā tamisrā 'bhavat | so 'kāmayata “prajāyeya” iti | sa tapo 'tapyata | so 'ntarvān abhavat | sa prajananād eva prajāḥ asrijata | tasmād imāḥ bhūyishṭhāḥ | prajananād hy enāḥ asrijata | 7. Tabhyo dārumaye pātre payo 'duhat | yā asya sā tanūr āśit tām apāhata | sa jyotsnā 'bhavat | so 'kāmayata “prajāyeya” iti | sa tapo 'tapyata so 'ntarvān abhavat | sa upapakshābhyaṁ eva ritūn asrijata | tebhyo rajate pātre ghrītam aduhat | yā asya sā tanūr āśit (8) tām apāhata | so 'ho-rātrayoh sandhir abhavat | so 'kāmayata “prajāyeya” iti | sa tapo 'tapyata | so 'ntarvān abhavat | sa mukhād devān asrijata | tebhyo harite pātre somam aduhat | yā asya sā tanūr āśit tām apāhata | tad ahar abhavat | 9. Ete vai Prajāpater dohāḥ | ya evaṁ veda duhe eva prajāḥ | “divā vai no 'bhūd” iti tad devānām devatvaṁ | ya evaṁ devānām devatvaṁ veda devavān eva bhavati | etyād vai aho-rātrānām janma | ya evam aho-rātrānām janma veda na aho-rātreshu ārttim ārchedhati | 10. Asato 'dhī mano'sriyata | manah Prajāpatim asrijata | Prajāpatiḥ prajāḥ asrijata | tad vai idam manasy eva paramam pratishṭhitam yadidaṁ kiñcha | tad etat śvovasyasām nāma Brahma | vyuchhantī vyuchhantī asmai vasyasī vasyasī vyuchhati prajāyate prajayā paśubhiḥ pra parameshṭhino mātrām āpnoti ya evaṁ veda |

“At first this (universe) was not anything. There was neither sky, nor earth, nor air. Being non-existent, it resolved ‘let me be.’ It became fervent.<sup>43</sup> From that fervour smoke was produced. It again

<sup>43</sup> The word thus rendered is *atapyata*, which has the sense of “being heated” as well as “practising austere abstraction.” I have purposely given an equivocal rendering, which may bear either sense.

became fervent. From that fervour fire was produced. It again became fervent. From that fervour light was produced. It again became fervent. From that fervour flame was produced. It again became fervent. From that fervour rays were produced. It again became fervent. From that fervour blazes<sup>44</sup> were produced. It again became fervent. It became condensed like a cloud. It clove its bladder. That became the sea. Hence men do not drink of the sea. For they regard it as like the place of generation. Hence water issues forth before an animal when it is being born. After that the Daśahotṛi (a particular formula) was created. Prajāpati is the Daśahotṛi. That man succeeds, who thus knowing the power of austere abstraction (or fervour), practises it. This was then water, fluid. Prajāpati wept, (exclaiming), (4) ‘For what purpose have I been born, if (I have been born) from this which forms no support?’<sup>45</sup> That which fell<sup>46</sup> into the waters became the earth. That which he wiped away, became the air. That which he wiped away, upwards, became the sky. From the circumstance that he wept (*arodit*), these two regions have the name of *rodasī*, (worlds). 5. They do not weep in the house of the man who knows this. This was the birth of these worlds. He who thus knows the birth of these worlds, incurs no suffering in these worlds. He obtained this (earth as a) basis. Having obtained (this earth as a) basis, he desired, ‘May I be propagated.’ He practised austere fervour. He became pregnant. He created Asuras from his abdomen. 6. To them he milked out food in an earthen dish. He cast off that body of his. It became darkness.<sup>47</sup> He desired, ‘May I be propagated.’ He practised

<sup>44</sup> Such is the sense the commentator gives to the word *udārāḥ*, which he makes = *ulvāṇa-jvālāḥ*. Professor Roth (s. v.) explains the word as meaning “fogs.”

<sup>45</sup> This is the mode of rendering suggested to me by Professor Aufrecht. After “if” the Commentator supplies the words—“from this non-existing earth I can create no living creature.”

<sup>46</sup> “Prajāpati’s tears,” etc., according to the commentator.

<sup>47</sup> Compare S. P. Br. xi. 1, 6, 8: *Atho yo 'yam avūn prūnas tena asurān asrijata | te imām eva prithivīm abhipadya asrijyanta | tasmāi sasrijānāya tamāḥ iwa āsa | 9. So 'vet "pāpmānām eai asrikshi yasmai me sasrijānāya tamāḥ iwa abhūd" iti | tūṁs tataḥ eva pāpmānā 'vidhyat | tataḥ eva te parābhavann ityādi |* “Then he created the Asuras from this lower breath of his. It was only after reaching this earth that they were created. On him, as he continued to create, darkness fell. 9. He understood, ‘I have created misery, since darkness has fallen upon me as I was creating.’ Then he pierced them with misery, and they in consequence succumbed,” etc. The word rendered in the text by “cast off” is applied in Taitt. Sanh. i. 5, 4, 1, to serpents

austere fervour. He became pregnant. He created living beings (*prajāḥ*) from his organ of generation. Hence they are the most numerous because he created them from his generative organ. 8. To them he milked out milk in a wooden dish. He cast off that body of his. It became moon-light. He desired, ‘May I be propagated. He practised austere fervour. He became pregnant. He created the seasons from his armpits. To them he milked out butter in a silver dish. He cast off that body of his. It became the period which connects day and night. He desired, ‘May I be propagated.’ He practised austere fervour. He became pregnant. He created the gods from his mouth.<sup>48</sup> To them he milked out Soma in a golden dish. He cast off that body of his. It became day. 9. These are Prajāpati’s milkings. He who thus knows milks out offspring. ‘Day (*divā*) has come to us:’ this (exclamation expresses) the godhead of the gods. He who thus knows the godhead of the gods, obtains the gods. This is the birth of days and nights. He who thus knows the birth of days and nights, incurs no suffering in the days and nights. 10. Mind (or soul, *manas*,) was created from the non-existent. Mind created Prajāpati. Prajāpati created offspring. All this, whatever exists, rests absolutely on mind. This is that Brahma called *Svovasyasa*.<sup>49</sup> For the man who thus knows, (Ushas), dawning, dawning, dawns more and more bright; he becomes prolific in offspring, and (rich) in cattle; he obtains the rank of Parameshṭhin.”

S. P. Br. vi. 1, 2, 11.—*Atho āhuḥ | “Prajāpatir eva imān lokān  
śrīṣṭvā prithivyām pratyatishṭhat | tasmai imāḥ oshadhayo ’nnam apa-  
chyanta | tad āśnāt | sa garbhī abhavat | sa ūrdhvrebhyah eva prānebhyo  
devān asrījata | ye ’vāñchāḥ prānāś tebhyo martyāḥ prajāḥ” iti | yata-  
mathā ’srijata tathā ’srijata | Prajāpatiś tv eva idāṁ sarvam asrījata  
yad idāṁ kiñcha |*

“Wherefore they say, ‘Prajāpati, having created these worlds, was shedding their old skins (*sarpāḥ vai jīryanto ’manyanta . . . tato vai te jīrvnūś tānūr  
apāghnata*).

<sup>48</sup> Compare S. P. Br. xi. 1, 6, 7, quoted in the 4th Vol. of this work, p. 22 f.

<sup>49</sup> The Commentator explains this word to mean “that which each succeeding day becomes transcendently excellent (*uttarottara-dīne vasēyo ’tiśayena śreshtham*). Here, he says, the highest and absolute Brahma is not meant, but mind, which has the form of Brahma, and, by means of the series of its volitions, is every successive moment more and more world-creating” (*sankalpa-paramparayā pratikshanam uttarottarū-  
dhika-jagat-sraṣṭṛitvād īdṛig-Brahma-rūpatvād manah praśastam* |

supported upon the earth. For him these herbs were cooked as food. That (food) he ate. He became pregnant. He created the gods from his upper vital airs, and mortal offspring from his lower vital airs. In whatever way he created, so he created. But Prajāpati created all this, whatever exists.””

S. P. Br. x. 1, 3, 1.—*Prajāpatih prajāḥ asrijata | sa īrdhvēbhyaḥ eva prānebhyo devān asrijata | ye 'vāñchah prāṇāś tebhyo martyāḥ prajāḥ | atha īrdhvam eva mṛityum prajābhyo 'ttāram asrijata |*

“Prajāpati created living beings. From his upper vital airs he created the gods; from his lower vital airs mortal creatures. Afterwards he created death a devourer of creatures.””

Taitt. Ar. i. 23, 1.—*Āpo vai idam āsan salilam eva | sa Prajāpatir-ekah pushkara-parne samabhavat | tasya antar manasi kāmaḥ samavart-tata “idām sriyeyam” iti | tasmād yad purusho manasā 'bhigachhati tad vāchā vadati tat karmanā karoti | tad eshā 'bhyanūktā “kāmas tad agre samavarttatādhi | manaso retah prathamaṁ yad āśit | 2. Sato bandhum asati niravindan hṛidi pratīshyā kavayo manishā” iti | upa evaṁ tad upanam-ati yat-kāmo bhavati yaḥ evaṁ veda | sa tapo 'tapyata | sa tapas taptvā śarīram adhūnuta | tasya yad māṁsam āśit tato 'runāḥ Ketavo Vātarā-śanāḥ ḥishuyāḥ udatishṭhan | 3. Ye nakhās te Vaikhānasāḥ | ye bālās te Bālakhilyāḥ | yo rasah so 'pāṁ antarataḥ kūrmam bhūtam sarpantam tam abravīt “mama vai tvaṁ-māṁsā samabhūt” | 4. “na” ity abravīt “pūrvam eva aham iha āśam” iti | tat purushasya purushatvam iti | sa “sahasra-śīrshā purushāḥ sahasrākshāḥ sahasra-pād” bhūtvā udatishṭhat | tam abravīt “tvam ve (sic. me or vai?) pūrvam samabhūt tvam idam pūrvah kurushva” iti | sa itah ādāya apo (5) 'ñjalinā purastād upādadhāt “evā hy eva” iti | tataḥ Ādityah udatishṭhat | sā prāchī dik | atha Arunāḥ Ketur dakshinataḥ upādadhād “evā hy Agne” iti | tato vai Agnir udatishṭhat | sā dakshinā dik | atha Arunāḥ Ketuh paśchād upā-dadhād “evā hi Vāyo” iti | 6. Tato Vāyur udatishṭhat | sā pratīchī dik | atha Arunāḥ Ketur uttarataḥ upādadhād “evā hi Indra” iti | tato vai Indrah udatishṭhat | sā udīchī dik | atha Arunāḥ Ketur madhye upādadhād “evā hi Pūshann” iti | tato vai Pūshā udatishṭhat | sā iyam dik | 7. Atha Arunāḥ Ketur uparishṭād upādadhād “evā hi devāḥ” iti | tato dera-manushyāḥ pitaro gandharvāpsarasāś cha udatishṭhan | sā īrdhvā dik | yāḥ viprusho vi parāpatan tābhyo 'surāḥ rakshāṁsi piśachāś-cha udatishṭhan | tasmāt te parābhavan viprudbhyo 'hi samabhavan | tau*

*eshā bhyanūktā* (8) “*āpo ha yad brihatīr garbham āyan daksham dadhānāḥ janayantīḥ svayambhūm | tataḥ ime ’dhyasrijyanta sargāḥ | adbhyo vai idam samabhūt | tasmād idam sarvam Brahma svayambhv*” iti | *tasmād idam sarvaṁ śithilam iva adhruvam iva abhavat | Prajāpatir vāva tat | ātmanā ātmānaṁ vidhāya tad eva anuprāviśat | tad eshā ’bhyanūktā* (9) “*vidhāya lokān vidhāya bhūtāni vidhāya sarvāḥ pradiśo diśaścha | Prajāpatīḥ prathamajāḥ ritasya ātmanā ”tmānam abhisamviveśa*” iti |

“This was water, fluid. Prajāpati alone was produced on a lotus-leaf. Within, in his mind, desire arose, ‘Let me create this.’ Hence whatever a man aims at in his mind, he declares by speech, and performs by act.<sup>50</sup> Hence this verse has been uttered, ‘Desire formerly arose in it, which was the primal germ of mind, (2) (and which) sages, searching with their intellect, have discovered in the heart as the bond between the existent and the non-existent’ (R. V. x. 129, 4). That of which he is desirous comes to the man who thus knows. He practised austere fervour. Having practised austere fervour, he shook his body. From its flesh the rishis (called) Arunas, Ketus, and Vātarāśanas<sup>51</sup> arose. 3. His nails became the Vaikhānasas, his hairs the Bālakhilyas. The fluid (of his body became) a tortoise moving amid the waters.<sup>52</sup> He said to him, ‘Thou hast sprung from my skin and flesh.’<sup>53</sup> 4. ‘No,’ replied the tortoise, ‘I was here before.’ In that (in his having been ‘before’ *pūrvam*) consists the manhood of a man (*purusha*). Becoming ‘a man (*purusha*) with a thousand heads, a thousand eyes, a thousand feet’

<sup>50</sup> Compare Taitt. S. vi. 3, 10, 4, (quoted by Roth. s. v. *abhibigam*) *yad vai hrīdayena abhigachhati taj jihvayā vadati* |

<sup>51</sup> They are mentioned again in Taitt. Ār. i. 24, 4. See Böltlingk and Roth's Lexicon s.v. Ketu (where the Aruṇa Ketus are stated to be a sort of superior beings or demons); Artharva-veda, xi. 10, 2; Weber's Indische Studien, ii. 177; and the verse of the M. Bh. xii. 774 : *Arunāḥ Ketavāś chaiva svādhāyena divāṁ gatūḥ* | “By sacred study the Arunas and Ketus have ascended to heaven.”

<sup>52</sup> The Sanskrit scholar will observe that the text here is rather obscure. It is either corrupt, elliptical, or grammatically irregular.

<sup>53</sup> Here the Sanskrit, if it be not corrupt, must be irregular and incorrect. On the style of the Āranyakas, see Mr. E. B. Cowell's Preface to the Kaushitaki Upanishad, p. viii., where it is remarked: “The Āranyakas appear to belong to a class of Sanskrit writings, whose history has not yet been thoroughly investigated. Their style, if we may judge from that of the Taittirīya and Kaushitaki, is full of strange solecisms which sometimes half remind us of the gāthās of the Lalita Vistara. The present Upanishad has many peculiar forms, some of which are common to both recensions, while others appear only in one. Such are: *nishincha*, in p. 10; *praiti* for *prayanti*, in p. 51; *sāṁvēśyan*, in p. 56; *veti* for *vyeti*, in p. 78; *adūḍham*, in p. 89, etc.”

(R.V. x. 90, 1), he arose. Prajāpati said to him, ‘Thou wert produced before me: do thou first make this.’ He took water from this (5) in the cavity of his two hands, and placed it on the east, repeating the text, ‘so be it, o Sun.’<sup>54</sup> From thence the sun arose. That was the eastern quarter. Then Aruna Ketu placed (the water) to the south, saying, ‘so be it,’ o Agni.’ Thence Agni arose. That was the southern quarter. Then Aruna Ketu placed (the water) to the west, saying ‘so be it, o Vāyu.’ 6. Thence arose Vāyu. That was the western quarter. Then Aruna Ketu placed (the water) to the north, saying ‘so be it, o Indra.’ Thence arose Indra. That is the northern quarter. Then Aruna Ketu placed (the water) in the centre, saying ‘so be it, o Pūshan.’ Thence arose Pūshan. That is this quarter. 7. Then Aruna Ketu placed (the water) above, saying ‘so be it, o gods.’ Thence arose gods, MEN, fathers, Gandharvas and Apsarases. That is the upper quarter. From the drops which fell apart arose the Asuras, Rakshases, and Piśāchas. Therefore they perished, because they were produced from drops. Hence this text has been uttered; (8) ‘when the great waters became pregnant, containing wisdom, and generating Svayambhū, from them were created these creations. All this was produced from the waters. Therefore all this is Brahma Svayambhu.’ Hence all this was as it were loose, as it were unsteady. Prajāpati was that. Having made himself through himself, he entered into that. Wherefore this verse has been uttered; (9) ‘Having formed the world, having formed existing things and all intermediate quarters and quarters, Prajāpati, the firstborn of the ceremonial, entered into himself with himself.’”

From an examination of the legends contained in the Brāhmaṇas, of which some specimens have just been given, it appears (1) that they are generally, if not always, adduced, or invented, with the view of showing the origin, or illustrating the efficacy, of some particular ceremony which the writer wished to explain or recommend; (2) that the accounts which they supply of Prajāpati’s creative operations are

<sup>54</sup> The formula is in the original *evā hy eva*. The Commentator says that the first word means “objects of desire to be obtained,” and that the second *eva* signifies “the moving (Sun);” the sense of the entire formula being, “Thou, o Sun, art thyself <sup>all</sup> objects of desire.” The six formulas here introduced had previously occurred at the close of a preceding section, i. 20, 1.

various and even inconsistent; and (3) that they are the sources of many of the details which are found in a modified form in the cosmogonies of the Purānas.

When we discover in the most ancient Indian writings such different and even discrepant accounts of the origin of man, all put forth with equal positiveness, it is impossible to imagine that any uniform explanation of the diversity of castes could have been received at the period when they were composed, or to regard any of the texts which have been cited as more orthodox and authoritative than the rest. Even, therefore, if we should suppose that the author of the Purusha Sūkta meant to represent the four castes as having literally sprung from separate parts of Purusha's body, it is evident that the same idea was not always or even generally adopted by those who followed him, as a revealed truth in which they were bound to acquiesce. In fact, nothing is clearer than that in all these cosmogonies, the writers, while generally assuming certain prevalent ideas as the basis of their descriptions, gave the freest scope to their individual fancy in the invention of details. In such circumstances, perfect coincidence cannot be expected in the narratives.

We shall hereafter see that the Puranic writers reproduce some of these discrepancies in the traditions which descended to them from earlier generations, and add many new inconsistencies of their own, which they themselves, or their commentators, endeavour to explain away by the assumption that the accounts so differing relate to the occurrences of different Kalpas or Manvantaras (great mundane periods). But of a belief in any such Kalpas or Manvantaras no trace is to be found in the hymns or Brāhmaṇas: and, as we shall hereafter see, they must be held to be the inventions of a later age. The real explanation of these differences in the Brāhmaṇas is that the writers did not consider themselves (as their successors held them) to be infallibly inspired, and consequently were not at all studious to avoid in their narratives the appearance of inconsistency with the accounts of their predecessors.

SECT. V.—*Manu's Account of the Origin of Castes.*

I shall first quote a few verses from the beginning of Manu's account of the creation :

i. 8. *So 'bhidhyāya śarīrāt svāt sisṛikshur vividhāḥ prajāḥ | apa eva sasarijādau tāsu vijam avāśriyat |* 9. *Tad andam abhavad haimaṁ sahasraṁśu-sama-prabhām | tasmin jajne svayam Brahmā sarva-loka-pitā-mahāḥ |* 10. *Āpo nārā iti proktāḥ āpo vai narasūnavāḥ | tāḥ yad asyāyanam pūrvam tena Nārāyanāḥ smṛitāḥ |* 11. *Yat tat kāraṇam avyaktaṁ nityaṁ sad-asadātmakam | tad-visṛishṭāḥ sa purusho lok-Brahmeti kīrttyate |* 12. *Tasmīnn ande sa bhagavān ushitvā parivate saram | svayam evātmano dhyānāt tad andam akarod dvividhā |*<sup>55</sup>

“ 8. He (the self-existent) having felt desire,<sup>56</sup> and willing to create various living beings from his own body, first created the waters, and threw into them a seed. 9. That seed became a golden egg, of lustre equal to the sun; in it he himself was born as Brahmā, the parent of all the worlds. 10. The waters are called *nārāḥ*, for they are sprung from *Nara*; and as they were his first sphere of motion (*ayana*=path), he is therefore called *Nārāyana*.<sup>57</sup> 11. Produced from the imperceptible, eternal, existent and non-existent, cause, that male (*purusha*) is celebrated in the world as Brahmā. 12. After dwelling for a year in the egg, the glorious being, himself, by his own contemplation, split it in twain.”

After a description of various other preparatory creative acts (vv. 13–30) the author proceeds in vv. 31 ff. to inform us how the four castes were produced .

i. 31. *Lokānām tu vivṛiddhyartham mukhabāhūru-pādataḥ | brāhma-naṁ kshattriyāṁ vaiśyāṁ śūdraṁ cha niravarttayat |* 32. *Dvidhā krit-vātmano deham ardhena purusho 'bhavat | ardhena nārī tasyāṁ sa Virā-jm asrijat prabhuḥ |* 33. *Tapas taptvā 'srijat yaṁ tu sa svayam purusho*

<sup>55</sup> The ideas in this passage are derived (with modifications expressive of the theories current in the author's own age) from the S'atapatha Brāhmaṇa, xi. 1, 6, 1 ff. (see vol. iv. of this work, p. 21 f.); or from some other similar account in another Brāhmaṇa.

<sup>56</sup> See S'. P. Br. i. 7, 4, 1: *Prajāpatir ha vai svāṁ duhitaram abhidadhyan.*

<sup>57</sup> In the M. Bh. iii. 12952, Krishna says: *apāṁ nārāḥ iti purū savyā-karma kṛitam mayā | tena Nārāyāṇo py uktō mama tat tv ayanaṁ sadā |* “ The name of *nārāḥ* was formerly assigned by me to the waters: hence I am also called *Nārāyāṇa*, for there has always been my sphere of motion.”

*Virāṭ | taṁ māṁ vittāsyā sarvasyā srashṭāraṁ dvija-sattamāḥ | 34.*  
*Aham prajāḥ sisṛikshus tu tapas taptvā suduścharām | patin prajānām*  
*asrījam maharshīn ādito daśa | 35. Marīchim Atryangirasau Pulastyam*  
*Pulahaṁ Kratūm | Prachetasam Vasishṭhaṁ cha Bhṛigum Nāradam*  
*eva cha | 36. Ete Manūṁs tu saptānyāṁ asrījan bhūrītejasāḥ | devān*  
*devanīkāyāṁś cha maharshīm chāmitaujasāḥ | 37. Yaksha-rakṣaḥ-piśā-*  
*chāṁś cha gandharvāpsaraso 'surān | nāgān sarpaṁ suparnāṁś cha pi-*  
*trīnāṁ cha prithaggaṇān | 38. Vidyuto 'śani-meghāṁś cha rohitendra-*  
*dhanūṁsi cha | ulkā nirghāta-ketūṁś cha jyotiṁshy uchchāvachāni cha |*  
*39. Kinnarān vānarān matsyān vividhāṁś cha vihangamān | paśūn mṛigān*  
*manushyāṁś cha vyālāṁś chobhayatodataḥ | 40. Krimikīṭa-patangāṁś cha*  
*yūkā-makshika-matkunam | sarvaṁ cha daṁśa-maśakam sthāvaraṁ cha*  
*prithagvidham | 41. Evam etair idāṁ sarvam man-niyogād mahātma-*  
*bhiḥ | yathākarma tapo-yogāt śrīshṭaṁ sthāvara-jangamam |*

31. “That the worlds might be peopled, he caused the Brāhmaṇa, the Kshattriya, the Vaiśya, and the Sūdra to issue from his mouth, his arms, his thighs, and his feet.<sup>58</sup> 32. Having divided his own body into two parts, the lord (Brahmā) became, with the half a male (purusha), and with the half, a female; and in her he created Virāj.<sup>59</sup> 33. Know, O most excellent twice-born men, that I, whom that male, (purusha)<sup>60</sup> Virāj, himself created, am the creator of all this world. 34. Desiring to produce living creatures, I performed very arduous devotion, and first created ten Maharshis (great rishis), lords of living beings, (35) viz., Marīchi, Atri, Angiras, Pulastyā, Pulaha, Kratu, Prachetas, Vaśishṭha, Bhṛigu, and Nārada.<sup>61</sup> 36. They, endowed with

<sup>58</sup> On this Kullūka the Commentator remarks: *Daivyā cha śaktvā mukhādibhyo brāhmaṇādi-nirmānam Brahmano na visankāryāṁ śruti-siddhatvōt |* “It is not to be doubted that, by his divine power, Brahmā formed the Brāhmaṇa and the other castes from his mouth and other members, since it is proved by the Veda. He then quotes the 12th verse of the Purusha Sūkta.

<sup>59</sup> See the Purusha Sūkta, verse 5.

<sup>60</sup> It will be observed that Manu applies this term *purusha* to three beings, *first* to Brahmā (v. 11), *second* to the male formed by Brahmā from the half of his own body (v. 32), and *third* to Virāj, the offspring of the male and female halves of Brahmā's body (v. 33). It will be noticed that this story of Brahmā dividing his body is borrowed from the passage of the S. P. Br. xiv. 4, 2, 1, quoted above.

<sup>61</sup> In the Rāmāyaṇa, ii. 110, 2 ff., a different account is given of the origin of the world, in which no reference is made to Manu Svāyambhuva. The order of the creation there described is as follows: First everything was water. Then Brahmā Svāyambhū, with the deities, came into existence—Brahmā being said to have sprung

great energy, created<sup>62</sup> other seven Manus, gods, and abodes of gods, and Maharshis of boundless might; (37) Yakshas, Rakshases, Piśāchas, Gandharvas, Apsarases, Asuras, Nāgas, Serpents, great Birds, and the different classes of Pitrīs; (38) lightnings, thunderbolts, clouds, Indra's bows unbent and bent, meteors, portentous atmospheric sounds, comets, and various luminaries; (39) Kinnaras, apes, fishes, different sorts of birds, cattle, deer, MEN, beasts with two rows of teeth; (40) small and large reptiles, moths, lice, flies, fleas, all gadflies and gnats, and motionless things of different sorts. 41. Thus by my appointment, and by the force of devotion, was ALL THIS WORLD BOTH MOTIONLESS AND MOVING, created by those great beings, according to the (previous) actions of each creature."

The different portions of the preceding narrative of the creation of the human species are not easily reconcileable with each other. For it is first stated in verse 31, that men of the four castes proceeded separately from different parts of Brahmā's body,—prior (as it would appear) (1) to the division of that body into two parts and to the successive production (2) of Virāj, (3) Manu, and (4) the Maharshis, who formed all existing creatures. And yet we are told in verse 39, that MEN were among the beings called into existence by those Maharshis, and in verse 41, that the entire MOVING as well as motionless WORLD was their work. It is not said that the men created by the Maharshis were distinct from those composing the four castes, and we must, therefore, assume that the latter also are included under the general appellation of men. But if men of the four castes had been already produced before the formation of all living creatures by the Maharshis, what necessity existed for the men of these castes being a second time called into being as a part of that later creation? It is possible that this

from the æther (*ākāśa*). Brahmā, with his sons, created the world. From Brahmā sprang Marīchi; from Marīchi, Kas'yapa; from Kas'yapa, Vivasvat; and from Vivasvat, Manu Vaivasvata. The original of this passage is quoted in the 4th vol. of this work, p. 29 ff.

<sup>62</sup> These great rishis seem to be the beings denoted by the word *viśvasrīyah*, "creators of the universe," in the verse of Manu (xii. 50), which will be quoted below. Reference to rishis, or to seven rishis, as "formers of existing things" (*bhūta-kritah*), is also found in the Atharvaveda, vi. 108, 4; vi. 133, 4, 5; xi. 1, 1, 3, 24; xii. 1, 39; and the word *bhūtakṛitah*, without the addition of rishis, is found in the same work iii. 28, 1; iv. 35, 2, and xix. 16, 2.

allegation of the separate creation of castes may have been engrafted as an after-thought on the other account.<sup>63</sup>

After other details, regarding the propagation, nature, etc., of created things (vv. 42-50), the re-absorption of Brahmā into the Supreme Spirit, and his alternations of sleep and repose, etc. (vv. 50-57), Manu proceeds :

58. *Idam śāstraṁ tu kṛtvā 'sau mām eva svayam āditah | vidhivad  
grāhayāmāsa Marīchyādīnś tv aham munīn | 59. Etad vo 'yam Bhṛiguḥ  
śāstraṁ śrāvayishyaty aśeshataḥ | etad hi matto 'dhijage sarvam esho  
'khilam muniḥ | 60. Tatas tathā sa tenokto maharshir Manunā Bhṛiguḥ |  
tān abravīd riśīn sarvān prītātmā "śrūyatām" iti | 61. Svāyambhu-  
vavyāsyā Manoh shad-vañśyā Manavo 'pare | sriṣṭavantah prajāḥ svāh  
svāh mahātmāno mahāujasah | 62. Svārochishaś chauttamiś cha Tāmaso  
Raivatas tathā | Chākshushaś cha mahātejā Vivasvat-suta eva cha | 63.  
Svāyambhuvādyāḥ saptaite Manavo bhūritezasah | sve sve 'ntare sarvam  
idam utpādyāpuś charācharam |*

59. "Having formed this Scripture, he (Brahmā) himself in the beginning caused me to comprehend it according to rule; as I did to Marīchi and the other munis. 60. This Bhṛigu will give you to hear this scripture in its entirety; for this muni learned the whole from me. 61. Then that Maharshi (great rishi), Bhṛigu being so addressed by Manu, with pleasure addressed all those rishis, saying, 'Let it be heard.' 62. 'From this Manu Svāyambhuva sprang other Manus in six successive generations, great and glorious, who respectively created living beings of their own,—(63) viz., Svārochisha, Auttami, Tāmasa, Raivata, Chākshusha, and the mighty son of Vivasvat. 64. These seven<sup>64</sup> Manus of great power, of whom Svāyambhuva was the first, have each in his own period (*antara*) produced and possessed the world.'"

<sup>63</sup> In the same way it may be observed that in v. 22 Brahmā is said to have formed the subtle class of living gods whose essence is to act, and of the S'ādhyas (*karmātmanām cha devānām so 'srijat prāṇinām prabhuh | sādhyānām cha gaṇān sūkshmam*), and in v. 25, to have "called into existence this creation, desiring to form these living beings" (*sriṣṭiṁ sasarja chaivemān̄ srashṭum ichchann imāḥ prajāḥ*). But if the gods and all other creatures already existed, any such further account of their production by the Maharsis, as is given in verse 36, seems to be not only superfluous but contradictory.

<sup>64</sup> It will be observed that here Svāyambhuva is included in the seven Manus, although in verse 36 (see above) it is said that the ten Maharsis, who had themselves been created by Svāyambhuva (vv. 34 f.), produced seven other Manus.

After some preliminary explanations regarding the divisions of time as reckoned by men and gods, etc. (vv. 64-78), the author proceeds to tell us how long each of these Manus reigns :

79. *Yat prāk dvādaśa-sāhasram uditaṁ daivikam yugam | tad eka-saptati-guṇam manvantaram ihochyate |* 80. *Manvantarāny asankhyāni sargah saṁhāra eva cha | kridann ivaitat kurute Parameshṭhī punaḥ punaḥ |*

"The age (*yuga*) of the gods mentioned before, consisting of twelve thousand (years), when multiplied by seventy-one, is here called a manvantara. 80. There are innumerable manvantaras, creations and destructions. The Supreme Being performs this again and again, as if in sport."

A more detailed account of these great mundane periods will be given in the next section, when I come to take up the Vishṇu Purana. Meanwhile it may be remarked that the present manvantara is that of the last of the Manus above enumerated, or Manu Vaivasvata, who, according to verse 63, must have created the existing world. But if such be the case, it does not appear why the creation of Manu Svāyambhuva, with which the present race of mortals can have little to do, should have been by preference related to the rishis in vv. 33 ff. It must, however, be observed that in v. 33 Manu Svāyambhuva described himself as the former of "this" (*i.e.*, the existing) universe, and there is no doubt that the whole code of laws prescribed in the sequel of the work is intended by the author to be observed by the existing race of Indians (see verses 102 ff. of the first book). We must, therefore, suppose that the creations of the later Manus are substantially identical with that of the first; or that there is some confusion or inconsistency in the accounts which I have cited. Perhaps both suppositions may be correct.

In vv. 81-86, the four Yugas (or great ages of the world) the Kṛita, Tretā, Dvāpara, and Kali, their gradual deterioration, and the special duties peculiar to each, are described.<sup>65</sup>

<sup>65</sup> In v. 86 these predominant duties are said to be austere fervour in the Kṛita age, knowledge in the Tretā, sacrifice in the Dvāpara, and liberality alone in the Kali (*tapah paraṁ Kṛita-yuge tretāyāṁ jñānam uchyate | dvāpare yajnam evāhur dūḍham ekam kalau yuge*). This, as remarked in Weber's Indische Studien, 282 f., note, is not quite in conformity with the view of the Mundaka Upanishad, i. 2, 1, which states :

At verse 87, Bhṛigu recurs to the four castes :

87. *Sarvasyāsyā tu sargasya gupty-artham sa mahādyutiḥ | mukhabāhūru-paj-jānām prithak karmāny akalpayat |*

"For the preservation of this whole creation, that glorious being (Brahmā) ordained separate functions for those who sprang from his mouth, his arms, his thighs, and his feet."

These functions are then detailed (vv. 88-92). In verse 93, the grounds of the Brāhmans' pre-eminence are stated :

93. *Uttamāngobhavāj jyaishṭhyād brahmaṇāś chaiva dhāraṇāt | sarvasyaiivāsyā sargasya dharmato brāhmaṇāḥ prabhuh | 94. Taṁ hi svayambhūḥ svād āsyāt tapas taptvā "dito 'srīyat |*

Since the Brahman sprang from the most excellent organ, since he is the first-born and possesses the Veda, he is by nature the lord of this whole creation. Him, the self-existent (Brahmā) after exercising fervid abstraction, formed at the first from his own mouth."

But as there are grades of excellence among created things, and among men themselves (96), so are there also among Brahmans :

97. *Brāhmaṇeshu cha vidvāṁso vidvatsu krita-buddhayaḥ | krita-buddhishu karttāraḥ karttrishu brahma-vedināḥ |*

"Among Brāhmans the learned are the most excellent, among the learned the resolute, among the resolute those who act, and among them who act they who possess divine knowledge."

In a subsequent part of the work (xii. 40 ff.) we find men in general, the castes, and indeed all existing things, from Brahmā downwards, classified according to their participation in different degrees in the three *gunas*, or qualities (*sattva*, "goodness," *rajas*, "passion," and *tamas*, "darkness").

39. *Yena yāṁs tu gunenaishāṁ saṁsārān pratipadyate | tān samāsenā vakshyāmi sarvasyāsyā yathākramam | 40. Devatvāṁ sūttrikā yānti manushyatvāṁ cha rājasāḥ | tiryaktvāṁ tāmasā nityam ity eshā tri-*

*tat etat satyam mantreshu karmāṇi kavayo yāny apaśyāṁs tāni tretāyām bahudhā sanitatiāni |* "This is true the rites which sages beheld in the hymns, are in great variety celebrated in the Tretā." In the same way the M. Bh. iii. v. 11,248, says that sacrifices and rites prevail in the Tretā (*tato yajnāḥ pravarttante dharmāś cha vividhāḥ kriyāḥ | tretāyām ityādi*). See also M. Bh. xii. 13,090. The word *kṛita*, as the name of the first yuga is thus explained in a previous verse of the former of these two passages (11,235) : *kṛitam eva na karttavyāṁ tasmin kāle yugottame |* "In the time of that most excellent Yuga (everything) has been done, (and does) not (remain) to be done."

*vidhā gatiḥ | . . . 43. Hastināś cha turangāś cha śūdrā mlechhāś cha garhitāḥ | siṁhā vyāghrā varāhāś cha madhyamā tāmasī gatiḥ | . . . 46. Rājānah kshattriyāś chaiva rājnaś chaiva purohitāḥ | vādayuddha-pradhānāś cha madhyamā rājasī gatiḥ | . . . 48. Tāpasā ya-tayo viprā ye cha vaimānikā gaṇāḥ | nakshatrāṇī cha daityāś cha prathamā sāttvikī gatiḥ | 49. Yajvāna ḥishayo devā vedā jyotiṁshi vatsarāḥ | pitaraś chaiva sādhyāś cha dvitīyā sāttvikī gatiḥ | 50. Brāhma viśvasrijo dharma mahān avyaktam eva cha | uttamām sāttvikīm etām gatim āhur maniṣhinaḥ |*

"39. I shall now declare succinctly in order the states which the soul reaches by means of each of these qualities. 40. Souls endowed with the *sattva* quality attain to godhead; those having the *rajas* quality become men; whilst those characterized by *tamas* always become beasts—such is the threefold destination . . . 43. Elephants, horses, Sūdras and contemptible Mlechhas, lions, tigers, and boars form the middle dark condition . . . 46. Kings, Kshattriyas, a king's priests (*purohitāḥ*), and men whose chief occupation is the war of words, compose the middle condition of passion . . . 48. Devotees, ascetics, Brāhmans, the deities borne on aerial cars, constellations, and Daityas, constitute the lowest condition of goodness. 49. Sacrificing priests, rishis, gods, the vedas, the celestial luminaries, years, the fathers, the Sādhyas, form the second condition of goodness. 50. Brāhma, the creators,<sup>66</sup> righteousness, the Great One (*mahat*), the Unapparent One (*avyakta*), compose the highest condition of goodness."

<sup>66</sup> These "creators" (*viśvasrijah*) are thus mentioned in Taitt. Br. iii. 12, 9, 2. *Ādarśam Agniṁ chinvānāḥ pūrve viśvasrijo 'mrītāḥ | śatāṁ varsha-sahasrāṇī dīkṣhitāḥ satram āsata | 3. tapah āśīd grihapatir Brahma brahmā 'bhavat svayam | satyāṁ ha hotaishām āśīd yad visvāsrija āsata | amṛitam ebhya udagāyat sahasram parivat-sarān | bhūtaṁ ha prastotais hām āśīd bhavishyat prati chāharat | prāṇo adhvaryur abhavad idāṁ sarvāṁ sishasatām | . . . 7. Viśvasrijah prathamāḥ satram āsata | . . . | tato ha jajne bhuvanasya gopūḥ hiranmayah śakuṇir Brahma nāma | yena sūryas tapati tejaseddhaḥ | . . . 8. Etena vai viśvasrijah idāṁ visvam asrījanta | yad visvam asrījanta tasnād viśvasrijah | viśvam enān anu prajāyate | "2. The ancient and immortal creators of the universe, keeping fire kindled till they saw the new moon, and consecrated, were engaged in a sacrifice for 100,000 years. 3. Austere fervour was the householder; Prayer itself (*brahma*) was the brahmā priest; Truth was their hotṛi, when the creators were so occupied. Immortality was their udgātri for a thousand years. The Past was their prastotri, the Future their pratihātri; Breath was the adhvaryu, whilst they were seeking to obtain all this" After a good deal more of this allegory, the author proceeds in para.. 7. "These first*

It will be observed that the different parts of this account of the mode in which the three qualities are distributed, are not quite in harmony. From v. 40 it would appear that all souls having the quality of passion become men; and yet we find from vv. 43, 48, and 49, that Sūdras belong to the *tāmasa* class, and Brāhmans, of different descriptions, to two of the *Sāttvika* grades. According to the rule enunciated in v. 40, the latter ought to have been born as gods.

It is, further, remarkable that in this enumeration Sūdras are found in the same category with Mlechhas (v. 43), that the Vaiśyas are not accommodated with a position in any of the classes, that Kshattriyas and kings' domestic priests, who are of course Brāhmans, and others (who must be Brāhmans) fond of disputation on learned questions<sup>67</sup> (though not stated to be heretical) are ranked together as "passionate" (v. 46), while other Brāhmans of different characters are placed in two of the higher grades, Brāhmans simply so called (*viprāḥ*) being regarded as "good" in the lowest degree (v. 48), and sacrificing priests (*yajvānah*) sharing with rishis, gods, the vedas, etc., the honour of the middle condition of goodness. It is not clear whether the devotees, and ascetics, mentioned in v. 48, belong to the same caste as the Brāhmans with whom they are associated, or may also be men of the inferior classes. Nor is it evident for what reason the sacrificing priests (*yajvānah*), specified in v. 49, are so much more highly estimated than the king's priests (*rājnah purohitāḥ*) in v. 46, since the latter also officiate at sacrifices. The honourable position assigned to Daityas in the lowest class of "good" beings (v. 48) is also deserving of notice. We shall see in the following chapter that the Purānas variously describe mankind as belonging entirely to the "passionate" class (see v. 40, above) and as characterized by the three other "qualities," according to their caste.

creators were engaged in sacrifice . . . Thence was born the preserver of the world, the golden bird called Brahma, by whom the sun glows, kindled with light. . . . 8. . . . Through this the creators created this universe. As they created the universe, they are called vis'vasrijah. . . Everything is created after them." See above the reference made to *rishayo bhūta-kṛitaḥ* in p. 36. The allegory in this extract from the Taitt. Br. resembles in its character that in the sixth verse of the Purusha Sūkta.

<sup>67</sup> *S'arstārthukalaha-priyāś cha* | Comm.

SECT. VI.—*Account of the System of Yugas, Manvantaras, and Kalpas, according to the Vishnu Purana, and other authorities.*

I shall in the next section adduce the description given in the Vishnu Purana of the creation of living creatures, and the origin of the four castes, after first supplying in the present some explanation of the great mundane periods, the *Yugas*, *Manvantaras*, *Kalpas*, etc.

The computations of these great periods are stated in the third chapter of the first book, and in the first chapter of the sixth book, and are clearly explained by Professor Wilson in his notes to page 50 of his translation.

One year of mortals is equal to one day of the gods.<sup>68</sup>

12,000 divine years are equal to a period of four Yugas, which is thus made up, viz. :

Kṛita Yuga with its mornings and evenings.....	4,800	divine years
Tretā Yuga , , , , .....	3,600	,, ,
Dvāpara Yuga , , , , .....	2,400	,, ,
Kali Yuga , , , , .....	1,200	,, ,
		making... 12,000 divine years. <sup>69</sup>

As a day of the gods is = to one year of mortals, the 12,000 divine years must be multiplied by 360, the assumed number of days in a year, to give the number of the years of mortals in this great period of four yugas, thus : 12,000 divine years × 360 = 4,320,000 years of mortals. 1000 of these periods of 12,000 divine, or 4,320,000 human, years—i.e., 4,320,000,000 human years are = 1 day of Brahmā,<sup>70</sup> and his night is of the same duration. Within that period of a day of Brahmā, 14 Manus reign,<sup>71</sup> and a Manvantara, or period of Manu,

<sup>68</sup> Vishnu P. vi. 1, 4 *ahorātram pitṛīñām tu nāśo'bdaś tridivaukasām* | See also Manu i. 66 and 67. The Taitt. Br. iii. 9, 22, 1, too, states : *ekāñ vai etad devāñām ahar yat sañvatsarāḥ* | “This period of a year is one day of the gods.”

<sup>69</sup> i. 3, 10. *Divyair varsha-sahasraistu kṛita-tretādi-sanjnitam chaturyugāñ dvādaśabhis tad-vibhāgañ nibodha me* | 11. *chatvāri trīṇi dve chaikam kṛitādīshu yathākramam divyābdāñām sahasrāñi yugeshu īhur purāvidah* | 12. *Tat-pranāñaiḥ s'ataih sandhyā pūrvā tatrābhīdhīyate* | *sandhyāñśakaś cha tat-tulyo yugasyāñnantaro hi sah* | 13. *Sandhyā-sandhyāñśayor antar yah kālo muni-sattama* | *yugākkhyāḥ sa tu vijneyah kṛita-tretādi-sanjnitāḥ* |

<sup>70</sup> V. P. i. 3, 14. *Kṛitaṁ tretā dvāparas cha kalis chaiva chaturyugam* | *proch-yate tat-sahasrañ cha Brahmano divasam mune* | See also Manu i. 72.

<sup>71</sup> V. P. i. 3, 15. *Brahmano divase brahman Manavaś cha chaturdaśa bhavanti* |

is consequently = the 14th part of a day of Brahmā. In the present Kalpa (= a day of Brahmā) six Manus, of whom Svāyambhuva was the first, have already passed away, the present Manu being Vaivasvata.<sup>72</sup> In each Manvantara seven rishis, certain deities, an Indra, a Manu, and the kings, his sons, are created and perish.<sup>73</sup> A thousand of the systems of 4 Yugas, as has been before explained, occur coincidently with these 14 Manvantaras; and consequently about 71 systems of 4 Yugas elapse during each Manvantara, and measure the lives of the Manu and the deities of the period.<sup>74</sup> At the close of this day of Brahmā a collapse (*pratisancharaḥ*) of the universe takes place, which lasts through a night of Brahmā, equal in duration to his day, during which period the three worlds are converted into one great ocean, when the lotus-born god,<sup>75</sup> expanded by his deglutition of the universe, and contemplated by the yogis and gods in Janaloka, sleeps on the serpent Sesha. At the end of that night he awakes and creates anew.<sup>76</sup>

A year of Brahmā is composed of the proper number of such days and nights; and 100 such years constitute his whole life. The period of his life is called *Para*, and the half of it *Parārddha*, or the half of a *Para*. One *Parārddha*, or half of Brahmā's existence, has now expired, terminating with the great Kalpa, called the Pādma Kalpa. The now existing Kalpa, or day of Brahmā, called Vārāha (or that of the boar), is the first of the second *Parārddha* of Brahmā's existence.<sup>77</sup> The

<sup>72</sup> This is stated by Manu i. 62 ff. (see above), as well as in the third book of the V. P. i. 3, which gives the names in the same order: *Svāyambhuvo Manuḥ pūrvā Manuḥ Svārochishas tathā | Auttamis Tāmasas chaiva Raivatas Chākshushas tathā | shad ete Manavo 'titāḥ sāmprataṁ tu Raveḥ sutāḥ | Vaivasvato 'yāṁ yasyaitat saptamāṁ varttate 'ntaram |*

<sup>73</sup> V. P. i. 3, 16. *Saptarshayah surāḥ S'akro Manus tat-sūnavo nṛipāḥ | ekakāle hi sriyante sañhriyante cha pūrvavat |*

<sup>74</sup> Ibid ver. 17. *Chaturyugānāṁ sankhyātā sādhikā hy eka saptatiḥ | manvantaram Manoḥ kālaḥ suradīnāṁ cha sattama |* See also Manu i. 79.

<sup>75</sup> The birth of Prajāpati on a lotus-leaf is mentioned in the Taitt. Ārany. i. 23, 1, quoted above, p. 32.

<sup>76</sup> Ibid 20. *Chaturdaśa-guno hy esha kālo brāhmaṇam ahaḥ smritam | brāhmaṇo naimittiko nāma tasyānte pratisancharaḥ | . . . 22. Ekārnave tu trailokyे Brahmū Nārāyaṇātmakāḥ | bhogi-śayyāgataḥ śete trailokya-grāsa-vrīnhitaḥ | 23. Janasthair yogibhir devaiś chintyamāno 'bya-sambhavaḥ | tat-pramāṇām hi tām rātriṁ tadante sriyate punah |* See also V. P. i. 2, 59–62, as translated by Wilson, vol. i. p. 41.

<sup>77</sup> Ibid ver. 24. *Evam tu Brahmano varsham eva<sup>m</sup> varsha-śataṁ cha tat | śatam hi tasya varshānāṁ param āyur mohātmanāḥ | 25. Ekam asya vyalītam tu parārddham Brahmano 'nagha | tasyānte 'bhūd mahākalpaḥ Pādmah ity abhivisrutoḥ | dvitīyasya*

dissolution, which occurs at the end of each Kalpa, or day of Brahmā, is called *naimittika*, incidental, occasional, or contingent. (See Wilson's Vishnu Purana, vol. i. of Dr. Hall's edition, p. 52, with the editor's note; and vol. ii. p. 269. For an account of the other dissolutions of the universe I refer to the same work, vol. i. p. 113, and to pp. 630–633 of the original 4to. edition.)

Of this elaborate system of Yugas, Manvantaras, and Kalpas, of enormous duration, no traces are found in the hymns of the Rig-veda. Their authors were, indeed, familiar with the word *Yuga*,<sup>78</sup> which frequently occurs in the sense of age, generation, or tribe. Thus in i. 139, 8; iii. 26, 3; vi. 8, 5; vi. 15, 8; vi. 36, 5; x. 94, 12, the phrase *yuge yuge*<sup>79</sup> means "in every age." In iii. 33, 8; x. 10, 10, we have *uttarā yugāni*, "future ages," and in x. 72, 1, *uttare yuge*, "in a later age;" in vii. 70, 4, *pūrvāni yugāni*, "former ages,"<sup>80</sup> and in i. 184, 3, *yuga jūrnā*, "past ages." In i. 92, 11; i. 103, 4; i. 115, 2; i. 124, 2; i. 144, 4;<sup>81</sup> ii. 2, 2; v. 52, 4; vi. 16, 23; vii. 9, 4; viii. 46, 12; viii. 51, 9; ix. 12, 7;<sup>82</sup> x. 27, 19; x. 140, 6<sup>83</sup> (in all of which places, except i. 115, 2, the word is combined with *manushyā*, *mānushā*, *manushā*, or *janānām*), *yuga* seems to denote "generations" of men, or *parārddhasya varttamānasya vai dvija | Vārāhah iti kalpo 'yam prathamah pari-kalpitah |*

<sup>78</sup> In Professor Willson's Dictionary three senses are assigned to *yuga* (neuter) (1) a pair; (2) an age as the Kṛita, Tretā, etc.; (3) a lustre, or period of five years. When used as masculine the word means, according to the same authority, (1) a yoke; (2) a measure of four cubits, etc.; (3) a particular drug.

<sup>79</sup> Sāyana, on iii. 36, 3, explains it by *pratidīnam*, "every day;" on vi. 8, 5; vi. 15, 8; vi. 36, 5, by *kāle kāle*, "at every time."

<sup>80</sup> Sāyana takes the phrase for former "couples of husbands and wives," *mithunāni jāyāpatirūpāni*.

<sup>81</sup> In i. 92, 11 and i. 124, 2, Ushas (the Dawn) is spoken of as, *praminati manushyā yugāni*, "wearing away human terms of existence, or generations." In commenting on the former text Sāyana explains *yugāni* as equivalent to *kṛita-tretādīni*, "the Kṛita, Tretā, and other ages," whilst in explaining the second, he takes the same word as signifying *yugopalakshitān nimeshādi-kātāvayavān*, "the seconds and other component parts of time indicated by the word," or as equivalent to *yugmāni*, "the conjunctions of men,"—since the dawn scatters abroad to their several occupations men who had been previously congregated together?" In his note on i. 144, 4, he gives an option of two different senses: *manoh sambhandhīni yugāni jāyāpati-rupāni hotradhvaryu-rūpāni vā |* "couples consisting of husband and wife, or of the hotri and adhvaryu priests."

<sup>82</sup> This verse, ix. 12, 7, is also found in Sāma V. ii. 552, where, however, *yujā* is substituted for *yugā*.

<sup>83</sup> This verse occurs also in Sāma V. ii. 1171, and Vāj. S. xii. 111.

rather, in some places, "tribes" of men. In v. 73, 3, the phrase *nāhushā yugā* must have a similar meaning. In i. 158, 6, it is said that the rishi Dirghatamas became worn out in the tenth *yuga*; on which Professor Wilson remarks (R. V. vol. ii. 104, note) : "The scholiast understands *yuga* in its ordinary interpretation; but the *yuga* of five years is perhaps intended, a lustrum, which would be nothing marvellous." Professor Aufrecht proposes to render, "in the tenth stage of life." The first passage of the Rig-veda, in which there is any indication of a considerable mundane period being denoted, is x. 72, 2 f., where "a first," or, "an earlier age (*yuga*) of the gods" is mentioned (*devānām pūrveye yuge*; *devānām prathame yuge*) when "the existent sprang from the non-existent" (*asataḥ sad ajāyata*); but no allusion is made to its length. In the same indefinite way reference is made in x. 97, 1, to certain "plants which were produced before the gods,—three ages (*yugas*) earlier" (*yāḥ oshadhiḥ pūrvāḥ jātāḥ devebhyaḥ tri-yugam purā*). In one verse of the Atharva-veda, however, the word *yuga* is so employed as to lead to the supposition that a period of very long duration is intended. It is there said, viii. 2, 21 : *śatāṁ te ayutāṁ hāyanān dve yuge trīṇi chatrāri kṛinmāḥ* | "we allot to thee a hundred, ten thousand, years, two, three, four ages (*yugas*)."<sup>84</sup> As we may with probability assume that the periods here mentioned proceed in the ascending scale of duration, two *yugas*, and perhaps even one *yuga*, must be supposed to exceed 10,000 years.

The earliest comparison between divine and human periods of duration of which I am aware is found in the text of the Taitt. Br. quoted above in a note to p. 42 : "A year is one day of the gods."<sup>85</sup> But so far as that passage itself shows, there is no reason to imagine that the statement it contains was anything more than an isolated idea, or that the conception had, at the time when the Brāhmaṇas were compiled, been developed, and a system of immense mundane periods, whether

<sup>84</sup> For the context of this line see Journal of the Royal Asiatic Society for 1866, page 42.

<sup>85</sup> An analogous idea is found in the Sātapatha Brāhmaṇa xiv. 7, 1, 33 ff. (= Brīhadāraṇyaka Upanishad pp. 817 ff. of Cal. ed.) *atha ye śatam manushyāñām ānandāḥ sa ekāḥ pitrīñām jitalokānām ānandaḥ* | "now a hundred pleasures of men are one pleasure of the Pitris who have conquered the worlds." And so on in the same way; a hundred pleasures of the Pitris equalling one pleasure of the Karmadevas (or gods who have become so by works); a hundred pleasures of the latter equalling one pleasure of the gods who were born such, etc.

human or divine, had been elaborated. That, however, the authors of the Brāhmaṇas were becoming familiar with the idea of extravagantly large numbers is clear from the passage in the Taitt. Br. iii. 12, 9, 2, quoted above, p. 41, in the note on Manu xii. 50, where it is said that the creators were engaged in a sacrifice for 100,000 years.

Professor Roth is of opinion (see his remarks under the word Kṛita in his Lexicon) that according to the earlier conception stated in Manu i. 69, and the Mahābhārata (12,826 ff.), the four Yugas—Kṛita, Tretā, Dvāpara, and Kali, with their mornings and evenings, consisted respectively of no more than 4,800 ; 3,600 ; 2,400 ; and 1,200 ordinary years of mortals ; and that it was the commentators on Manu, and the compilers of the Purāṇas, who first converted the years of which they were made up into divine years. The verse of Manu to which Professor Roth refers (i. 69), and the one which follows, are certainly quite silent about the years composing the Kṛita age being divine years :

*Chatvāry āhuḥ sahasrāṇi varshāṇām tu kṛitāṁ yugam | tasya tāvach-chhatā sandhyā sandhyāṁśchaścha tathāvidhah | 70. Itareshu sasandhyeshu sasandhāṁśeshu cha trishu | ekāpāyena varttante sahasrāṇi śatāni cha |*  
 “They say that four thousand years compose the kṛita yuga, with as many hundred years for its morning and the same for its evening. 70. In the other three yugas, with their mornings and evenings, the thousands and hundreds are diminished successively by one.”

Verse 71 is as follows : *Yad etat parisankhyātām ādāv eva chatur-yugam | etad dvādaśa-sāhasraṁ devānāṁ yugam uchyate |* which, as explained by Medhātithi, may be thus rendered : “Twelve thousand of these periods of four yugas, as above reckoned, are called a Yuga of the gods.” Medhātithi’s words, as quoted by Kullūka, are these : *Chaturyugair eva dvādaśa-sahasra-sankhyair divyam yugam |* “A divine Yuga is formed by four yugas to the number of twelve thousand.” Kullūka, however, says that his predecessor’s explanation is mistaken, and must not be adopted (*Medhātither bhramo nādarattaryah*). His own opinion is that the system of yugas mentioned in vv. 69 and 71 are identical, both being made up of divine years. According to this view, we must translate v. 71 as follows : “The period of four yugas, consisting of twelve thousand years, which has been reckoned above, is called a Yuga of the gods.” This certainly appears to be the

preferable translation, and it is confirmed by the tenor of verse 79. Verse 71, however, may represent a later stage of opinion, as it is not found in the following passage of the *Mahābhārata*, where the previous verse (69) is repeated, and verse 70 is expanded into three verses, though without any alteration of the sense:

M. Bh. iii. 12826 ff. — *Ādito manuja-vyāghra kṛitsnasya jagataḥ kshaye | chatvāry āhūḥ sahasrāṇi varshānām tat kṛitaṁ yugam | tasya tāvachchhatī sandhyā sandhyāñścha tathāvidhāḥ |*

“In the beginning, after the destruction of the entire universe, they say that there are four thousand years: that is the *Kṛita* Yuga, which has a morning of as many hundred years, and an evening of the same duration.” And then, after enumerating in like manner the other three Yugas with their respective thousands and hundreds successively diminished by one, the speaker (the sage Mārkanḍeya) proceeds in verse 12831: *Eshā dvādaśahasrī yugākhyā parikirttī | etat sahasraparyantam aho brāhmaṇam udāhritam |* “This period of twelve thousand years is known by the appellation of the Yugas. A period extending to a thousand of these is called a day of *Brahmā*.<sup>86</sup>”

Nowhere, certainly, in this passage is any mention made of the years being divine years.

The earliest known text in which the names of the four Yugas are found is a verse occurring in the story of Sunahṣepa in the *Aitareya Brāhmaṇa* vii. 15: *Kaliḥ śayāno bhavati sanjihānas tu dvāparah | uttishṭhaṁs tretā bhavati kṛitaṁ sampadyate charan |* “A man while lying is the Kali; moving himself, he is the Dvāpara; rising, he is the Tretā; walking, he becomes the *Kṛita*.<sup>86</sup> But this brief allusion leaves us

<sup>86</sup> This verse has been already translated no less than six times; twice into German by Weber and Roth (*Ind. Stud.* i. 286 and 460), once into Latin by Streiter (see *Ind. Stud.* ix. 315), and thrice into English, by Wilson (*Journ. R. A. S.* for 1851, p. 99), Müller (*Anc. Sansk. Lit.* p. 412), and Haug (*Ait. Br.* ii. 464). All these authors, except the last, concur in considering the verse as referring to the four Yugas. Dr. Haug, however, has the following note. “Sāyana does not give any explanation of this important passage, where the names of the Yugas are mentioned for the first time. These four names are, as is well known from other sources, . . . names of dice, used at gambling. The meaning of this Gāthā is, There is every success to be hoped; for the unluckiest die, the Kali is lying, two others are slowly moving and half fallen, but the luckiest, the *Kṛita*, is in full motion. The position of dice here given is indicatory of a fair chance of winning the game.” Both Dr. Haug’s translation and note are criticised by Professor Weber (*Ind. Stud.* ix. 319). Of the following verses, which occur in *Manu* ix. 301 f., the second is a paraphrase of that in the *Aitareya Brāhmaṇa*.

quite in the dark as to the duration which was assigned to these *yugas* in the age when the Brāhmaṇa was compiled.

SECT. VII.—*Account of the different creations, including that of the castes, according to the Vishnu Purāṇa.*

I commence with the following general account of the cosmogony of the Vishnu Purāṇa, extracted from Professor Wilson's Preface to his translation of that work, vol. i. p. xciii. :

"The first book of the six, into which the work is divided, is occupied chiefly with the details of creation, primary (*sarga*), and secondary (*pratisarga*); the first explains how the universe proceeds from Prakṛiti, or eternal crude matter;<sup>87</sup> the second, in what manner the forms of things are developed from the elementary substances previously evolved, or how they re-appear after their temporary destruction.<sup>88</sup> Both these creations are periodical; but the termination of the first occurs only at the end of the life of Brahmā, when not only all the gods and all other forms are annihilated, but the elements are again merged into primary substance, besides which only one spiritual being exists. The latter takes place at the end of every Kalpa or day of Brahmā, and affects only the forms of inferior creatures and lower worlds, leaving the substances of the universe entire, and sages and gods unharmed."<sup>89</sup>

manā : *Kritam tretā-yugāñ chaiva dvāparañ kalir eva cha | rājno vrittāni sarvāñi rājā hi yugam uchyate |* 302. *Kalih prasupto bhavati sa jāgrat dvāparam yugam | karmasv abhyudyatā tretā vicharañ tu kṛitāñ yugam |* "301. The Krita, Tretā, Dvāpara, and Kali yugas are all modes of a king's action; for a king is called a yuga. 302. While asleep he is the Kali; waking he is the Dvāpara age; intent upon action he is the Tretā, moving about he is the Kṛita." The former of these two verses of Manu is reproduced nearly verbatim in the M. Bh. xii. 3408; and the same idea is expanded in the same book of the same poem, vv. 2674 ff., 2682, 2684, 2686, 2693 ff. The words *kṛita*, *tretā*, *dvāpara*, and *kali*, are found in the Vāj.-Sanhitā, xxx. 18, and in the Taitt. Brāhmaṇa, iii. 4, 1, 16; but in both places they denote dice, as does also the word *kṛita* in the Chhāndogya Upan. iv. 1, 4 (where see the commentary). On the Yugas the reader of German may also consult Weber's Indische Studien, i. pp. 39, 87 f., 282 ff.

<sup>87</sup> [See Book i. chapter ii.]

<sup>88</sup> [See the fourth and following chapters of Book i.]

<sup>89</sup> See Book i. at the close of chapter vii. p. 113 of vol. i. of Professor Wilson's translation, 2nd edition, and also p. 621 and 630 of the original 4to. edition. As regards,

I proceed with the details of the creation which took place in the Vārāha Kalpa, as described in book i. chapter 4, vv. 2, ff.:

*Atīta-kalpāvasāne niśā-suptotthitah prabhuh | sattvodriktas tato  
Brahmā śūnyañ lokam avarkshata | 3. Nārāyaṇah paro 'chintyah  
pareshām api sa prabhuh | Brahma-svarūpī bhavagān anādih sarva-  
sambhavaḥ | . . . 6. Toyāntah sa mahīñ jnātvā jagaty ekārnave pra-  
bhuh | anumānād tad-uddhārañ karttu-kāmah prajāpatih | 7. Akarot sa  
tanūm anyāñ kalpādishu yathā purā | matsya-kūrmādikāñ tadvad  
vārāhañ vapur āsthitaḥ | 8. Veda-yajnamayañ rūpam aśeṣa-jagataḥ  
sthitarū | sthitah sthirātmā sarvātmā paramātmā prajāpatih | 9. Jana-  
loka-gataih siddhair Sanakādyair abhishtutaḥ | praviveśa tadā toyam  
ātmādhāro' dharā-dharah | . . . 45. Evañ śāṁstuyamānastu para-  
mātmā mahīdharaḥ | ujjahāra mahīñ kshipram nyastavāñś cha mahām-  
bhasi | 46. Tasyopari jalaughasya mahatī naur iva sthitā | vitatatatvat  
tu dehasya na mahī yāti samplavam | tataḥ kshitiñ samāñ kṛtvā prithi-  
vyāñ so 'chinod girin | yathā-vibhāgam bhagavān anādih purushottamah |  
47. Prāk-sarga-dagdhān akhilān parvatān prithivītale | amoghenā  
prabhāvena sasarjāmogha-vāñchhitah | 48. Bhūvi bhāgañ tataḥ kṛtvā  
sapta-dvīpān yathātathā | bhūr-ādyāñś chaturo lokān pūrvavat sama-  
kalpayat | 49. Brahma-rūpadhāro devas tato 'sau rajasā "vritah |  
chakūra srishṭim bhagavāñś chatur-vaktra-dhāro Hariḥ | 50. nimitta-  
mātram evāsau sriyāñāñ sarga-karmanāñ | pradhāna-kāraṇībhūtā  
yato vai sriyya-śaktayah | 51. Nimitta-mātram muktvaiķam nānyat  
kinchid apekshyate | niyate tapatāñ śreshṭha sva-śaktiā vastu vastutām |*

"2. At the end of the past (or Pādma) Kalpa, arising from his night slumber, Brahmā, the lord, endowed predominantly with the quality of goodness, beheld the universe void. 3. He (was) the supreme lord Nārāyaṇa, who cannot even be conceived by other beings, the deity without beginning, the source of all things, existing in the form of Brahmā." [The verse given in Manu i. 10, regarding the derivation of the word Nārāyaṇa (see above p. 35) is here quoted].

"6. This lord of creatures, discovering by inference,—when the world had become one ocean,—that the earth lay within the waters, and being desirous to raise it up, (7) assumed another body. As formerly, at the beginnings of the Kalpas, he had taken the form of a fish,

however, the statement with which the paragraph concludes, compare vol. i. p. 50, as well as vol. ii. p. 269, of the same work.

a tortoise, and so forth,<sup>90</sup> (so now) entering the body of a boar (8),—a form composed of the vedas and of sacrifice,—the lord of creatures, who, throughout the entire continuance of the world, remains fixed, the universal soul, the supreme soul, self-sustained, the supporter of the earth (9),—being hymned by Sanaka and the other saints, who had (at the dissolution of the lower worlds) proceeded to Janaloka,—entered the water.” [He is then addressed by the goddess Earth in a hymn of praise, as Vishnu, and as the supreme Brahmā, vv. 10-24. The boar then rises from the lower regions, tossing up the earth with his tusk, and is again lauded by Sanandana and other saints in a second hymn, in the course of which he himself is identified with sacrifice, and his various members with its different instruments and accompaniments, vv. 25-44]. “45. Being thus lauded, the supreme soul, the upholder of the earth, lifted her up quickly and placed her upon the great waters. 46. Resting upon this mass of water, like a vast ship, she does not sink, owing to her expansion. Then, having levelled the earth, the divine eternal Purushottasna heaped together mountains according to their divisions. 47. He whose will cannot be frustrated, by his unfailing power, created on the surface of the earth all those mountains which had been burnt up in the former creation. 48. Having then divided the earth, just as it had been, into seven dvīpas, he formed the four worlds Bhūrloka and others as before. 49. Becoming next pervaded with the quality of passion, that divine being Hari, assuming the form of Brahmā, with four faces, effected the creation. 50. But he is merely the instrumental cause of the things to be created and of the creative operations, since the properties of the things to be created arise from Pradhāna as their (material) cause. 51. Excepting an instrumental cause alone, nothing else is required. Every substance (*vastu*) is brought into the state of substance (*vastutā*) by its own inherent power.”<sup>91</sup>

<sup>90</sup> No mention is made in the Brāhmaṇas (as I have already observed) of any such periods as the Kalpas. But here an attempt is made to systematize the different stories scattered through those older works which variously describe the manner in which the creation was effected—with the view, perhaps, of reconciling the discrepancies in those free and artless speculations which offended the critical sense of a later age.

<sup>91</sup> See Professor Wilson's translation of these verses, and the new version proposed by the editor of the second edition, Dr. Hall, p. 66, note. I do not think the phrase

[Before proceeding further with the narrative of the Vishnu Purāṇa, I wish to quote or refer to some passages from the Taittirīya Sanhitā and Brāhmaṇa and from the Śatapatha Brāhmaṇa, which appear to furnish the original germs of the legends of the boar, fish, tortoise, and dwarf incarnations.

The first of these texts is from the Taittirīya Sanhitā, vii. 1, 5, 1 ff :

*Āpo vai idam agre salilam āśit | tasmin Prajāpatir vāyur bhūtvā achrarat | sa imām apasyat | tam varāho bhūtvā āharat | tam Viśvakarmā bhūtvā vyamārt | sā aprathata | sā prithivy abhavat | tat prithiviyai prithivitvam | tasyām aśrāmyat Prajāpatih | sa devān asrijata Vasūn Rudrān Ādityān | te devāḥ Prajāpatim abruvan “prajāyāmahai” iti | so ’bravīd “yathā aham yushmāns tapasā asrikshi evāṁ tapasi prajanānam ichchhadhvam” iti | tebhyo ’gnim āyatānam prāyachhad “etena āyatānena śrāmyata” iti | te ’gninā āyatānena aśrāmyan | te saṁvatsare ekāṁ gām asrijanta |*

“This universe was formerly waters, fluid. On it Prajāpati, becoming wind, moved.<sup>92</sup> He saw this (earth). Becoming a boar, he took her up. Becoming Viśvakarman, he wiped (the moisture from) her. She extended. She became the extended one (*prithivī*). From this the earth derives her designation as the extended one. In her Prajāpati performed arduous devotion. He created gods, Vasus, Rudras, and Adityas. The gods said to Prajāpati, ‘let us be propagated.’ He answered, ‘As I have created you through austere fervour, so do ye seek after propagation in austere fervour.’ He gave them Agni as a resting-place (saying), ‘With this as a resting-place perform your devotion.’ They (accordingly) performed devotion with Agni as a resting-place. In a year they created one cow, etc.”<sup>93</sup>

*sva-saktyā* can be properly rendered, as Dr. Hall does, “by its potency.” The reading of the MSS. in v. 50, *pradhāna-kāraṇabhūtāḥ* seems to me doubtful, as it would most naturally mean “have become the Pradhāna-cause.” I conjecture *pradhāna-kāraṇodbhūtāḥ*, which gives the sense which seems to be required.

<sup>92</sup> It is possible that the idea assigned to the word Nūrāyana (see Manu i. 10, above), “he whose place of movement is the waters,” may be connected with this passage. See also Genesis i. 2, “And the Spirit of God moved upon the face of the waters.”

<sup>93</sup> After having noticed this passage in the Taittirīya Sanhitā, I became aware that it had been previously translated by Mr. Colebrooke (Essays i. 75, or p. 44 of Williams & Norgate’s edition). Mr. Colebrooke prefaces his version by remarking, “The pre-

The second passage is from the *Taittirīya Brāhmaṇa*, i. 1, 3, 5 ff.  
*Āpo vai idam agre salilam āśit | tena Prajāpatir aśrāmyat “katham idam syād” iti | so ’paśyat pushkara-parnaṁ tishthat | so ’manyata “asti rai tad yasminn idam adhitishṭhati” iti | sa varāḥo rūpaṁ kritvā upanyamajjat | sa prithivīm adhah ārchhat | tasyā upahatya udamajjat | tat pushkara-parne ’prathayat | yad “aprathata” tat prithivyai prithivit-vam | “abhūd vai idam” iti tad bhūmyai bhūmitvam | tām diśo’nu vātah samavahat | tām śarkarābhīr adriṁhat |*

“This (universe) was formerly water, fluid.<sup>94</sup> With that (water) Prajāpati practised arduous devotion (saying), ‘how shall this (universe be (developed)?’ He beheld a lotus-leaf standing.<sup>95</sup> He thought, ‘there is somewhat on which this (lotus-leaf) rests.’ He as a boar—having assumed that form—plunged beneath towards it. He found the earth down below. Breaking off (a portion of) her, he rose to the surface. He then extended it on the lotus-leaf. Inasmuch as he extended it, that is the extension of the extended one (the earth). This became (*abhūt*). From this the earth derives its name of *bhūmī*. The wind carried her, to the four quarters. He strengthened her with gravel, etc., etc.

The *Satapatha Brāhmaṇa*, xiv. 1, 2, 11, has the following reference to the same idea, although here Prajāpati himself is not the boar:

*Iyatī ha vai iyam agre prithivy āśa prādeśa-mātrī | tām Emūshah iti varāḥah ujjaghāna | so ’syāḥ patih Prajāpatis tena eva enam etan-mithunena priyena dhāmnā samardhayati kṛitsnaṁ karoti |*

“Formerly this earth was only so large, of the size of a span. A boar called Emūsha raised her up. Her lord Prajāpati, therefore, prospers him with (the gift of) this pair, the object of his desire, and makes him complete.”

Another of the incarnations referred to in the preceding passage of

sent extract was recommended for selection by its allusion to a mythological notion, which apparently gave origin to the story of the *Varāha-avatāra*, and from which an astronomical period, entitled *Calpa*, has perhaps been taken.”

<sup>94</sup> The Commentator gives an alternative explanation, viz., that the word *salila* is the same as *sarira*, according to the text of the Veda, “these worlds are *sarira*” (“ime vai lokāḥ sariram” iti śruti).

<sup>95</sup> “Supported upon the end of a long stalk” (*dīrghanālāgṛe’vasthitam*), according to the Commentator. In a passage from the *Taitt. Āranyaka*, already quoted (p. 32, above), it is said that Prajāpati himself was born on a lotus-leaf.

the Vishnu Purana is foreshadowed in the following text from the Satapatha Brähmana, vii. 5, 1, 5 :

*Sa yat kūrmo nāma | etad vai rūpaṁ kṛitvā Prajāpatih prajāḥ asrijata | yad asrijata akarot tat | yad akarot tasmāt kūrmah | kaśyapo vai kūrmah | tasmād īhuḥ “sarvāḥ prajāḥ kāśyapyah” iti | sa yah sa kūrmo sau sa Ādityah |*

“As to its being called *kūrma* (a tortoise); Prajāpati having taken this form, created offspring. That which he created, he made (*akarot*); since he made, he is (called) *kūrmah*. The word *kaśyapa* means tortoise; hence men say all creatures are descendants of Kaśyapa. This tortoise is the same as Āditya.”<sup>96</sup>

The oldest version of the story of the fish incarnation, which is to be found in the Satapatha Brähmana, i. 8, 1, 1 ff., will be quoted in the next chapter.

For the passages which appear to supply the germ of the dwarf incarnation, the reader may consult the fourth volume of this work, pp. 54–58 and 107 f.

It will have been noticed that in the passage above adduced from the Vishnu Purana, the word Nārāyaṇa is applied to Vishnu, and that it is the last named deity who (though in the form of Brahmā) is said to have taken the form of a boar. In the verses formerly cited from Manu (i. 9, 10), however, Nārāyaṇa is an epithet, not of Vishnu, but of Brahmā; and in the following text, from the Rāmāyaṇa, xi. 110, 3, it is Brahmā who is said to have become a boar :

*Sarvam salilam evāśit prithivī tatra nirmitā | tataḥ samabhavad Brahmā svayambhūr daivataih saha<sup>97</sup> | sa varāhas tato bhūtvā projahāra vasundharām ityādi |*

“All was water only, and in it the earth was fashioned. Then arose

<sup>96</sup> With this compare the mention made of a tortoise in the passage cited above, p. 32, from the Taitt. Āranyaka.

<sup>97</sup> Such is the reading of Schlegel's edition, and of that which was recently printed at Bombay, both of which, no doubt, present the most ancient text of the Rāmāyaṇa. The Gauda recension, however, which deviates widely from the other, and appears to have modified it in conformity with more modern taste and ideas, has here also introduced a various reading in the second of the lines quoted in the text, and identifies Brahmā with Vishnu in the following manner : *tataḥ samabhavad Brahmā svayambhūr Vishnur avyayah* | “Then arose Brahmā the self-existent and imperishable Vishnu.”

Brahmā, the self existent, with the deities. He then, becoming a boar, raised up the earth," etc.

I now return to the narrative of the Vishnu Purāna.]

The further process of cosmogony is thus described in chapter v. :

*Maitreya uvācha | 1. Yathā sasarjja devo'sau devarshi-pitri-dānavān | manushya-tiryag-vrikshādīn bhū-vyoma-salilāukasah | 2. Yad-guṇām yat-svabhāvam cha yad-rūpaṁ cha jagad dvija | sargādau śrīśatavān Brahmā tad mamāchakshva vistarāt | Parāśara uvācha | 3. Maitreya kathayāmy esha śrinushva susamāhitah | yathā sasarjja devo'sau devādīn akhilān vibhūḥ | śrīśatīm chintayatas tasya kalpādishi yathā purā | abuddhi-pūrvakah sargaḥ prādurbhūtas tamomayah | 4. Tamo moho mahāmohas tāmisro hy andha-saṁjnītah | avidyā pancha-parvaishā prādurbhūtā mahātmanah | 5. Panchadhā 'vasthitah sargo dhyāyato 'prati-bodhavān | vahir-anto 'prakāśāḥ cha saṁvrittātmā nagātmakah | 6. Mukhyā nagā yataś choktā mukhya-sargas tatas tv ayam | 7. Taṁ drishṭvā 'sādhakām sargam amanyad aparam punah | tasyābhīdhyāyataḥ sargas tiryak-srotā<sup>98</sup> 'bhyavarttata | 8. Yasmāt tiryak pravṛittah sa tiryak-srotas tataḥ smṛitah | 9. Paśvādayas te vikhyātās tamah-prayāḥ hy ave-dinah | utpatha-grāhīnaś chaiva te 'jnāne jnāna-mānīnah | 10. Ahaṁkṛitā ahammānā ashtāvīṁśad-vadhānvitah | antah-prakāśāḥ te sarve āvritāś chu parasparam | 11. Tam apy asādhakam matvā dhyāyato 'nyas tato 'bhavat | ūrdhvāsrotas trītyas tu sāttvikordhhvam avarttata<sup>99</sup> | 12. Te sukha-priti-bahulā bahir antaś cha nāvritah<sup>100</sup> | prakāśā bahir antaś cha ūrdhvāsroto-bhavāḥ smṛitah | 13. Tushṭy-ātmakas trītyas tu deva-sargas tu yah smṛitah | tasmin sarge 'bhavat prītir nishpanne Brahmanas tadā | 14. Tato 'nyām sa tadā dadhyau sādhakām sargam uttamam | asādhakām tu tān jnātvā mukhya-sargādi-sambhavān | 15. Tathā 'bhīdhyāyatas tasya satyābhīdhyāyinas tataḥ | prādurbhūtas tadā 'vyaktād arvāk-srotas tu sādhakaḥ | 16. Yasmād arvāg vyavarttanta tato 'rvāk-srotas tu te | te cha prakāśa-bahulā tamodrikta<sup>101</sup> rajo 'dhikāḥ | tasmāt te duḥkha-bahulā bhūyo bhūyaś cha kāriṇah | prakāśā bahir antaś cha manushyā sādhakām tu te | . . . . 23. Ity ete tu samākhyātā nava sargāḥ Prajā-*

<sup>98</sup> iti sandhir ārshaḥ.—Comm.

<sup>99</sup> The reading of the Vāyu P., in the parallel passage, is *tasyābhīdhyāyato nityām sāttvikah samavarttata* | ūrdhvāsrotas trītyas tu sa chaivordhhvam vyavasthitah | The combination *sāttvikordhhvam* in the text of the Vishnu P. must be ārsha.

<sup>100</sup> For *nāvritah* the Vāyu P. reads *saṁvritīḥ*.

<sup>101</sup> Iti sandhirārshaḥ | Comm. But there is a form *tama*. The Vāyu P. has *tamah-saktāḥ*.

pateḥ | prākṛitā vaikritāś chaiva jagato mūla-hetavah | srijato jagadīśa-sya kim anyach chhrotum ichhasi | Maitreya uvācha | 24. Saṃkshepaṭ kathitah sargo devādinām tvayā mune | vistarāch chhrotum ichhāmi tvatto munivarottama | Parāśara uvācha | karmabhir bhāvitāḥ pūrvaiḥ kuśalākuśalaīs tu tāḥ | khyātyā tayā hy anirmuktāḥ sañhāre hy upa-sañhīritāḥ | 25. Sthāvarāntāḥ surādyāścha prajā brahmaṇś chaturvi-dhāḥ | Brahmaṇāḥ kurvataḥ śrīṣṭiṁ jajnire mānasīs tu tāḥ | 26. Tato devāsurapitrīn mānushāṁś cha chatushṭayam | sisrikshur ambhāṁsy etāni svam ātmānam ayūyujat | 27. Yuktātmanas tamomātrā udriktā 'bhūt Prajāpateḥ | sisrikshor jaghanāt pūrvam asurāḥ jajnire tataḥ | 28. Utsasarja tatas tām tu tamo-mātrātmikām tanum | sā tu tyaktū tanus tena Maitreyābhūd vibhāvarī | 29. Sisrikshur anya-deha-sthāḥ prītim āpa tataḥ surāḥ | sattvodriktāḥ samudbhūtāḥ mukhato Brahmaṇo dvija | 30. Tyaktā sā 'pi tanus tena sattva-prāyam abhūd dinam | tato hi balino rātrāv asurā devatā divā | 31. Sattvamātrātmikām eva tato 'nyām jagrihe tanum | pitrivid manyamānasya pitaras tasya jajnire | 32. Utsasarja pitrīn śrīṣhtvā tatas tām api sa prabhuh | sā chotsrīṣṭā 'bhavat sandhyā dina-naktāntara-sthitih | 33. Rajo-mātrātmikām anyām jagrihe sa tanum tataḥ | rajo-mātrotkaṭā jātā manushyā dvija-sattama | tām apy āśu sa tatyāja tanum ādyah Prajāpatih | jyotsnā samabhavat sā 'pi prāk-sandhyā yā 'bhidhīyate | 34. Jyotsno-dgame tu balino manushyāḥ pitaras tathā | Maitreya sandhyā-samaye tasmād ete bhavanti vai | 35. Jyotsnā-rātry-ahānī sandhyā chatvāry etāni vai vibhoḥ | Brahmaṇas tu śarīrāṇi trigunāpāśrayāṇi cha | 36. Rajo-mātrātmikām eva tato 'nyām jagrihe tanum | tataḥ kshud Brahmaṇo jātā jajne kopas tayā tataḥ | 37. Kshut-khāmān andhakāre 'tha so 'srijad bhagavāns tataḥ | Virūpāḥ śmaśrulā jātās te 'bhyaḍhā-vāns tataḥ prabhūm | 38. "Maivam bho rakshyatām esha" yair uktām rākshasās tu te | ūchuh "khādāma" ity anye ye te yakshās tu yakshanāt |

"Maitreya said: 1. Tell me in detail how at the beginning of the creation that deity Brahmā formed the gods, rishis, fathers, dānavas, men, beasts, trees, etc., dwelling respectively on the earth, in the sky, and in the water; 2. and with what qualities, with what nature, and of what form he made the world. Parāśara replied: 3. I declare to thee, Maitreya, how that deity created the gods and all other beings; listen with attention. While he was meditating on creation, as at the beginnings of the (previous) Kalpas, there appeared an insentient crea-

tion, composed of gloom (*tamas*). 4. Gloom, illusion, great illusion, darkness, and what is called utter darkness—such was the five-fold ignorance, which was manifested from that great Being, 5. as he was meditating—an insensible creation,<sup>102</sup> under five conditions, devoid of feeling either without or within,<sup>103</sup> closed up, motionless. 6. And since motionless objects are called the primary objects, this is called the primary (*mukhya*) creation.<sup>104</sup> 7. Beholding this creation to be ineffective, he again contemplated another. As he was desiring it the brute (*tiryaksrotas*) creation came forth. 8. Since (in its natural functions) it acts horizontally it is called *Tiryaksrotas*. 9. The (creatures composing it) are known as cattle, etc., distinguished mainly by darkness (*tamas*) ignorant, following irregular courses,<sup>105</sup> while in a state of ignorance having a conceit of knowledge, (10) self-regarding, self-esteeming, affected by the twenty-eight kinds of defects, endowed with inward feeling, and mutually closed. 11. As *Brahmā*, regarding this creation also as ineffective, was again meditating, another creation, the third, or *ūrdhvásrotas*, which was good, rose upward. 12. They (the creatures belonging to this creation) abounding in happiness and satisfaction, being unclosed both without and within, and possessed both of external and internal feeling, are called the offspring of the *Ūrdhvásrotas* creation. 13. This third creation, known as that of the gods, was one full of enjoyment. When it was completed, *Brahmā* was pleased. 14. He then contemplated another creation, effective and most excellent, since he regarded as ineffective the beings sprung from the primary and other creations. 15. While he, whose will is efficacious, was so desiring, the *Arváksrotas*, an effective creation, was manifested.<sup>106</sup> 16. They

<sup>102</sup> The *Vāyu P.* here inserts an additional line, *sarvatas tamasi chaiva dīpah kumbha-vad ārvitah* | “and covered on all sides with darkness, as a lamp by a jar.”

<sup>103</sup> *Vahir-anto'prakāśascha* appears to be the true reading, as the Commentator renders the last word by *prakṛiṣṭa-jnāna-sūnyaḥ*, “devoid of knowledge.” But if this be the correct reading, it is ungrammatical, as *antah* and *aprakāśa* would properly make *antar-aprakāśa*, not *anto'prakāśa*. But the Purāṇas have many forms which are irregular (*ārsha*, “peculiar to the rishis,” “vedic,” or “antiquated” as the Commentators style them). The Taylor MS. of the *Vāyu Purāṇa* reads in the parallel passage *bahir-antah-prakāśascha*.

<sup>104</sup> See Dr. Hall's note p. 70 on Professor Wilson's translation; and also the passage quoted above p. 16 from the Taitt. Sanh. vii. 1, 1, 4, where the word *mukhya* is otherwise applied and explained.

<sup>105</sup> *Bhakshyūdi-vivehak-hīnāḥ* | “Making no distinction in food, etc., etc.” Comm.

<sup>106</sup> Compare M. Bh. xiv. 1038.

(the creatures belonging to it) are called Arvāksrotas, because (in their natural functions) they acted downwardly. And they abound in sensation (*prakāśa*) and are full of darkness (*tamas*) with a preponderance of passion (*rajas*). Hence they endure much suffering, and are constantly active, with both outward and inward feeling. These beings were men, and effective.”<sup>107</sup>

In the next following verses, 17–22, the names of the different creations, described in the first part of this section, and in the second chapter of the first book of the Vishnu Purāṇa, are recapitulated, and two others, the Anugraha and the Kaumāra, are noticed, but not explained.<sup>108</sup>

The speaker Parāśara then adds : “ 23. Thus have the nine creations of Prajāpati, both Prākṛita and Vaikṛita, the radical causes of the world, been recounted. What else dost thou desire to hear regarding the creative lord of the world ? Maitreya replies : 24. By thee, most excellent Muni, the creation of the gods and other beings has been summarily narrated : I desire to hear it from thee in detail. Parāśara rejoins : Called into (renewed) existence in consequence of former actions, good or bad, and unliberated from that destination when they were absorbed at the (former) dissolution of the world, (25) the four descriptions of creatures, beginning with things immovable and ending with gods, were produced, o Brāhmaṇa, from Brahmā when he was creating, and they sprang from his mind. 26. Being then desirous to create these streams (*ambhāṁsi*)<sup>109</sup>—the four classes of Gods, Asuras, Fathers, and Men, he concentrated himself. 27. Prajāpati, thus concentrated, received a body, which was formed of the quality of gloom (*tamás*) ; and as he desired to create, Asuras were first produced from his groin. 28. He then abandoned that body formed entirely of gloom ; which when abandoned by him became night. 29. Desiring to create, when he had occupied another body, Brahmā experienced pleasure ; and then gods, full of the quality of goodness, sprang from his mouth. 30. That body

<sup>107</sup> The Vāyu P. adds here : *Lakshanais tārakadyaiścha ashtādhā cha vyavasthitāḥ | siddhātmāno manushyās te gandharva-saha-dharmīnāḥ | ity esha taijasah sargo hy arvāksrotāḥ prakīrtitāḥ |* “ Constituted with preservative(?) characteristics, and in an eightfold manner. These were men perfect in their essence, and in nature equal to Gandharvas. This was the lustrous creation known as Arvāksrotas.”

<sup>108</sup> See Dr. Hall's edition of Wilson's V. P. pp. 32 ff. ; and pp. 74 ff.

<sup>109</sup> This word is borrowed from the passage of the Taittirīya Brāhmaṇa, ii. 3, 8, 3, quoted above, p. 23. Most of the particulars in the rest of the narrative are imitated from another passage of the same Brāhmaṇa, ii. 2, 9, 5 ff., also quoted above, p. 28.

also, being abandoned by him, became day, which is almost entirely good. Hence the Asuras are powerful by night<sup>110</sup> and the gods by day. 31. He then assumed another body formed of pure goodness; and the Fathers were born from him, when he was regarding himself as a father.<sup>111</sup> 32. The Lord, after creating the Fathers, abandoned that body also; which, when so abandoned, became twilight, existing between day and night. 33. He next took another body entirely formed of passion; and men, in whom passion is violent, were produced. The primeval Prajāpati speedily discarded this body also, which became faint light (*jyotsnā*), which is called early twilight. 34. Hence, at the appearance of this faint light, men are strong, while the fathers are strong at evening-twilight. 35. Morning-twilight, night, day, and evening-twilight, these are the four bodies of Brahmā, and the receptacles of the three qualities. 36. Brahmā next took another body entirely formed of passion, from which sprang hunger, and through it anger was produced. 37. The Divine Being then in darkness created beings emaciated with hunger, which, hideous of aspect, and with long beards, rushed against the lord. 38. Those who said, 'Let him not be preserved' (*rakshyatām*) were called Rākshasas, whilst those others who cried, 'Let us eat (him)' were called Yakshas from 'eating' (*yakshanāt*).<sup>112</sup>

It is not necessary for my purpose that I should quote at length the conclusion of the section. It may suffice to say that verses 39 to 51 describe the creation of serpents from Brahmā's hair; of Bhūtas; of Gandharvas; of birds (*vayāṁsi*) from the creator's life (*vayas*), of sheep from his breast, of goats from his mouth, of kine from his belly and sides, and of horses,<sup>113</sup> elephants, and other animals from his feet; of plants from his hairs; of the different metres and vedas from his eastern, southern, western, and northern mouths. Verses 52 ff. contain a recapitulation of the creative operations, with some statement of the

<sup>110</sup> In the Rāmāyaṇa, Sundara Kāṇḍa 82, 13 f. (Gorresio's edit.) we read: *Rakshasāñ rajanī-kālāḥ saṁyugeshu praśasyate* | 14. *Tasmād rājan niśū-yuddhe jayo 'smūkāñ na saṁśayah* | "Night is the approved time for the Rakshases to fight. We should therefore undoubtedly conquer in a nocturnal conflict."

<sup>111</sup> This idea also is borrowed from Taitt. Br. ii. 3, 8, 2.

<sup>112</sup> See Wilson's V. P. vol. i. p. 83, and Dr. Hall's note.

<sup>113</sup> See the passage from the Taitt. Sanh. vii. 1, 1, 4 ff. quoted above, p. 16, where the same origin is ascribed to horses.

principles according to which they were conducted. Of these verses I quote only the following: 55. *Teshāṁ ye yāni karmāṇi prāk-srīṣṭhyāṁ pratipedire | tāny eva pratipadyante srījyamānāḥ punah punah | . . .* 60. *Yathārtāv ritu-lingāni nānārūpāṇi paryaye | dṛiṣyante tāni tānyeva tathā bhāvā yugādīshu | 61. Karoty evaṁvidhāṁ srīṣṭim kalpādau sa punah punah | sisṛikshāśakti-yukto 'sau srījya-śakti-prachoditah|* “These creatures, as they are reproduced time after time, discharge the same functions as they had fulfilled in the previous creation . . . 60. Just as, in each season of the year, all the various characteristics of that season are perceived, on its recurrence, to be the very same as they had been before; so too are the beings produced at the beginnings of the ages.<sup>114</sup> 61. Possessing both the will and the ability to create, and impelled by the powers inherent in the things to be created, the deity produces again and again a creation of the very same description at the beginning of every Kalpa.”

The sixth section of the same book of the V. P., of which I shall cite the larger portion, professes to give a more detailed account of the creation of mankind.

V. P. i. 6, 1. *Maitreya uvācha | Arvāksrotas tu kathito bhavatā yas tu mānushaḥ | brahmaṇa vistarato brūhi Brahmā tam asrījad yathā | 2. Yathā cha varṇān asrījad yad-guṇāṁś cha mahāmune | yachcha teshāṁ smṛitāṁ karma viprādīnaṁ tad uchyatāṁ | Parāśara uvācha | 3. Satyābhīdhyāyinas tasya sisṛikshor Brahmano jagat | ajāyanta dvijaśreshṭha satvodriktā mukhāt prajāḥ | 4. Vakshaso rajasodriktās tathā 'nyā Brahmano 'bharan | rajasā tamasā chaiva samudriktās tathorutāḥ | 5. Padbhīyāṁ anyāḥ prajāḥ Brahmā sasarjja dvija-sattama | tamāḥ-pradhānāś tāḥ sarvāś chāturvarṇyam idāṁ tataḥ | brāhmaṇāḥ kshattriyā vaiśyāḥ śūdrāścha dvija-sattama | pādoru-vakshāḥ-sthalato mukhataś cha samudgataḥ | 6. Yajna-nishpattaye sarvam etad Brahmā chakāra vai | chāturvarṇyam mahābhāga yajna-sādhanam uttamam | 7. Yajnair āpyāyitā devā vṛiṣṭy-utsargena vai prajāḥ | āpyāyante dharma-jna yājnāḥ kalyāṇa-hetavah | 8. Nishpadyante narais tais tu sva-karmā-bhirataih sadā | viruddhācharaṇāpetaiḥ sadbhīḥ sanmūrga-gāmībhīḥ | 9. Svargāpavargau mānushyāt prāpnūvanti narā mune | yach chābhīru-chitāṁ sthānāṁ tad yānti manujā dvija | 10. Prajās tāḥ Brahmanā srīṣṭīś chāturvarṇya-vyavasthitau | samyak śraddhā-samāchāra-pra-*

<sup>114</sup> Verses similar to this occur in Manu i. 30; and in the Mahābhārata xii. 8550 f.

vanā muni-sattama | 11. Yat hechhā-vāsa-niratāḥ sarvābādha-vivarjitāḥ |  
 śuddhāntaḥ-karaṇāḥ śuddhāḥ sarvānushṭhāna-nirmalāḥ | 14.<sup>115</sup> Sud-  
 dhaḥ cha tāsām manasi śuddhe 'ntaḥ-saṁsthite Harau | śuddha-jnānam  
 prapaśyanti Vishṇv-ākhyam yena tatpadam | 15. Tataḥ kālātmako yo  
 'sau sa chāṁśaḥ kathito Hareḥ | sa pātayaty agho ghoram alpam alpālpa-  
 sāravat | 16. Adharma-vīja-bhūtaṁ tu tamo-lobha-samudbhavam | pra-  
 jāsu tāsu Maitreya rāgādikam asādhakam | 17. Tataḥ sā sahajā siddhis  
 tāsām nātīva jāyate | rasollāsādayaś chānyāḥ siddhayo 'shṭau bhavanti  
 yāḥ | 18. Tāsu kshīṇāsv aśeshāsu varddhamāne cha pātakē | dvandvādi-  
 bhava-duḥkhārttās tā bhavanti tataḥ prajāḥ | 19. Tato durgāṇi tāś cha-  
 krur vārkshyam pārvatam audakam | kṛitimāṁ cha tathā durgam pura-  
 karvaṭakādi yat | 20. Grīhāṇi cha yathānyāyaṁ teshu chakruḥ purā-  
 dishu | śītātapādi-bādhānām praśamāya mahāmate | 21. Pratikāram  
 imāṁ kṛitvā śītādes tāḥ prajāḥ punaḥ | vārttopāyaṁ tatas chakrur  
 hasta-siddhaṁ cha karma-jam | . . . 26. Grāmyārānyāḥ smṛitā hy etā  
 oshadhyāś cha chaturdaśa | yajna-nishpattaye yajnas tathā "sām hetur  
 uttamāḥ | 27. Etāś cha saha yajnena prajānām karāṇam param |  
 parāpara-vidāḥ prājnās tato yajnān vitanvate | 28. Ahany ahany  
 anushṭhānam yajnānām munisattama | upakāra-karam puṁsām kriya-  
 māṇāch cha śānti-dam | 29. Teshām tu kālu-sṛishto 'sau pāpa-vindur  
 mahāmate | chetassu vavṛidhe chakrus te na yajneshu mānasam | 30.  
 Veda-vādāṁs tathā devān yajnakarmādikām cha yat | tat sarvām nin-  
 damānās te yajna-vyāsedha-kāriṇāḥ | 31. Pravṛitti-mārga-vyuchchitti-  
 kāriṇo veda-nindakāḥ | durātmāno durāchārā babhūvuh kuṭilāśayāḥ |  
 32. Saṁsiddhāyām tu vārtlāyām prajāḥ sṛishtvā Prajāpatiḥ | maryā-  
 dām sthāpayāmāsa yathā-sthānam yathā-guṇam | 34. Varnānām āśra-  
 mānām cha dharmān dharmā-bhrītām vara | lokāmś sarva-varṇānām  
 samyag dharmānupālinām | 35. Prājāpatyam brāhmaṇānām smṛitaṁ  
 sthānam kriyāvatām | sthānam aindraṁ kshattriyānām sangrāmeshv  
 anivarttinām | 36. Vaiśyānām mārutum sthānam sva-dharmam anu-  
 varttinām | gāndharvaṁ śūdra-jātīnām paricharyāsu varttinām |

"Maitreya says: 1. You have described to me the Arvāksrotas, or  
 human, creation: declare to me, o Brahman, in detail the manner in  
 which Brahmā formed it. 2. Tell me how, and with what qualities,  
 he created the castes, and what are traditionally reputed to be the

<sup>115</sup> There are no verses numbered 12 and 13, the MSS. passing from the 11th to the 14th.

functions of the Brāhmans and others. Parāśara replies : 3. When, true to his design, Brahmā became desirous to create the world, creatures in whom goodness (*sattva*) prevailed sprang from his mouth ; (4) others in whom passion (*rajas*) predominated came from his breast ; others in whom both passion and darkness (*tamas*) were strong, proceeded from his thighs ; (5) others he created from his feet, whose chief characteristic was darkness. Of these was composed the system of four castes, Brāhmans, Kshattriyas, Vaiśyas, and Sūdras, who had respectively issued from his mouth, breast, thighs, and feet. 6. Brahmā formed this<sup>116</sup> entire fourfold institution of classes for the performance of sacrifice, of which it is an excellent instrument. 7. Nourished by sacrifices, the gods nourish mankind by discharging rain. Sacrifices, the causes of prosperity, (8) are constantly celebrated by virtuous men, devoted to their duties, who avoid wrong observances, and walk in the right path. 9. Men, in consequence of their humanity, obtain heaven and final liberation ; and they proceed to the world which they desire. 10. These creatures formed by Brahmā in the condition of the four castes, (were) perfectly inclined to conduct springing from religious faith, (11) loving to dwell wherever they pleased, free from all sufferings, pure in heart, pure, spotless in all observances. 14. And in their pure minds,—the pure Hari dwelling within them,—(there existed) pure knowledge whereby they beheld his highest station, called (that of) Vishṇu.<sup>117</sup> 15. Afterwards that which is described as the portion of Hari consisting of Time<sup>118</sup> infused into those beings direful sin, in the form of desire and the like, ineffective (of man's end), small in amount, but gradually increasing in force, (16) the seed of unrighteousness, and sprung from darkness and cupidity. 17. Thenceforward their innate perfectness was but slightly evolved: and as all the other eight perfections called *rasollāsa* and the rest (18) declined, and sin increased, those creatures (mankind) were afflicted with suffering arising

<sup>116</sup> How does this agree with the statements made in the Taitt. Sanh. vii. 1, 1, 4 ff. as quoted above, p. 16, and in the Taitt. Br. iii. 2, 3, 9, p. 21, that the Sūdra is incapacitated for sacrifice, and that anything he milks out is no oblation?

<sup>117</sup> This alludes to an expression in the Rig-veda, i. 22, 20. See the 4th vol. of this work, p. 54.

<sup>118</sup> In regard to *Kāla*, "Time," see Wilson's V. P. vol. i. p. 18 f., and the passages from the Atharva-veda, extracted in the Journal of the Royal Asiatic Society for 1865, pp. 380 ff.

out of the pairs (of susceptibilities to pleasure and pain, etc., etc.) 19. They then constructed fastnesses among trees, on hills, or amid waters, as well as artificial fortresses, towns, villages, etc. 20. And in these towns, etc., they built houses on the proper plan, in order to counteract cold, heat, and other discomforts. 21. Having thus provided against cold, etc., they devised methods of livelihood depending upon labour, and executed by their hands." The kinds of grain which they cultivated are next described in the following verses 22 to 25. The text then proceeds, verse 26: "These are declared to be the fourteen kinds of grain, cultivated and wild, fitted for sacrifice; and sacrifice is an eminent cause of their existence. 27. These, too, along with sacrifice, are the most efficacious sources of progeny. Hence those who understand cause and effect celebrate sacrifices. 28. Their daily performance is beneficial to men, and delivers from sins committed. 29. But that drop of sin which had been created by time increased in men's hearts, and they disregarded sacrifice. 30. Reviling the Vedas, and the prescriptions of the Vedas, the gods, and all sacrificial rites, etc., obstructing oblations, (31) and cutting off the path of activity,<sup>112</sup> they became malignant, vicious, and perverse in their designs. 32. The means of subsistence being provided, Prajāpati, having created living beings, established a distinction according to their position and qualities (see verses 3 to 5 above), (and fixed) the duties of the castes and orders, and the worlds (to be attained after death) by all the castes which perfectly fulfilled their duties. 33. The world of Prajāpati is declared to be the (future) abode of those Brāhmans who are assiduous in religious rites; the realm of Indra the abode of those Kshattriyas who turn not back in battle; (34) that of the Maruts the abode of those Vaiśyas who fulfil their duties; and that of the Gandharvas the abode of the men of Sudra race who abide in their vocation of service." In the remaining verses of the chapter (35 to 39) the realms of blessedness destined for the reception of more eminent saints are briefly noticed, as well as the infernal regions, to which the wicked are doomed.

<sup>112</sup> *Pravritti-mārga-vyuchchhitti-kāriṇah.* The Commentator ascribes this to the human race being no longer sufficiently propagated, for he adds the explanation: *yagnānanushthūne devair avarshaṇād annābhāvena prajā-vriddher asiddheḥ* | "because population did not increase from the want of food caused by the gods ceasing to send rain in consequence of the non-celebration of sacrifice."

At the beginning of the seventh section, without any further enquiry on the part of Maitreya, Parāśara proceeds as follows :

V. P. i. 7, 1. *Tata'bhidhyāyatas tasya jajnire mānasīḥ prajāḥ | tach-chharīra-samutpannaiḥ kāryais taiḥ kāranaīḥ saha |* 2. *Kshetrajanāḥ samavarttanta gātrebhyas tasya dhīmataḥ | te sarve samavarttanta ye mayā prāg udāhritāḥ |* 3. *Devādyāḥ sthāvarāntāś cha traigunyavishaye sthitāḥ | evam bhūtāni śrīshṭāni charāṇi sthāvarāṇi cha |* 4. *Yadā 'sya tāḥ prajāḥ sarvā va vyavarddhanta dhīmataḥ | athānyān mānasān putrān sadriśān ātmāno 'śrijat |* 5. *Bṛigum Pulastyam Pu-lahaṁ Kratum Angirasaṁ tathā | Marīchiṁ Daksham Atriṁ cha Vasishthaṁ chaiva mānasān | nava brahmāna ity ete purāne niśchayaṁ gatāḥ |* 6. *Sanandanādayo ye cha purvāṁ śrīshṭās tu Vedhasā | na te lōkeshv asajjanta nirapekshāḥ prajāsu te | sarve te chāgāta-jnānā vīta-rāgā vimatsarāḥ |* 7. *Teshu evāṁ nirapeksheshu loka-śrīshṭau mahātmānah | Brahmano 'bhūd mahākroḍhas trailokyā-dahana-kshamāḥ |* 8. *Tasya kroḍhāt samudbhūta-jvālā-mālā-vidīpitam | Brahmano 'bhūt tadā sarvāṁ trailokyam akhilam mune |* 9. *Bhrūkuṭi-kuṭilāt tasya lalāṭāt kroḍha-dīpitāt | samutpannas tadā Rudro madhyāhnārka-sama-prabhāḥ | ardhanārī-nara-vapuḥ prachāndo 'tiśārīravān | vibhajātmānam ity uktvā tam Brahmā 'ntardadhe punah |* 10. *Tathokto 'sau dvidhā strītvam purushatvāṁ tathā 'karot | bibheda purushtvāṁ cha daśadhā chaikadhā cha saḥ |* 11. *Saumyāsaumyais tathā sāntusāntaiḥ strītvāṁ cha sa prabhuh | bibheda bahudhā devah svarūpāir asitaiḥ sitaiḥ |* 12. *Tato Brahmā "tmā-sambhūtam pūrvāṁ svāyambhuvaṁ prabhūm | ātmānam eva kṛitavān prajāpālam Manūṁ dvija |* 13. *Satarūpāṁ cha tāṁ nārīṁ tapo-nirdhūta-kalmashām | svāyambhuvo Manur devah patnyarthāṁ jagrihe vibhuḥ |* 14. *Tasmāch cha purushād devī Satarūpā vyajāyata | Priyavratottānapādān Prasūtyākūti-sanjnītam | kanyā-dvayaṁ cha dhurma-jna rūpau-dārya-guṇānvitam |* 15. *Dadau Prasūtiṁ Dakshāyāthākūtiṁ Ruchaye purā ityādi |*

"1. Then from him, as he was desiring, there were born mental sons with effects and causes<sup>120</sup> derived from his body. 2. Embodied spirits sprang from the limbs of that wise Being. All those creatures sprang forth which have been already described by me, (3) beginning

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<sup>120</sup> The Commentator explains these words *kāryais taiḥ kāranaīḥ saha* to mean "bodies and senses."

with gods and ending with motionless objects, and existing in the condition of the three qualities. Thus were created beings moving and stationary. 4. When none of these creatures of the Wise Being multiplied, he next formed other, mental, sons like to himself, (5) Bhṛigu, Pulastya, Pulaha, Kratu, Angiras, Marīchi, Daksha, Atri, and Vasishṭha, all born from his mind. These are the nine Brahmās who have been determined in the Purāṇas. 6. But Sanandana and the others who had been previously created by Vedhas (Brahmā) had no regard for the worlds, and were indifferent to offspring. They had all attained to knowledge, were freed from desire, and devoid of envy. 7. As they were thus indifferent about the creation of the world, great wrath, sufficient to burn up the three worlds, arose in the mighty Brahmā. 8. The three worlds became entirely illuminated by the wreath of flame which sprang from his anger. 9. Then from his forehead, wrinkled by frowns and inflamed by fury, arose Rudra, luminous as the midday sun, with a body half male and half female, fiery, and huge in bulk. After saying to him, 'Divide thyself,' Brahmā vanished. 10. Being so addressed, Rudra severed himself into two, into a male and a female form. The god next divided his male body into eleven parts, (11) beautiful and hideous, gentle and ungentle; and his female figure into numerous portions with appearances black and white. 12. Brahmā then made the lord Svāyambhuva, who had formerly sprung from himself, and was none other than himself, to be Manu the protector of creatures. 13. The god Manu Svāyambhuva took for his wife the female Satarūpā, who by austere fervour had become freed from all defilement. 14. To that Male the goddess Satarūpā bore Priyavrata and Uttānapāda, and two daughters called Prasūti and Ākūti, distinguished by the qualities of beauty and magnanimity. 15. He of old gave Prasūti in marriage to Daksha, and Ākūti to Ruchi."

From a comparison of the preceding narratives of the creation of mankind, extracted from the fifth and sixth chapters of the First Book of the Vishnu Purāṇa, it will be seen that the details given in the different accounts are not consistent with each other. It is first of all stated in the fifth chapter (verse 16) that the arvāksrotas, or humān creation was characterized by the qualities of darkness and passion. In the second account (verse 38) we are told that Brahmā assumed a body composed of passion, from which men, in whom that quality is power-

ful, were produced.<sup>121</sup> In neither of these narratives is the slightest allusion made to there having been any primeval and congenital distinction of classes. In the third statement given in the sixth chapter (verses 3 to 5) the human race is said to have been the result of a four-fold creation; and the four castes, produced from different parts of the creator's body, are declared to have been each especially characterized by different qualities (*gunas*), viz., those who issued from his mouth by goodness (*sattva*), those who proceeded from his breast by passion (*rajas*), those who were produced from his thighs by both passion and darkness (*tamas*), and those who sprang from his feet by darkness. In the sequel of this account, however, no mention is made of any differences of conduct arising from innate diversities of disposition having been manifested in the earliest age by the members of the different classes. On the contrary, they are described (verses 10 ff.) in language applicable to a state of perfection which was universal and uniform, as full of faith, pure-hearted and devout. In like manner the declension in purity and goodness which ensued is not represented as peculiar to any of the classes, but as common to all. So far, therefore, the different castes seem, according to this account, to have been undistinguished by any variety of mental or moral constitution. And it is not until after the deterioration of the entire race has been related, that we are told (in verses 32 f.) that the separate duties of the several castes were fixed in accordance with their position and qualities. This sketch of the moral and religious history of mankind, in the earliest period, is thus deficient in failing to explain how beings, who were originally formed with very different ethical characters, should have been all equally excellent during their period of perfection, and have also experienced an uniform process of decline.

In regard to the variation between the two narratives of the creation found in the fifth chapter of the *Vishnu Purāna*, Professor Wilson remarks as follows in a note to vol. i. p. 80: "These reiterated, and not always very congruous, accounts of the creation are explained by the *Purānas* as referring to different *Kalpas* or renovations of the world, and therefore involving no incompatibility. A better reason for their appearance

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<sup>121</sup> Compare the passage given above at the close of Sect. V. pp. 41 ff., from *Manu* xii. 39 ff. and the remarks thereon.

is the probability that they have been borrowed from different original authorities.”<sup>122</sup>

As regards the first of these explanations of the discrepancies in question, it must be observed that it is inapplicable to the case before us, as the text of the Vishṇu Purāṇa itself says nothing of the different accounts of the creation having reference to different Kalpas : and in absence of any intimation to the contrary we must naturally assume that the various portions of the consecutive narration in the fourth, fifth, sixth, and seventh chapters, which are connected with each other by a series of questions and answers, must all have reference to the creation which took place at the commencement of the existing or Vārāha Kalpa, as stated in the opening verse of the fourth chapter. Professor Wilson’s supposition that the various and discrepant accounts “have been borrowed from different original authorities” appears to have probability in its favour. I am unable to point out the source from which the first description of the creation, in the early part of the fifth chapter, verses 1 to 23, has been derived. But the second account, given in verses 26 to 35, has evidently drawn many of its details from the passages of the Taittirīya Brāhmaṇa ii. 2, 9, 5–9, and ii. 3, 8, 2 f., and Satapatha Brāhmaṇa xi. 1, 6, 6 ff. which I have quoted above. And it is possible that the references which are found in the former of these descriptions in the Vishṇu Purāṇa to different portions of the creation

<sup>122</sup> The discrepancies between current legends on different subjects are occasionally noticed in the text of the Vishṇu Purāṇa. Thus in the eighth chapter of the first book, v. 12, Maitreya, who had been told by Parāśara that S'rī was the daughter of Bhṛigu and Khyāti, enquires : *Kshirābdhau S'rīh purotpannā śrūyate'mrīta-manthane | Bhṛigoh Khyātyāmī samutpannety etad āha katham bhavān |* “It is reported that S'rī was produced in the ocean of milk when ambrosia was churned. How do you say that she was born to Bhṛigu by Khyāti?” He receives for answer : 13. *Nityaiva sū jagamātā Vishnoh S'rīr anapāyinī* (another MS. reads *anuyūyinī*) *yathā sarvagato Vishṇus tathaiveyām dvijottama |* “S'rī, the mother of the world, and wife of Vishṇu, is eternal and undecaying” (or, according to the other reading, “is the eternal follower of Vishṇu”). “As he is omnipresent, so is she,” and so on. The case of Daksha will be noticed further on in the text. On the method resorted to by the Commentators in cases of this description Professor Wilson observes in a note to p. 203 (4to. edition), “other calculations occur, the incompatibility of which is said, by the Commentators on our text and on that of the Bhāgavata, to arise from reference being made to different Kalpas; and they quote the same stanza to this effect : *Kvachit krachit purāṇeshu virodho yadi lakṣhyate | kalpa-bhedādibhis tatra virodhaḥ sadbhīr iṣhyate |* ‘Whenever any contradictions in different Purāṇas are observed, they are ascribed by the pious to differences of Kalpas and the like.’”

being ineffective may have been suggested by some of the other details in the Brāhmaṇas, which I shall now proceed to cite. At all events some of the latter appear to have given rise to the statement in the fourth verse of the seventh chapter of the Vishṇu P. that the creatures formed by Brahmā did not multiply, as well as to various particulars in the narratives which will be quoted below from the Vāyu and Mārkaṇḍeya Purāṇas. The Brāhmaṇas describe the creative operations of Prajāpati as having been attended with intense effort, and often followed by great exhaustion; and not only so, but they represent many of these attempts to bring living creatures of various kinds into existence, to sustain them after they were produced, and to ensure their propagation, as having been either altogether abortive, or only partially successful. The following quotations will afford illustrations of these different points :

Taitt. Br. i. 10, 1. *Prajāpatih prajāḥ asrijata | sa ririchāno 'man-yata | sa tapo 'tapyata | sa ātman vīryam apaśyat tad avarddhata |*

“Prajāpati created living beings. He felt himself emptied. He performed austere abstraction. He perceived vigour in himself. It increased, etc.”

Taitt. Br. i. 2, 6, 1. *Prajāpatih prajāḥ śrishṭvā vrutto<sup>123</sup> 'śayat | taṁ devāḥ bhūtānāṁ rasaṁ tejaḥ sambhritya tena enam abhishajyan “mahān avavartti” iti |*

“Prajāpati after creating living beings lay exhausted. The gods, collecting the essence and vigour of existing things, cured him therewith, saying he has become great, etc.”

Taitt. Br. ii. 3, 6, 1. *Prajāpatih prajāḥ śrishṭvā vyasraṁsata | sa hrī-dayam bhūto 'śayat |*

“Prajāpati, after creating living beings, was paralysed. Becoming a heart, he slept.”

S. P. Br. iii. 9, 1, 1. *Prajāpatir vai prajāḥ sasrijāno ririchānah iva amanyata | tasmāt parāchyah prajāḥ āsuḥ | na asya prajāḥ śriye 'nnādyāya jajnire | 2. Sa aikshata “arikshy aham asmai (? yasmai) u kāmāya asrīkshi na me sa kāmaḥ samārdhi parāchyo mat-prajāḥ abhūvan na me prajāḥ śriye 'nnādyāya asthishata” iti | 3. Sa aikshata Prajāpatih “kathaṁ nu punar ātmānam āpyāyāyeya upa mā prajāḥ samāvarlteram̄ tishtheran me prajāḥ śriye annādyāya” iti | so 'rghhan śrāmyam̄ cha-*

<sup>123</sup> *Srāntah*—Comm.

*chāra prajā-kāmaḥ | sa etām ekādaśinīm apaśyat | sa ekādaśinyā iṣṭvā Prajāpatih punar ātmānam āpyāyayata upa enam prajāḥ samāvarttanta atiṣṭhanta asya prajāḥ śriye 'nnādyāya sa vasiyān eva iṣṭvā 'bhavat |*

"Prajāpati when creating living beings felt himself as it were emptied. The living creatures went away from him. They were not produced so as to prosper and to eat food. 2. He considered: 'I have become emptied: the object for which I created them has not been fulfilled: they have gone away, and have not gained prosperity and food.' 3. He considered: 'how can I again replenish myself; and how shall my creatures return to me, and acquire prosperity and food?' Desirous of progeny, he went on worshipping and performing religious rites. He beheld this Ekādaśinī (Eleven); and sacrificing with it, he again replenished himself; his creatures returned to him, and gained prosperity and food. Having sacrificed, he became more brilliant."

S. P. Br. x. 4, 2, 2. *So 'yaṁ saṁvatsarāḥ Prajāpatih sarvāṇi bhūtāni sasrije yach cha prāṇi yach cha aprāṇam ubhayān deva-manushyān | sa sarvāṇi bhūtāni śrīṣṭvā ririchāna iva mene | sa mrityor bibhīyāñchakāra |* 2. *Sa ha ikshāñchakre "kathaṁ nv aham imāni sarvāṇi bhūtāni punar ātmann āvapeya punar ātman dadhīya kathaṁ nv aham eva eshām sarveshām bhūtānām punar ātmā syām" iti |*

"This Year, (who is) Prajāpati, created all beings, both those which breathe and those that are without breath, both gods and men. Having created all beings he felt himself as it were emptied. He was afraid of death. 2. He reflected, 'How can I again unite all these beings with myself, again place them in myself? How can I alone be again the soul of all these beings?'"

S. P. Br. x. 4, 4, 1. *Prajapatiṁ vai prajāḥ śrijamānam pāpmā mrityur abhiparijaghāna | sa tapo 'tapyata sahasram saṁvatsarān pāpmānam vijihāsan |*

"Misery, death, smote Prajāpati, as he was creating living beings. He performed austere abstraction for a thousand years, with the view of shaking off misery."

S. P. Br. ii. 5, 1, 1. *Prajāpatir ha vai idam agre ekaḥ eva āsa | sa aikshata "kathaṁ nu prajāyeya" iti | so 'śrāmyat sa tapo 'tapyata | sa prajāḥ asrijata | tāḥ asya prajāḥ śrīṣṭāḥ parābabhūvuh | tāni imāni vayāṁsi | purusho vai Prajāpater nedishṭham | dvipād vai ayam purushaḥ | tasmād dvipādo vayāṁsi |* 2. *Sa aikshata Prajāpatih | "yathā*

*nv eva purā eko'bhūvam evam u nv eva apy etarhy eka eva asmi” iti | sa dvitīyāḥ sasṛiye | tāḥ asya parā eva babbūvuh | tad idaṁ kshudram sariṣipam yad anyat sarpebhyah | tritīyāḥ sasṛiye ity āhus tāḥ asya parā eva babbūvuh | te ime sarpāḥ . . . | 3 So’rchhan śrāmyan Prajāpatir īkshānchakre “kathaṁ nu me prajāḥ śrishtāḥ parābhavanti” iti | sa ha etad eva dadarśa “anaśanatayā vai me prajāḥ parābhavanti” iti | sa ātmanah eva agre stanayoh paya āpyāyayānchakre | sa prajāḥ asrijata | tāḥ asya prajāḥ śrishtāḥ stanāv eva abhipadya tās tataḥ sambabbūvuh | tāḥ imāḥ aparābhūtāḥ |*

“1. Prajāpati alone was formerly this universe. He reflected, ‘How can I be propagated?’ He toiled in religious rites, and practised austere fervour. He created living beings. After being created by him they perished. They were these birds. Man is the thing nearest to Prajāpati. This being, man, is two-footed. Hence birds are two-footed creatures. Prajāpati reflected, ‘As I was formerly but one, so am I now also only one.’ He created a second set of living beings. They also perished. This was the class of small reptiles other than serpents. They say he created a third set of beings, which also perished. They were those serpents . . . 3. Worshipping and toiling in religious rites, Prajāpati reflected, ‘How is it that my creatures perish after they have been formed?’ He perceived this, ‘they perish from want of food.’ In his own presence he caused milk to be supplied to breasts. He created living beings, which resorting to the breasts were then preserved. These are the creatures which did not perish.”

Taitt. Br. i. 6, 2, 1. *Vaiśvadevena vai Prajāpatih prajāḥ asrijata | tāḥ śrishtāḥ na prājāyanta | so’gnir akāmayata “aham imāḥ prajanayeyam” iti | sa Prajāpataye śucham adadhāt | so’sochat prajām ichhamānah | tasmād yaṁ cha prajā bhunakti yaṁ cha na tāv ubhau śochataḥ prajām ichhamānau | tāsv Agnim apy asrijat | tā Agnir adhyait (2) Somo reto’dadhat Savitā prājanayat | Sarasvatī vācham adadhāt | Pūshā poshayat | te vai ete triḥ saṁvatsarasya prayujyante ye devāḥ pushṭipatayah | saṁvatsaro vai Prajāpatih | saṁvatsarena eva asmai prajāḥ prājanayat | tāḥ prajāḥ jātāḥ Maruto’ghnan “asmān api na prāyukshata” iti | 3. Sa etam Prajāpatir mārutaṁ saptakapālam apaśyat | tam niravapat | tato vai prajābhyo’kalpata | . . . sa Prajāpatir aśochat “yāḥ pūrvāḥ prajāḥ asrikshi Marutas tāḥ avadhishuh katham aparāḥ*

*sriyēya*" iti | *tasya śushma āñdam bhūtam niravarttata* | *tad vyudaharat* | *tad aposhayat* | *tat prājāyata* |

"Prajāpati formed living creatures by the vaiśvadeva (offering to the Viśvedevas). Being created they did not propagate. Agni desired 'let me beget these creatures.' He imparted grief to Prajāpati. He grieved, desiring offspring. Hence he whom offspring blesses, and he whom it does not bless, both of them grieve, desiring progeny. Among them he created Agni also. Agni desired (?) them. Soma infused seed. Savitṛi begot them. Sarasvatī infused into them speech. Pūshan nourished them. These (gods) who are lords of nourishment are employed thrice in the year. Prajāpati is the Year. It was through the year that he generated offspring for him. The Maruts killed those creatures when they had been born, saying 'they have not employed us also.'

3. Prajāpati saw this Māruta oblation in seven platters. He offered it. In consequence of it he became capable of producing offspring . . . . Prajāpati lamented, (saying) 'the Maruts have slain the former living beings whom I created. How can I create others?' His vigour sprang forth in the shape of an egg. He took it up. He cherished it. It became productive."

Taitt. Br. iii. 10, 9, 1. *Prajāpatir devān asrijata* | *te pāpmanā sanditāḥ ajāyanta* | *tān vyadyat* |

"Prajāpati created gods. They were born bound by misery. He released them."

Taitt. Br. ii. 7, 9, 1. *Prajāpatih prajāḥ asrijata* | *tāḥ asmāt sriṣṭāḥ parāhīr āyan* | *sa etam Prajāpatir odanam apaśyat* | *so 'nnam bhūto 'tishṭhat* | *tāḥ anyatra annādyam avitvā Prajāpatim prajāḥ upāvarttanta* |

"Prajāpati created living beings. They went away from him. He beheld this odana. He was turned into food. Having found food nowhere else, they returned to him."

Taitt. Br. i. 6, 4, 1. *Prajāpatih Savitā bhūtvā prajāḥ asrijata* | *tā enam atyamanyanta* | *taasmād apākrāman* | *tā Varuno bhūtvā prajāḥ Varunena agrāhayat* | *tāḥ prajāḥ Varuna-grihitāḥ Prajāpatim punar upādhāvan nātham ichhamānāḥ* |

"Prajāpati, becoming Savitṛi, created living beings. They disregarded him, and went away from him. Becoming Varuṇa he caused Varuṇa to seize them. Being seized by Varuṇa, they again ran to Prajāpati, desiring help."

Taitt. Br. ii. 2, 1, 1. *Tato vai sa (Prajāpatih) prajāḥ asrijata | tāḥ asmat śrīṣṭā apākrāman |*

"Prajāpati then created living beings. They went away from him."

I have perhaps quoted too many of these stories, which are all similar in character. But I was desirous to afford some idea of their number as well as of their tenor.

As regards the legend of Śatarūpā, referred to in the seventh chapter of the first book of the Vishṇu Purāṇa, I shall make some further remarks in a future section, quoting a more detailed account given in the Matsya Purāṇa.

Of the two sons of Manu Svāyambhuva and Śatarūpā, the name of the second, Uttānapāda, seems to have been suggested by the appearance of the word Uttānapad in Rig-veda x. 72, 3, 4, as the designation (nowhere else traceable, I believe) of one of the intermediate agents in the creation.<sup>124</sup> A Priyavrata is mentioned in the Aitareya Brāhmaṇa vii. 34, and also in the Śatapatha Brāhmaṇa x. 3, 5, 14, (where he has the patronymic of Rauhiṇāyana) but in both these texts he appears rather in the light of a religious teacher, who had lived not very long before the age of the author, than as a personage belonging to a very remote antiquity. Daksha also, who appears in this seventh chapter as one of the mindborn sons of Brahmā, is named in R. V. ii. 27, 1, as one of the Ādityas, and in the other hymn of the R. V. just alluded to, x. 72, vv. 4 and 5, he is noticed as being both the son and the father of the goddess Aditi. In the S. P. ii. 4, 4, he is identified with Prajāpati.<sup>125</sup> In regard to his origin various legends are discoverable in the Purāṇas. Besides the passage before us, there are others in the V. P. in which he is mentioned. In iv. 1, 5, it is said that he sprang from the right thumb of Brahmā, and that Aditi was his daughter (*Brahmaṇaścha dakshināngushṭha-janmā Dakshah | Prajāpater Dakshasyāpy Aditiḥ*). In another place, V. P. i. 15, 52, it is said that Daksha, although formerly the son of Brahmā, was born to the ten Prachetasas by Mārishā (*Daśabhyas tu Prachetobhyo Mārishāyām Prajāpatih | jajne Daksho mahābhāgo yaḥ pūrvam Brahmano 'bhavat |*). This double pa-

<sup>124</sup> See the 4th vol. of this work, pp. 10 f.

<sup>125</sup> See the 4th vol. of this work, pp. 10 ff. 24, 101; Journal of the Royal Asiatic Society, for 1865, pp. 72 ff.; Roth in the Journal of the German Oriental Society, vi. 75.

rentage of Daksha appears to Maitreya, one of the interlocutors in the Purāṇa, to require explanation, and he accordingly enquires of his informant, vv. 60 ff.: *Angushṭhād dakshinad Dakshāḥ pūrvam jātāḥ śrutam mayā | katham Prāchetaso bhūyah sa sambhūto mahāmune | esha me saṁśayo brahmaṇ sumahān hrīdi varttate | yad dāuhitras cha somasya punah śvaśuratām gataḥ | Parāśara uvācha | utpattiś cha nirodhāś cha nityau bhūteshu vai mune | rishayo 'tra na muhyanti ye chānye divya-chakshushaḥ | 61. Yuge yuge bhavanty ete Dakshādyā muni-sattama | punaś chaiva nirudhyante vidvāṁs tatra na muhyati | . 62. Kānishṭhyam jyaishṭhyam apy eshām pūrvam nābhūd dvijottama | tapa eva garīyo 'bhūt prabhāvaś chaiva kāraṇam |*

“60. I have heard that Daksha was formerly born from the right thumb of Brahmā. How was he again produced as the son of the Prachetas? This great doubt arises in my mind; and also (the question) how he, who was the daughter's son of Soma,<sup>126</sup> afterwards became his father-in-law.’ Parāśara answered: Both birth and destruction are perpetual among all creatures. Rishis, and others who have celestial insight, are not bewildered by this. In every age Daksha and the rest are born and are again destroyed: a wise man is not bewildered by this. Formerly, too, there was neither juniority nor seniority: austere fervour was the chief thing, and power was the cause (of distinction).”

The reader who desires further information regarding the part played by Daksha, whether as a progenitor of allegorical beings, or as a creator, may compare the accounts given in the sequel of the seventh and in the eleventh chapters of Book I. of the V. P. (pp. 108 ff. and 152 ff.) with that to be found in the fifteenth chapter (vol. ii. pp. 10 ff.).

I will merely add, in reference to Akūti, the second daughter of Manu Svāyambhuva and Satarūpā, that the word is found in the Rig-veda with the signification of “will” or “design;” but appears to be personified in a passage of the Taittirīya Brāhmaṇa, iii. 12, 9, 5 (the context of which has been cited above, p. 41), where it is said: *Irā patnī viśvasrījām ākūtir apinad havih |* “Irā (Idā) was the wife of the creators. Akūti kneaded the oblation.”

<sup>126</sup> See Wilson's V. P. vol. ii. p. 2, at the top.

SECT. VIII.—*Account of the different creations, including that of the castes, according to the Vāyu and Mārkandeya Purānas.*

I now proceed to extract from the Vāyu and Mārkandeya Purānas the accounts which they supply of the creation, and which are to the same effect as those which have been quoted from the Vishṇu Purāna, although with many varieties of detail.

I shall first adduce a passage from the fifth chapter of the Vāyu (which to some extent runs parallel with the second chapter of the Vishṇu Purāna<sup>127</sup>), on account of its containing a different account from that generally given of the triad of gods who correspond to the triad of qualities (*gunas*).

Vāyu Purāna, chapter v. verse 11. *Ahar-mukhe pravritte cha parah prakṛiti-sambhavaḥ | kshobhayāmāsa yogena pareṇa parameśvarah |* 12. *Pradhānam purusham chaiva praviṣyāndam Maheśvarah |* 13. *Pradhānāt kshobhyamānāt tu rajo vai samavarttata | rajaḥ pravarttakaṁ tatra vījeshv api yathā jalām |* 14. *Guna-vaišamyam āśādya prasūyante hy adhishṭhitāḥ | gunebhyāḥ kshobhyamānebhyas trayo devā vijajnire |* 15. *Āśritāḥ<sup>128</sup> paramā guhyāḥ sarvātmānaḥ śarīrināḥ | rajo Brahmā tamō hy Agnih sattvam Vishṇur ajāyata |* 16. *Rajaḥ-prakāśako Brahmā srashṭritvena vyavasthitāḥ | tamāḥ-prakāśako 'gnis tu kālatvena vyavasthitāḥ |* 17. *Sattva-prakāśako Vishṇur audāśīnye vyavasthitāḥ | ete eva trayo lokā ete eva trayo gunāḥ |* 18. *Ete eva trayo vedā ete eva trayo 'gnayah | parasparāśritāḥ hy ete parasparam anuvratāḥ |* 19. *Paraspareṇa varttante dhārayanti parasparam | anyonya-mithunā hy ete hy anyonyam upajīvināḥ |* 20. *Kshanaṁ viyogo na hy eshām na tyajanti parasparam | Īśvara hi paro devo Vishṇus tu mahataḥ parah |* 21. *Brahmā tu rajas-driktaḥ sargāyeha pravarttate | paraścha purusho jneyaḥ prakṛitiścha parā smṛitā |*

“ 11, 12. At the beginning of the day, the supreme Lord Maheśvara, sprung from Prakṛiti, entering the egg, agitated with extreme intentness both Pradhāna (= Prakṛiti) and Purusha. 13. From

<sup>127</sup> See pp. 27 and 41 f. of Wilson's V. P. vol. i.

<sup>128</sup> The Gaikowar MS. of the India office, No. 2102, reads āsthitāḥ, instead of āśritāḥ, the reading of the Taylor MS.

Pradhāna, when agitated, the quality of passion (*rajas*) arose, which was there a stimulating cause, as water is in seeds. 14. When an inequality in the Gunas arises, then (the deities) who preside over them are generated. From the Gunas thus agitated there sprang three gods (15), indwelling, supreme, mysterious, animating all things, embodied. The rajas quality was born as Brahmā, the tamas as Agni,<sup>129</sup> the sattva as Vishṇu. 16. Brahmā, the manifester of rajas, acts in the character of creator; Agni, the manifester of tamas, acts in the capacity of time; 17. Vishṇu, the manifester of sattva, abides in a condition of indifference. These deities are the three worlds, the three qualities, (18) the three Vedas, the three fires; they are mutually dependent, mutually devoted. 19. They exist through each other, and uphold each other; they are twin-parts of one another, they subsist through one another. 20. They are not for a moment separated; they never abandon one another. Iśvara (Mahādeva) is the supreme god; and Vishṇu is superior to Mahat (the principle of intelligence); while Brahmā, filled with rajas, engages in creation. Purusha is to be regarded as supreme, as Prakṛiti is also declared to be."

The sixth section of the Vāyu P., from which the next quotation will be made, corresponds to the fourth of the Vishṇu P. quoted above.

1. *Āpo hy agre samabhavan nashṭe 'gnau prithivī-tale | sāntarālaikaline 'smīn nashṭe sthāvara-jangame |* 2. *Ekārnave tadā tasmin na prājnāyata kinchana | tadā sa bhagavān Brahmā sahasrākṣaḥ sahasra-pāt |* 3. *Sahasra-śirshā Purusho rukma-varṇo hy atīndriyah | Brahmā Nārāyanākhyah sa sushvēpa salile tadā |* 4. *Sattvodrekāt prabuddhas tu śūnyam lokam udīkshya saḥ | imam chodāharanty atra ślokam Nārāyanām prati |* 5. *Āpo nārā vai tanavah<sup>130</sup> ity apām nāma śuśruma | apsu śete cha yat tasmāt tena Nārāyanāḥ smṛitah |* 6. *Tulyam yuga-sahasrasya naiśam kālam upāsyā saḥ | śarvary-ante prakurute brahmatvam sargakāranāt |* 7. *Brahmā tu salile tasmin vāyur bhūtvā tadā 'charat | niśāyām iva khadyotih prāvṛiṭ-kāle tatas tataḥ |* 8. *Tatas tu salile tasmin vijnāyāntargatām mahīm | anumānād asammūḍho bhūmer uddharanām prati |*

<sup>129</sup> The Märk. P. chap. 46, verse 18, has the same line, but substitutes Rudra for Agni, thus: *Rajo Brahmā tamo Rudro Vishṇuḥ sattvam jagat-patiḥ |* The two are often identified. See Vol. IV. of this work, 282 ff.

<sup>130</sup> See Wilson's Vishṇu Purāṇa, p. 57, with the translator's and editor's notes. Verses 1 to 6 are repeated towards the close of the 7th section of the Vāyu P. with variations.

9. *Akarot sa tanum hy anyam kalpadishu yathā purā | tato mahatmā manasā divyaṁ rūpam achintayat | 10. Salilenāplutām bhūmim drishtvā sa tu samantataḥ | “kim nu rūpam mahat kritvā uddhareyam aham māhīm” | 11. Jala-kridā-suruchiram vārāhaṁ rūpam asmarat | adhrishyaṁ sarva-bhūtānāṁ vāñmayam dharma-sanjnitam |*

“1. When fire had perished from the earth, and this entire world motionless and moving, together with all intermediate things, had been dissolved into one mass, and had been destroyed—waters first were produced. As the world formed at that time but one ocean, nothing could be distinguished. Then the divine Brahmā, Purusha, with a thousand eyes, a thousand feet, (3) a thousand heads, of golden hue, beyond the reach of the senses—Brahmā, called Nārāyaṇa, slept on the water. 4. But awaking in consequence of the predominance (in him) of the sattva quality, and beholding the world a void—: Here they quote a verse regarding Nārāyaṇa: 5. ‘The waters are the bodies of Nara: such is the name we have heard given to them; and because he sleeps upon them, he is called Nārāyaṇa.’ 6. Having so continued for a nocturnal period equal to a thousand Yugas, at the end of the night he takes the character of Brahmā in order to create. 7. Brahmā then becoming Vāyu (wind) moved upon that water,<sup>131</sup> hither and thither, like a firefly at night in the rainy season. 8. Discovering then by inference that the earth lay within the waters, but unbewildered, (9) he took, for the purpose of raising it up, another body, as he had done at the beginnings of the (previous) Kalpas. Then that Great Being devised a celestial form. 10. Perceiving the earth to be entirely covered with water, (and asking himself) ‘what great shape shall I assume in order that I may raise it up?’—he thought upon the form of a boar, brilliant from aquatic play, invincible by all creatures, formed of speech, and bearing the name of righteousness.”

The body of the boar is then described in detail, and afterwards the elevation of the earth from beneath the waters, and the restoration of its former shape, divisions, etc.<sup>132</sup>—the substance of the account being

<sup>131</sup> This statement, which is not in the corresponding passage of the Vishṇu P., is evidently borrowed, along with other particulars, from the text of the Taittirīya Sanhitā, vii. 1, 5, 1, quoted above p. 52.

<sup>132</sup> Following the passage of the Taittirīya Sanhitā, quoted above, the writer in one verse ascribes to Brahmā as Viśvakarman the arrangement of the earth, *tatas teshu viśvāneshu lokodadhi-girishv atha | Viśvakarmā vibhajate kalpadishu punah punah |*

much the same, but the particulars different from those of the parallel passage in the Vishṇu Purāṇa.

Then follows a description of the creation coinciding in all essential points<sup>133</sup> with that quoted above, p. 55, from the beginning of the fifth chapter of the Vishṇu Purāṇa.

The further account of the creation, however, corresponding to that which I have quoted from the next part of the same chapter of that Purāṇa, is not found in the same position in the Vāyu Purāṇa,<sup>134</sup> but is placed at the beginning of the ninth chapter, two others, entitled *Pratisandhi-kirttana* and *Chaturāśrama-vibhāga*, being interposed as the seventh and eighth. With the view, however, of facilitating comparison between the various cosmogonies described in the two works, I shall preserve the order of the accounts as found in the Vishṇu Purāṇa, and place the details given in the ninth chapter of the Vāyu Purāṇa before those supplied in the eighth.

The ninth chapter of the Vāyu Purāṇa, which is fuller in its details than the parallel passage in the Vishṇu Purāṇa, begins thus, without any specific reference to the contents of the preceding chapter:

*Sūta uvācha | 1. Tato 'bhidhyāyatas tasya jajnire mānasīḥ prajāḥ | tach - chharīra - samutpannaiḥ kāryais taiḥ kāranaiḥ saha | 2. Kshe-trajnāḥ samavarttanta gātrebhyas tasya dhīmataḥ | tato devāsura-pitrīn mānavāṁ cha chatushṭayam | 3. Sisṛikshur ambhāṁsy etāni svātmanā samayūyujat | yuktātmanas tatas tasya tamomātrā svayambhuvaḥ | 4. Tam abhidhyāyataḥ sargam prayatno 'bhūt Prajāpateḥ | tato 'sya jaghanāt pūrvam asurā jajnire sutāḥ | 5. Asuh prāṇaḥ smṛito viprais taj-janmānas tato 'surāḥ | yayā śrīshṭasurāś tanvā tāṁ tanuṁ sa vyapohata<sup>135</sup> | 6. Sā 'paviddhā tanus tena sadyo rātrir ajāyata | sā tamo-bahulā yasmāt tato rātris triyāmikā | 7. Āvritāś tamaśā rātrau prajāś tasmāt svapanty uta | dṛishṭvā 'surāṁs tu deveśas tanum anyām apadyata | 8. Avyaktām sattva-bahulāṁ tatas tāṁ so 'bhyayūyujat | tatas tāṁ yunjatas tasya priyam āśit prabhoḥ kila | 9. Tato mukhe samutpannā divyatas tasya devatāḥ | yato 'sya dīvyato jātāś tena devāḥ*

<sup>133</sup> This is also the case with the details given in the Mārk. P. xlvi. 15-27 and ff.

<sup>134</sup> The Mārk. P. however observes the same order as the Vishṇu P.

<sup>135</sup> The reading in the passage of the Taitt. Br. ii. 2, 9, 6, from which this narrative is borrowed (see above, p. 28), is *apāhata*,—which, however, does not prove that that verb with *vi* prefixed should necessarily be the true reading here; as the Taylor and Gaikowar MSS. have *vyapohata* throughout, and in one place *vyapohat*.

*prakīrttitāḥ* | 10. *Dhātūr dīvīti yaḥ proktāḥ kṛīdāyāṁ sa vibhāvyate* |  
*tasmāt (? yasmāt) tanvāṁ tu divyāyāṁ jajnire tena devatāḥ* | 11. *Devān  
srishṭvā 'tha deveśas tanum anyām apadyata* | *sattva - mātrātmikāṁ  
devas tato 'nyāṁ so 'bhya padyata*<sup>136</sup> | 12. *Pitṛirad manyamānas tān  
putrān prādhyāyata prabhūḥ* | *pitaro hy upapakshābhyāṁ*<sup>137</sup> *rātry-ahnor  
antarā 'srijat* | 13. *Tasmāt te pitaro devāḥ putratvaṁ tena teshu tat* |  
*yayā srishṭāḥ tu pitaras tām tanum sa vyapohata* | 14. *Sā 'paviddhā  
tanus tena sadyah sandhyā prajāyata* | *tasmād ahas tu devānāṁ rātrir  
yā sā "surī smṛitā* | 15. *Taylor madhye tu vai paitrī yā tanuh sā garī-  
yasī* | *tasmād devāsurāḥ sarve rishayo manavas tathā* | 16. *Te yuktās  
tām upāsante rātry-ahnor*<sup>138</sup> *madhyamāṁ tanum* | *tato 'nyāṁ sa punar  
Brahmā tanum vai pratyapadyata* | 17. *Rajo-mātrātmikāṁ yāṁ tu ma-  
nasā so 'srijat prabhūḥ* | *rajaḥ-prāyāṁ tataḥ so 'tha mānasān asrijat  
sutān* | 18. *Manasas tu tatas tasya mānasā jajnire prajāḥ* | *driṣṭvā  
punah prajāś chāpi svāṁ tanum tām apohata* | 19. *Sā 'paviddhā tanus  
tena jyotsnā sadyas tv ajāyata* | *tasmād bharanti saṁhrishṭā jyotsnāyāṁ  
udbhavē prajāḥ* | 20. *Ity etās tanavas tena vyapaviddhā mahatmanā* |  
*sadyo rātry-ahanī chaiva sandhyā jyotsnā cha jajnire* | 21. *Jyotsnā  
sandhyā tathā 'haścha sattva-mātrātmakāṁ svayam* | *tamo-mātrātmikā  
rātrih sā vai tasmāt triyāmikā* | 22. *Tasmād devā divya-tanvā*<sup>139</sup> *driṣ-  
tāḥ srishṭā mukhāt tu vai* | *yasmāt teshām divā janma balinas tena te  
divā* | 23. *Tanvā yad asurān rātrau jaghānād asrijat punah* | *prāṇebhyo  
rātri-janmāno hy asahyā niśi tena te* | 24. *Etāny evam bhavishyānāṁ  
devānāṁ asuraiḥ saha* | *pitrīnām mānavānāṁ cha atītānāgateshu vai* |  
25. *Manvantareshu sarveshu nimittāni bhavanti hi* | *jyotsnā rātry-ahanī  
sandhyā chatvāry ambhāṁsi tāni vai* | 26. *Bhānti yasmāt tato 'mbhāṁsi  
bhā-śabdo 'yam manāshibhiḥ* | *ryāpti-dīptyām nigadito pumāṁś chāha  
Prajāpatiḥ* | 27. *So 'mbhāṁsy etāni driṣṭvā tu deva-dānava-mānavān* |  
*pitrīnāṁ chaivāśrijat so 'nyān ātmano vividhān punah* | 28. *Tām utsrijya  
tanum kṛītsnāṁ tato 'nyām asrijat prabhūḥ* | *mūrttiṁ rajas-tama-prāyām  
punar evābhayayūujat* | 29. *Andhakāre kshudhāvishṭas tato 'nyām srijate  
punah* | *tena srishṭāḥ kshudhātmānas te 'mbhāṁsy adātum udyatāḥ* |  
30. “*Ambhāṁsy etāni rakshāma*” *uktavantaścha teshu ye* | *rākshasās te  
smṛitāḥ loke krodhātmāno niśācharāḥ* |

<sup>136</sup> This line is omitted in the Gaikowar MS.<sup>137</sup> The Gaikowar MS. seems to read *upapārśvābhyāṁ*.<sup>138</sup> The Gaikowar MS. reads *Brahmano madhyamāṁ tamum*.<sup>139</sup> The Guikowar MS. reads *divā tanvā*.

"Sūta says: 1. Then, as he was desiring, there sprang from him mind-born sons, with those effects and causes derived from his body. 2. Embodied spirits were produced from the bodies of that wise Being. 3. Then willing to create these four streams (*ambhāmsi*) gods, Asuras, Fathers, and men, he fixed his spirit in abstraction. As Svayambhū was thus fixed in abstraction, a body consisting of nothing but darkness (invested him). 4. While desiring this creation, Prajāpati put forth an effort. Then Asuras were first produced as sons from his groin. 5. *Asu* is declared by Brahmans to mean breath. From it these beings were produced; hence they are *Asuras*.<sup>140</sup> He cast aside the body with which the Asuras were created. 6. Being cast away by him, that body immediately became night. Inasmuch as darkness predominated in it, night consists of three watches. 7. Hence, being enveloped in darkness, all creatures sleep at night. Beholding the Asuras, however, the Lord of gods took another body, (8) imperceptible, and having a predominance of goodness, which he then fixed in abstraction. While he continued thus to fix it, he experienced pleasure. 9. Then as he was sporting, gods were produced in his mouth. As they were born from him, while he was sporting (*dīvyataḥ*), they are known as *Devas* (gods). 10. The root *div* is understood in the sense of sporting. As they were born in a sportive (*divya*)<sup>141</sup> body, they are called *Devatās*. 11. Having created the deities, the Lord of gods then took another body, consisting entirely of goodness (*sattva*). 12. Regarding himself as a father, he thought upon these sons: he created Fathers (*Pitrīs*) from his armpits in the interval between night and day. 13. Hence these Fathers are gods: therefore that sonship belongs to them. He cast aside the body with which the Fathers were created. 14. Being cast away by him, it straightway became twilight. Hence day belongs to the gods, and night is said to belong to the Asuras. 15. The body intermediate between them, which is that of the Fathers, is the most important. Hence gods, Asuras, Fathers, and men (16) worship intently this intermediate body of Brahmā. He then took again another body. But from that body, composed altogether of passion (*rajas*),

<sup>140</sup> This statement, which is not found in the parallel passage of the *Vishnu Purāna*, is borrowed from Taitt. Br. ii. 3, 8, 2, quoted above.

<sup>141</sup> *Divya* properly means "celestial." But from the play of words in the passage, the writer may intend it to have here the sense of "sportive."

which he created by his mind, he formed mind-born<sup>142</sup> sons who had almost entirely a passionate character. 18. Then from his mind sprang mind-born sons. Beholding again his creatures, he cast away that body of his. 19. Being thrown off by him it straightway became morning twilight. Hence living beings are gladdened by the rise of early twilight. 20. Such were the bodies which, when cast aside by the Great Being, became immediately night and day, twilight and early twilight. 21. Early twilight, twilight, and day have all the character of pure goodness. Night has entirely the character of darkness (*tamas*) ; and hence it consists of three watches. 22. Hence the gods are beheld with a celestial body, and they were created from the mouth. As they were created during the day, they are strong during that period. 23. Inasmuch as he created the Asuras from his groin at night, they, having been born from his breath, during the night, are unconquerable during that season. 24, 25. Thus these four streams, early twilight, night, day, and twilight, are the causes of gods, Asuras, Fathers, and men, in all the Manvantaras that are past, as well as in those that are to come. 26. As these (streams) shine, they are called *ambhā̄msi*. This root *bhā* is used by the intelligent in the senses of pervading and shining, and the Male, Prajāpati, declares (the fact). 27. Having beheld these streams (*ambhā̄msi*), gods, Dānavas, men, and fathers, he again created various others from himself. 28. Abandoning that entire body, the lord created another, a form consisting almost entirely of passion and darkness, and again fixed it in abstraction. 29. Being possessed with hunger in the darkness, he then created another. The hungry beings formed by him were bent on seizing the streams (*ambhā̄msi*). 30. Those of them, who said ‘let us preserve (*rakshāma*) these streams,’ are known in the world as Rākshasas, wrathful, and prowling about at night.”

This description is followed by an account of the further creation corresponding with that given in the same sequence in the Vishṇu Purāṇa ; and the rest of the chapter is occupied with other details which it is not necessary that I should notice. I therefore proceed to make some quotations from the eighth chapter, entitled *Chaturāśrama-vibhāga*, or “the distribution into four orders,” which corresponds, in

<sup>142</sup> *Mānasān*. We might expect here however, *mānavān* or *mānushān*, “human,” in conformity with the parallel passages both in the Vishṇu Purāṇa (see above, p. 56), and the Mārkandeya Purāṇa, xlvi. 11.

its general contents, with the sixth chapter of the Vishṇu Purāṇa, book i., but is of far greater length, and, in fact, extremely prolix, as well as confused, full of repetitions, and not always very intelligible.

The chapter immediately preceding (*i.e.* the seventh), entitled *Pratisandhi-kirttanam*, ends with the words : “ I shall now declare to you the present Kalpa ; understand.” Sūta accordingly proceeds at the opening of the eighth chapter to repeat some verses, which have been already quoted from the beginning of the sixth chapter, descriptive of Brahmā’s sleep during the night after the universe had been dissolved, and to recapitulate briefly the elevation of the earth from beneath the waters, its reconstruction, and the institution of Yugas. At verse 22 the narrative proceeds :

*Kalpasyādau kṛitayuge prathame so 'srijat prajāḥ | 23. Prāg uktā yā mayā tubhyam pūrva-kāle prajās tu tāḥ | tasmin samvarttamāne tu kalpe dagdhāḥ tadā 'gninā | 24. Aprāptā yās tapo-lokaṁ jana-lokaṁ samāśritāḥ | pravarttati punah sarge vījarthaṁ tā bhavanti hi | 25. Vījārthena sthitās tatra punah sargasya kāraṇāt | tatas tāḥ sṛijyamānās tu santānārtham bhavanti hi | 26. Dharmārtha-kāma-mokshānām iha tāḥ sādhikāḥ smṛitāḥ | devāś cha pitaraśchaiva rishayo manavas tathā | 27. Tatas te tapasā yuktāḥ sthānāny āpūrayanti hi | Brahmano mānasās te vai siddhātmāno bhavanti hi | 28. Ye sangādvesha-yuktena karmanā te divāṁ gatāḥ | āvarttamānā iha te sambhavanti yuge yuge | 29. Sva-karma-phala-śeshenā khyātyā chaiva tathātmikā (? tathātmakāḥ) | sambhavanti janāl lokāt karma-saṁśaya-bandhanāt | 30. Āśayah kāraṇāṁ tatra boddhavyaṁ karmaṇā tu saḥ | taiḥ karmabhis tu jāyante janāl lokāt śubhāśubhaiḥ | 31. Grīhnanti te śarīrāṇi nānā-rūpāṇi yonishu | devād-yāḥ sthāvarāntāś cha utpadyante paraspāram (? paramparam) | 32. Teshāṁ ye yāni karmāṇi prāk-srīshṭau pratipedire | tāny eva pratipad-yante sṛijyamānāḥ punah punah | 33. Hiṁsrāhiṁsre mridu-krūre dhar-mādharme ritānrite | tadbhāvitāḥ prapadyante tasmāt tat tasya rochate | 34. Kalpeshv āsan vyatīteshu rūpa-nāmāni yāni cha | tāny evānāgate kāle prāyaśāḥ pratipedire | 35. Tasmāt tu nāma-rūpāṇi tāny eva pratipedire | punah punas te kalpeshu jāyante nāma-rūpataḥ | 36. Tataḥ sarge hy avashṭabdhe sisṛikshor Brahmanas tu vai | 37.<sup>143</sup> Prajās tā dhyāyatas*

<sup>143</sup> The narrative in the 49th chapter of the Mārkandeya Purāṇa (verses 3–13) begins at this verse, the 37th of the Vāyu Purāṇa, and coincides, though with verbal differences, with what follows down to verse 47. After that there is more variation.

mukhāt tadā | 38. Janas te ny upapaayante sattvoariktañ suchetasāñ ||  
 sahasram anyad vakshasto mithunānām sasarja ha | 39. Te sarve rajaso-  
 driktāḥ śushmināś chāpy aśushmināḥ<sup>144</sup> | śrīshṭvā sahasram anyat tu  
 dvandvānām īrūtāḥ punāḥ | 40. Rajas-tamobhyām udriktā īhāśilās tu  
 te smṛitāḥ | padbhyaṁ sahasram anyat tu mithunānām sasarja ha | 41.  
 Udriktās tamasā sarve nihśrikā hy alpa-tejasāḥ | tato vai harshamāṇās  
 te dvandvotpannās tu prāṇināḥ | 42. Anyonya-hṛichhayāvishṭā maithu-  
 nāyopachakramuḥ | tataḥprabhṛiti kalpe 'smīn maithunotpattir uchyate |  
 43. Māsi māsy īrttavām yat tu na tadā "sīt tu yoshitām"<sup>145</sup> | tasmāt tadā  
 na sushuruh sevitair api maithunaiḥ | 44. Āyusho 'nte prasūyante mi-  
 thunāny eva tāḥ sakrit | kunṭhakāḥ kunṭhikaś chaiva utpadyante mumūr-  
 shatām<sup>146</sup> | 45. Tataḥ prabhṛiti kalpe 'smīn mithunānām hi sambhavaḥ |  
 dhyāne tu manasā tāsām prajānām jāyate sakrit | 46. Sabbādi-vishayah  
 śuddhah pratyekam pancha-lakṣhaṇāḥ | ity evam mānasī<sup>148</sup> pūrvam prāk-  
 śrīshṭir yā Prajāpateḥ | 47. Tasyānvavāye sambhūtā yair idam pūritaṁ  
 jagat | sarit-sarāḥ-samudrāmś cha sevante parvatān api | 48. Tadā  
 nātyanta-śītoshnā yuge tasmin charanti vai | prīthvī-rasodbhavaṁ nāma  
 āhārañ hy āharanti vai<sup>149</sup> | 49. Tāḥ prajāḥ kāma-chārinyo mānasīm  
 siddhim āsthitāḥ | dharmādharmau na tāsv āstām nirviśeshāḥ prajās tu  
 tāḥ | 50. Tulyam āyuḥ sukhāñ rūpaṁ tāsām tasmin kṛite yuge | dhar-  
 mādharmau na tāsv āstām kalpādau tu kṛite yuge | 51. Svena svenādhī-  
 kāreṇa jajnire te kṛite yuge | chatvāri tu sahasrāṇi varshānām divya-  
 sankhyayā | 52. Ādyām kṛita-yugam prāhuḥ sandhyānām tu chatuḥ-  
 śatam | tataḥ sahasraśas tāsa prajāsu prathitāsv api | 53.<sup>150</sup> Na tāsām  
 pratighāto 'sti na dvandvaṁ nāpi cha klamāḥ | parvatodadhi-sevinyo hy  
 aniketāśrayās tu tāḥ | 54. Viśokāḥ sattva-bahulāḥ hy ekānta-sukhitāḥ  
 prajāḥ | tāḥ vai nishkāma-chārinyo nityam mudita-mānasāḥ | 55. Paśa-

<sup>144</sup> For *suchetasāḥ* the Mārk. P. reads *sutejasāḥ*.

<sup>145</sup> For *aśushmināḥ* the Mārk. P. reads *amarashināḥ*, “irascible.”

<sup>146</sup> I have corrected this line from the Mārkandeya Purāṇa, 49, 9 b. The reading of the MSS. of the Vāyu Purāṇa cannot be correct. It appears to be: *māse māse 'rtīlavām yad yat tat tadāśid hi yoshitām* | The negative particle seems to be indispensible here.

<sup>147</sup> This half verse is not found in the Mārk. P.

<sup>148</sup> The Mārk. P. has *mānushī*, “human,” instead of *mānasī*, “mental.”

<sup>149</sup> This verse is not in the Mārk. P.; and after this point the verses which are common to both Purāṇas do not occur in the same places.

<sup>150</sup> Verses 53–56 coincide generally with verses 14–18 of the Mārk. P.

rāh pakshiṇaś chaiva na tadāsan sarīṣripāḥ | nodbhijjā nārakaś<sup>151</sup> chaiva  
 te hy adharma-prasūtayaḥ | 56. Na mūla-phala-pushpaṁ cha nārttavam  
 ritavo na cha | sarva-kāma-sukhaḥ kālo nātyartham hy ushna-śitataḥ<sup>152</sup> |  
 57. Manobhilashitāḥ kāmās tāsām sarvatra sarvadā | uttishṭhanti prithiv-  
 yām vai tābhīr dhyātā rasolvanāḥ | 58. Balavarṇa-karī tāsām siddhiḥ  
 sū roga-nāśinī | asaṁskāryyaś śarīraiś cha prajāḥ tāḥ sthirayauvanāḥ |  
 59. Tāsām viśuddhāt sankalpāj jāyante mithunāḥ prajāḥ | samam janma  
 cha rūpaṁ cha mriyante chaiva tāḥ samam | 60. Tadā satyam alohaś  
 cha kshamā tushṭiḥ sukhaṁ damah | nirviśeshās tu tāḥ sarvā rūpāyuh-  
 śīla-cheshtitaiḥ | 61. Abuddhipūrvakam vṛittam prajānām jāyate svayam |  
 apravṛittiḥ kṛita-yuge karmanoḥ śubhapāpayoḥ | 62. Varṇāśrama-vya-  
 vasthāś cha na tadā "san na sankarah | anichhādvesha-yuktās te vartta-  
 yanti parasparam | 63. Tulya-rūpāyushāḥ sarvāḥ adhamottama-varj-  
 itaiḥ<sup>153</sup> | sukha-prāyā hy aśokāś cha udapadyante kṛite yuge | 64. Nitya-  
 prahṛishṭa-manaso mahāsattvā mahābalāḥ | lābhālābhau na tāsv āstām  
 mitrāmitre priyāpriye | 65. Manasā vishayas tāsām nirīhāṇām pravart-  
 tate | na lipsanti hi tā'nyoyaṁ nānugrīhṇanti chaiva hi | 66. Dhyānam  
 paraṇ kṛita-yuge tretāyām jnānam uchyate | pravṛittām dvāpare yañnam  
 dānam kali-yuge varam | 67. Sattvām kṛitām rajas tretām dvāparām tu  
 rajas-tamau | kalau tamas tu vijneyam yuga-vṛitta-vaśena tu | 68. Kālah  
 kṛite yuge tv esha tasya sankhyām nibodhata | chatvāri tu sahasrāṇi var-  
 shāṇām tat kṛitām yugam | 69. Sandhyāṁśau tasya divyāni śatāny  
 ashṭau cha sankhyayā | tadā tāsām babhūvāyur na cha kleśa-vipat-  
 tayaḥ<sup>154</sup> | 70. Tataḥ kṛitayuge tasmin sandhyāṁśe hi gate tu vai | pādā-  
 vaśiṣṭo bhavati yuga-dharmas tu sarvaśaḥ | 71. Sandhyāyām apy atītā-  
 yām anta-kāle yugasya vai | pādaśas chāvaśiṣṭe tu sandhyā-dharme  
 yugasya tu | 72. Evaṁ kṛite tu niḥśeshe siddhis tv antardadhe tadā |  
 tasyām cha siddhau bhrashtāyām mānasyām abhavat tataḥ | 73. Siddhir

<sup>151</sup> The Mārk. P. has *nakrāḥ*, "crocodiles," in its enumeration.

<sup>152</sup> The Mārk. P. here inserts some other lines, 18b-21a, instead of 57 and 58a of the Vāyu P.

<sup>153</sup> The Mārk. P. inserts here the following verses: 24. Chatvāri tu sahasrāṇi varshāṇām mānushāṇi tu | āyuḥ-pramāṇām jīvanti na cha kleśūd vipattayaḥ | 25. Kvachit kvachit punaḥ sā bhūt kshitir bhāgyena sarvaśaḥ | kālona gachhatā nāśam upayānti yathā prajāḥ | 26. Tathā tāḥ kramaśaḥ nāśām jagmuḥ sarvatra siddhayaḥ | tīsu sarvāsu nashṭāsu nabhasaḥ prachyutā narāḥ (*latāḥ* in one MS.) | prāyaśaḥ kalpa-vrikṣhās te sambhūtā gṛīha-sāṁsthitāḥ |

<sup>154</sup> Instead of *babhūvāyuh*, etc., the Gaikowar MS. has *prayuktāni* na cha kleśo *babhūva* ha |

anyā yuge tasmīṁs tretāyām antare kṛitā | sargādau yā mayā 'shṭau tu  
 mānasyo vai prakīrttitāḥ | 74. *Aṣṭau tāḥ krama-yogena siddhayo yānti*  
*sankshayam | kalpādau mānasī hy ekā siddhir bhavati sā krite | 75.*  
*Manvantareshu sarveshu chatur-yuga-vibhāgaśah | varṇāśramāchāra-kṛitāḥ*  
*karma-siddhodbhavaḥ (karma-siddhyudbhavaḥ?) smṛitāḥ | 76. Sandhyā*  
*kṛitasya pādena sandhyā pādena chāṁśataḥ | kṛita-sandhyāṁśakā hy ete*  
*trīṁs trīn pādān parasparam | 77. Hrasanti yuga-dharmais te tapaḥ-*  
*śruta-balāyushaiḥ | tataḥ kritāṁśe kshīne tu babbūva tad-anantaram |*  
 78. *Tretā-yugam amanyanta kṛitāṁśam ṛishi-sattamāḥ | tasmin kshīne*  
*kṛitāṁśe tu tach-chhishṭāsu prajāsv iha | 79. Kalpādau sampravṛittāyās*  
*tretāyāḥ pramukhe tadā | pranāsyati tadā siddhiḥ kāla-yogena nānyathā |*  
 80. *Tasyāṁ siddhau pranashṭāyām anyā siddhir avarttata | apāṁ sau-*  
*shmye pratigate tadā meghātmanā tu vai | 81. Meghebhyaḥ stanayitnu-*  
*bhyaḥ pravṛittaṁ vṛiṣṭi-sarjjanam | sakṛid eva tayā vṛiṣṭyā saṁyukte*  
*prithivī-tale | 82. Prādurāsaṁs tadā tāsāṁ vrikshās tu griha-saṁsthī-*  
*tāḥ<sup>155</sup> | sarva-pratyupabhogas tu tāsāṁ tebhyaḥ prajāyate | 83. Vart-*  
*tayanti hi tebhyaś tās tretā-yuga-mukhe prajāḥ | tataḥ kālena mahatā*  
*tāsāṁ eva viparyayāt | 84. Rāgalobhātmaṁko bhāvas tadā hy ākasmiko*  
*'bhavat | yat tad bhavati nārīnāṁ jīvitānte tad ārtavam | 85. Tadā tad*  
*vai na bhavati punar yuga-balena tu | tāsāṁ punaḥ pravṛitte tu māse māse*  
*tad ārtavam (-ve?) | 86. Tatas tenaiva yogena varttatāṁ maithune tadā |*  
*tāsāṁ tāt-kāla-bhāvitvād māsi māsy upayachhatāṁ | 87. Akāle hy ārtavot-*  
*pattir garbhotpattir ajāyata | viparyayena tāsāṁ tu tena kālena bhāvinā |*  
 88. *Pranāsyanti tataḥ sarve vrikshās te grihasaṁsthītāḥ | tatas teshu*  
*pranashṭeshu vibhrāntā vyākulendriyāḥ | 89. Abhidhyāyanti tāṁ siddhiṁ*  
*satyābhidhyāyinas tadā | prādurbabhūvus tāsāṁ tu vrikshās te griha-*  
*saṁsthītāḥ | 90.<sup>156</sup> Vastrāni cha prasūyante phaleshv ābharaṇāni cha |*  
*teshv eva jāyate tāsāṁ gandha-varṇa-rasānvitam | 91. Amākshikam ma-*  
*hāvīryam puṭake puṭake madhu | tena tā vartayanti sma mukhe tretā-*  
*yugasya vai | 92. Hṛiṣṭa-tuṣṭas tayā siddhyā prajā vai vigata-jvarāḥ |*  
*punaḥ kālāntarenaiva punar lobhāvṛitās tu tāḥ | 93. Vrikshāṁs tān*  
*pariyagṛihṇanta madhu chāmākshikam balāt | tāsāṁ tenāpachāreṇa punar*  
*lobha-kritena vai | 94. Pranashṭā madhunā sārdham kalpa-vrikshāḥ kva-*

<sup>155</sup> Verses 27–35 of the Mārk. P. correspond more or less to this and the following verses down to 98.

<sup>156</sup> This and the following verses correspond more or less closely to the Mārk. P. 30 ff.

chit kvachit | tasyām evālpa-śishṭāyām sandhyā-kāla-vaśāt tadā | 95.  
 varttatām tu tadā tāsām dvandvāny abhyutthitāni tu | śītavātātapais  
 tīvrais tatas tāh duḥkhitā bhriśam | 96. *Dvandvais tāh pīḍyamānās tu*  
*chakrur āvaraṇāni cha | kṛitvā dvandva-pratīkāram niketāni hi bhejire |*  
 97. *Pūrvam nikāma-chārās te aniketāśrayā bhriśam | yathā-yogyaṁ*  
*yathā-prīti niketesv avasan punah | 98. Maru-dhanvasu nimneshu par-*  
*vateshu darishu cha<sup>157</sup> | saṁśrayanti cha durgāni dhanvānam śāśvatoda-*  
*kam | 99. Yathā-yogaṁ yathā-kāmaṁ sameshu vishameshu cha | ārabdhās*  
*te niketā vai karttuṁ śītoshna-pāraṇam | 100. Tatas tā māpayāmāsuḥ*  
*khetāni cha purāṇi cha | grāmāṁś chaiva yathā-bhāgāṁ tathaivāntaḥ-*  
*purāṇi cha | . . . 123.<sup>158</sup> Kṛiteshu teshu sthāneshu punaś chakrur gri-*  
*hāni cha | yathā cha pūrvam āsan vai vrikshās tu griha-saṁsthitāḥ |*  
 124. *Tathā karttuṁ samārabdhāś chintayitvā punah punah | vridhāś*  
*chaiva gatāḥ śākhā natāś chaivāparā gatāḥ | 125. Ata ūrdhvam gatāś*  
*chānyā enam tiryaggatāḥ parāḥ | buddhyā 'nvishya tathā 'nyā yā vrik-*  
*sha-śākhā yathā gatāḥ | 126. Tathā kṛitās tu taiḥ śākhās tāsmāch*  
*chhālās tu tāh smṛitāḥ | evam prasiddhāḥ śākhābhyaḥ śālāś chaiva*  
*grihāṇi cha | 127. Tasmāt tā vai smṛitāḥ śālāḥ śālātvāṁ chaiva*  
*tāsu tat | prasīdati manas tāsu manah prāsādayamś cha tāḥ | 128.*  
 Tasmād grihāṇi śālāś cha prāsādāś chaiva sanjnitāḥ | kṛitvā dvān-  
 drophātāṁs tān vārttopāyam achintayan | 129.<sup>159</sup> *Nashṭeshu ma-*  
*dhnū sārddhaṁ kalpa-vriksheshu vai tadā | vishāda-vyākulās tā vai*  
*prajās trishnā-kshudhānvitāḥ | 130. Tataḥ prādurbabbhau tāsām sid-*  
*dhīs tretā-yuge punah | vārttārtha-sādhikā hy anyā vriṣṭis tāsām hi*  
*kāmataḥ | 131. Tāsām vriṣṭy-udakānīha yāni nimnair gatāni tu |*  
*vriṣṭyā nimnā(?) nirabhāvan srotāḥ-khātāni nimnagāḥ | 132. Evaṁ*  
*nadyāḥ pravrittās tu dvitīye vriṣṭi-sarjane | ye purastād apām stokā*  
*āpannāḥ prīthivītale | 133. Apām bhūmeś cha sañyogād oshadhyas tāsu*  
*chābhāvan | pushpa-mūlaphalinyas tv oshadhyas tāh prajajnire | 134.*  
*Aphāla-krishṭās chānuptā grāmyāranyaś chaturdaśa | ritu-pushpa-phā-*  
*lāśchaiva vrikshāḥ gulmāś cha jajnire | 135. Prādurbhavaś cha tretāyām*  
*ādyo 'yam aushadhasya tu | tenaushadhenā varttante prajās tretāyuge*  
*tadā | 136. Tataḥ punar abhūt tāsām rāgo lobhaś cha sarvaśāḥ | avaśyam-*

<sup>157</sup> I have corrected this line from Mārk. P. xlix. 35.

<sup>158</sup> Verses 52–54 of the Mārk. P. correspond in substance to verses 123–128 of the Vāyu P.

<sup>159</sup> Verses 55–62 of the Mārk. P. correspond to verses 129–137 of the Vāyu P.

bhāvinū 'rthena tretā-yuga-vaśena tu | 137. Tatas tāḥ paryagṛihñanta  
 nadīḥ kshetrāṇi parvatān | vrikṣhān gulmaushadhiś chaiva prasahya tu  
 yathā-balām | 138. Siddhātmānas tu ye pūrvam vyākhyātāḥ prāk krite  
 mayā | Brahmaṇo mānasās te vai utpannā ye janād iha | 139. Sāntāś  
 cha śushmināś chaiva karmino duḥkhinas tadā | tataḥ pravarttamānās te  
 tretāyāṁ jajnire punaḥ | 140. Brāhmaṇāḥ kshattriyā vaiśyāḥ śūdrā  
 drohijanās tathā | bhāvitāḥ pūrva-jātīshu karmabhiś cha śubhāśubhaiḥ |  
 141. Itas tebhyo 'balā ye tu śatyaśīlā hy ahiṁsakāḥ | vīta-lobhā jitāt-  
 māno nivasanti sma teshu vai | 142. Pratigṛihñanti kurvanti tebhyaś  
 chānye 'lpa-tejasāḥ | evaṁ vipratipanneshu prapanneshu parasparam |  
 143. Tena dosheṇa teshāṁ tā oshadhyo mishatāṁ tadā<sup>160</sup> | pranashṭā hriya-  
 māṇā vai mushṭibhyāṁ sīkatā yathā | 144.<sup>161</sup> Agrasad bhūr yuga-balād  
 grāmyāranyāś chaturdaśa | phalam gṛihñanti pushpaiścha phalaiḥ patraiḥ  
 punaḥ punaḥ | 145.<sup>162</sup> Tatas tāsu pranashṭāsu vibhrāntās tāḥ prajās  
 tadā | Svayambhuvam prabhūm jagmuḥ kshudhāvishṭāḥ prajāpatim | 146.  
 vṛitty-artham abhilipsantāḥ ādau tretā-yugasya tu | Brahmā Svayambhūr  
 bhagavān jnātvā tāsām manashitam | 147. Yuktam pratyaksha-dṛiṣṭenā  
 darśanena vichāryya cha | grastāḥ prithivyā oshadhyo jnātvā pratyaduhat  
 punaḥ | 148. Kṛtvā rātsām sumerum tu dudoha prithivīm īmām | dugdhe-  
 yaṁ gaus tadā tena vījāni prithivī-tale | 149. Jajnire tāni vījāni grāmyā-  
 ranyāś tu tāḥ punaḥ | oshadhyāḥ phala-pākāntāḥ śāṇa-saptadaśās tu tāḥ |  
 . . . . 155. Utpannāḥ prathamaṁ hy etā ādau tretā-yugasya tu | 156.  
 Aphāla-kṛiṣṭā oshadhyo grāmyāranyāś tu sarvaśāḥ | vrikṣhā gulma-  
 latā-vallyo vīrudhas trīṇa-jātayah | 157. Mūlaiḥ phalaiś cha rohinyo  
 'gṛihñan pushpaiś cha yāḥ phalam | prithivī dugdhā tu vījāni yāni pūr-  
 vāṁ Svayambhuvā | 158. Ritu-pushpa-phalās tā vai oshadhyo jajnire tv  
 iha |<sup>163</sup> yadā prasrishtā oshadyo na prarohanti tāḥ punaḥ | 159. Tataḥ  
 sa tāsām vṛitty-artham vārttopāyaṁ chakāra ha | Brahmā Svayambhūr  
 bhagavān hasta-siddham tu karma-jam | 160. Tataḥ-prabhrity athau-  
 shadhyāḥ kṛiṣṭa-pachyāś tū jajnire | saṁsiddhāyāṁ tu vārttāyāṁ tatas  
 tāsām Svayambhuvāḥ | 161. Maryādāḥ sthāpayāmāsa yathārabdhāḥ  
 parasparam |<sup>164</sup> ye vai parigṛihītāras tāsām āsan badhātmakāḥ | 162.  
 Itarehāṁ kṛita-trāṇāṁ sthāpayāmāsa kshattriyān | upatishṭhanti ye tān

<sup>160</sup> Märk. P. verse 63a.

<sup>161</sup> Märk. P. verse 68b.

<sup>162</sup> Verses 64–67 of the Märk. P. correspond to verses 145–149 of the Vāyu P.

<sup>163</sup> Verses 73–75 of the Märk. P. correspond to verses 158b–160a of the Vāyu P.

<sup>164</sup> This with all what follows down to verse 171 is omitted in the Märk. P.

vai yāvanto nirbhayās tathā | 163. Satyam brahma yathā bhūtam bruvanto brāhmaṇas tu te | ye chānye 'py abalās teshāṁ vaiśasaṁ karma saṁsthitāḥ | 164. Kīnāśā nāśayanti sma prithivyām prāg atandritāḥ | vaiśyān eva tu tān āhuḥ kīnāśān vṛitti-sādhakān | 165. Sochantaś cha dravantaś cha paricharyyāsu ye ratāḥ | nistejaso 'lpa-vīryyāś cha śūdrān tān abravīt tu saḥ | 166. Teshāṁ karmāṇi dharmāṁś cha Brahmā 'nuvyadadhāt prabhuh | saṁsthitaū prakṛitāyām tu chāturvarṇyasya sarvasaḥ | 167. Punaḥ prajās tu tā mohāt tān dharmān nānvapālayan | varṇa-dharmair ajīvantyo vyarudhyanta parasparam | 168. Brahmā tam artham buddhvā tu yāthātathyena vai prabhuh | kshattriyānām balam dāṇḍam yuddhaṁ ājīvam ādiśat | 169. Yājanādhyayanam chaiva trītiyām cha parigraham | brāhmaṇānām vibhus teshāṁ karmāṇy etāny athādiśat | 170. Pāśupālyām vāṇīyyām cha kṛishiñ chaiva viśām dadau | śilpājīvam bhṛitiñ chaiva śūdrānām vyadadhāt prabhuh | 171. Sāmānyāni tu karmāṇi brahma-kshattrā-viśām punaḥ | yājanādhyayanaṁ dānam sāmānyāni tu teshu vai | 172. Karmājīvaṁ tato datvā tebhyaś chaiva parasparam | lokāntareshu sthānāni teshāṁ siddhyāy<sup>165</sup> adāt prabhuh | 173.<sup>166</sup> Prājāpatyaṁ brāhmaṇānām smṛitaṁ sthānaṁ kriyāvatām | sthānaṁ aindraṁ kshattriyānām sangrāmeshv apalāyinām | 174. Vaiśyānām mārutaṁ sthānaṁ sva-dharmam upajīvinām | gāndharvaṁ śūdra-jātīnām pratichārena (parichārena ?) tishṭhatām | 175. Sthānāny etāni varṇānām vyasyāchāravatām svayam | tataḥ sthiteshu varṇeshu sthāpayāmāsa chāśramān | 176. Grihastham brahmachāritvām vanaprastham sabhikshukam | āśramāṇś chaturo hy etān pūrvam asthāpayaḥ prabhuh | 177. Varṇa-karmāṇi ye kechit teshām iha na kurvate | kṛita-karmakṣitih (?) prāhur āśrama-sthāna-vāsināḥ | 178. Brahmā tān sthāpāyāmāsa āśramān nāma nāmataḥ | nirdeśārthaṁ tatas teshām Brahmā dharmān prābhāshata | 179. Prasthānāni cha teshām vai yamāṇścha niyamāṁś cha ha | chāturvarṇyātmakah pūrvān grihasthas tv āśramāḥ smṛitāḥ | 180. Trāyānām āśramānām cha pratishṭhā yonir eva cha | yathākramam pravakshyāmi yamais cha niyamais cha taiḥ | . . . . 190. Vedāḥ sāṅgāś cha yajnāś cha vratāni niyamāś cha ye | 191. Na siddhyanti prādushṭasya bhāvadoshe upāgate | bahiḥ-karmāṇi sarvāni prasiddhyanti (na siddhyanti ?) kadāchana |

<sup>165</sup> I conjecture siddhyāy adāt to be the proper reading. The MSS. have siddhyādadāt, or siddhyādādāt, etc.

<sup>166</sup> Verses 173 f. are found in the Mārk. P. verses 77 f.; but all that follows down to verse 193 is omitted there.

192. *Antar-bhāva-praduṣṭasya kurvato’hi parākramāt | sarvasvam api yo dadyāt kaluṣheṇāntarātmānaḥ |* 193. *Na tena dharma-bhāk sa syād bhāva eva hi kāraṇam | . . . . |* 199. *Evaṁ varṇāśramāñām vai prati-bhāge kṛite tadā |* 200. *Yadā ’sya na vyavardhanta prajā varṇāśramat-mikāḥ | tato ’nyā mānasīḥ so ’tha tretā-madhye ’srijat prajāḥ |* 201. *Ātmanas tāḥ śarīrāchcha tulyāś chaivātmānaḥ tu vai | tasmin tretā-yuge prāpte madhyam prāpte kramena tu |* 202. *Tato ’nyā mānasīḥ tatra pra-jāḥ srashṭum prachakrame | tataḥ satva-rajodriktāḥ prajāḥ so ’thāsrijat prabhūḥ |* 203. *Dharmārtha-kāma-mokshāñām vārttāyāś chaiva sādhikāḥ | devāś cha pitaraś chaiva rishayo manavas tathā |* 204. *Yugānu-rūpā dharmena yair imā vichitāḥ prajāḥ | upasthite tadā tasmin prajā-dharme (-sarge?) Svayambhuvaḥ |* 205. *Abhidadhyaḥ prajāḥ sarvā nānā-rūpāḥ tu mānasīḥ | pūrvoktā yā mayā tubhyaṁ jana-lokaṁ samāśritāḥ |* 206. *Kalpe’titē tu tā hy āsan devādyāḥ tu prajā iha | dhyāyatās tasya tāḥ sarvāḥ sambhūty-artham upasthitāḥ |* 207. *Manvantara-krameneha ka-nishṭhe prathame matāḥ | khyātyā ’nubandhais tais tais tu sarvārthair iha bhāvitāḥ |* 208. *Kuśalākuśala-prāyaiḥ karmabhis taiḥ sadā prajāḥ | tat-karma-phala-śeshena upaṣṭabdīḥ prajajnire |* 209. *Devāsura-pitṛi-vais tu paśu-pakshi-sarīśripaiḥ | vriksha-nāraka-kīṭatvais tais tair bhā-vair upasthitāḥ | ādhinārtham prajānām cha ātmānaḥ vai vinirmame |*

“22. At the beginning of the Kalpa, in the first Kṛita age, he created those living beings (23) which I have formerly described to thee; but in the olden time, at the close of the Kalpa, those creatures were burnt up by fire. 24. Those of them who did not reach the Tapoloka took refuge in the Janaloka; and when the creation again commences, they form its seed. 25. Existing there as a seed for the sake of another creation, they then, as they are created, are produced with a view to progeny. 26. These are declared to accomplish, in the present state (the four ends of human life, viz.), duty, the acquisition of wealth, the gratification of love, and the attainment of final liberation,— both gods, Fathers, Rishis, and Manus. 27. They, then, filled with austere fervour, replenish (all) places. These are the mental sons of Brahmā, perfect in their nature. 28. Those who ascended to the sky by works characterized by devotion to external objects, but not by hatred, return to this world and are born in every age. 29. As the result of their works, and of their destination, (returning) from the Janaloka, they are born of the same character (as

before), in consequence of the (previous) deeds by which they are bound.<sup>167</sup> 30. It is to be understood that the cause of this is their tendency (or fate), which itself is the result of works. In consequence of these works, good or bad, they return from Janaloka and are born, (31) and receive various bodies in (different) wombs. They are produced again and again in all states, from that of gods to that of motionless substances. 32. These creatures, as they are born time after time, receive the same functions as they had obtained in each previous creation. 33. Destructiveness and undestructiveness, mildness and cruelty, righteousness and unrighteousness, truth and falsehood—actuated by such dispositions as these, they obtain (their several conditions); and hence particular actions are agreeable to particular creatures. 34. And in succeeding periods they for the most part obtain the forms and the names which they had in the past Kalpas. 35. Hence they obtain the same names and forms. In the different Kalpas they are born with the same name and form. 36. Afterwards, when the creation had been suspended, as Brahmā was desirous to create, (37) and, fixed in his design, was meditating upon offspring,—he created from his mouth a thousand couples of living beings, (38) who were born with an abundance of goodness (*sattva*) and full of intelligence.<sup>168</sup> He then created another thousand couples from his breast: (39) they all abounded in passion (*rajas*) and were both vigorous and destitute of vigour.<sup>169</sup> After creating from his thighs another thousand pairs, (40) in whom both passion and darkness (*tamas*) prevailed, and who are described as active,—he formed from his feet yet another thousand couples (41) who were all full of darkness, inglorious, and of little vigour. Then the creatures sprung from the couples (or thus produced in couples) rejoicing, (42) and filled with mutual love, began to cohabit. From that period sexual intercourse is said to have arisen in this Kalpa. 43. But at that time women had no monthly discharge: and they consequently bore no children, although cohabit-

<sup>167</sup> *Karma-saṁsaya-bandhanāt*. I am unable to state the sense of *saṁsaya* in this compound.

<sup>168</sup> *Suchetasāḥ*. The reading of the Märk. P. *sutejasāḥ*, “full of vigour,” is recommended, as an epithet of the Brāhmans, by its being in opposition to *alpa-tejasāḥ*, “of little vigour,” which is applied to the Sūdras a few lines below.

<sup>169</sup> The reading of the Märk. P. *amarashināḥ*, “irascible,” gives a better sense than *asushmināḥ*, “devoid of vigour,” which the Vāyu P. has.

ation was practised. 44. At the end of their lives they once bore twins. Weak-minded boys and girls were produced when (their parents) were on the point of death. 45. From that period commenced, in this Kalpa, the birth of twins; and such offspring was once only born to these creatures by a mental effort, in meditation (46),—(offspring which was) receptive (?) of sound and the other objects of sense, pure, and in every case distinguished by five marks. Such was formerly the early mental creation of Prajapāti. 47. Those creatures by whom the world was replenished, born as the descendants of this stock, frequented rivers, lakes, seas, and mountains. 48. In that age (*yuga*) they lived unaffected by excessive cold or heat, and appropriated the food which was produced from the essences of the earth. 49. They acted according to their pleasure, existing in a state of mental perfection. They were characterized neither by righteousness nor unrighteousness; were marked by no distinctions. 50. In that Kṛita *yuga*, in the beginning of the Kalpa, their age, happiness, and form were alike: they were neither righteous nor unrighteous. 51. In the Kṛita age they were produced each with authority over himself. Four thousand years, according to the calculation of the gods, (52) and four hundred years for each of the morning and evening twilights, are said to form the first, or Kṛita, age.<sup>170</sup> Then, although these creatures were multiplied by thousands, (53) they suffered no impediment, no susceptibility to the pairs of opposites (pleasure and pain, cold and heat, etc.) and no fatigue. They frequented mountains and seas, and did not dwell in houses. 54. They never sorrowed, were full of goodness (*sattva*), and supremely happy; acted from no impulse of desire,<sup>171</sup> and lived in continual delight. 55. There were at that time no beasts, birds, reptiles, or plants,<sup>172</sup> (for these things are produced by unrighteousness),<sup>173</sup> (56) no roots, fruits,

<sup>170</sup> The first of the verses, which will be quoted below, in a note on verse 63, from the Märk. P., seems to be more in place than the description of the Kṛita age given here, of which the substance is repeated in verses 68 and 69.

<sup>171</sup> Perhaps we should read here *nikāma-chāriṇyo* instead of *nishkāma-*: if so, the sense will be, “they moved about at will.”

<sup>172</sup> The text adds here *nārakāḥ* or *narakāḥ*, which may mean “hellish creatures.”

<sup>173</sup> This, although agreeing with what is said further on in verses 82, 133, and 155, does not seem in consonance with what is stated in the Vishnu Purāna, verse 45, where it is declared: *oshadhyah phala-mūlinyo romabhyas tasya jajnire | tretā-yuga-mukhe Brahmā kalpasyādau dvijottama | śrīśatvā paśv-oshadhīḥ samyag yuyoja sa tada 'dhvare |* “Plants bearing roots and fruits sprang from his hairs. At the com-

flowers, productions of the seasons, nor seasons. The time brought with it every object of desire and every enjoyment. There was no excess of heat or cold. 57. The things which these people desired sprang up from the earth everywhere and always, when thought of, and had a powerful relish. 58. That perfection of theirs both produced strength and beauty, and annihilated disease. With bodies, which needed no decoration, they enjoyed perpetual youth. 59. From their pure will alone twin children were produced. Their form was the same. They were born and died together. 60. Then truth, contentment, patience, satisfaction, happiness, and self-command prevailed. They were all without distinction in respect of form, term of life, disposition and actions. 61. The means of subsistence were produced spontaneously without forethought on their parts. In the Krita age they engaged in no works which were either virtuous or sinful. 62. And there were then no distinctions of castes or orders, and no mixture of castes. Men acted towards each other without any feeling of love or hatred. 63. In the Krita age they were born alike in form and duration of life, without any distinction of lower and higher,<sup>174</sup> with abundant happiness, free from grief, (64) with hearts continually exulting, great in dignity

mencement of the Tretā age Brahmā—having at the beginning of the Kalpa created animals and plants—employed them in sacrifice.” Although the order of the words renders the sense in some degree uncertain, it appears to be that which Prof. Wilson assigns in his translation (i. 84), “Brahmā, having created, in the commencement of the Kalpa, various [animals and] plants, employed them in sacrifices in the beginning of the Tretā age.” This interpretation is supported by the Commentator, who remarks: *Tad evam kalpasyādāv eva paśūn oshadhiś cha sriṣṭvā ‘nantaraṁ tretā-yuga-mukhe prōpte sati samyag grāmyāranya-vyasthāyā tadā ‘dhvare sūnatayā (samyaktayā?) yuyoja kṛita-yuge yajnasyāpravritteḥ |* “Having then thus at the very beginning of the Kalpa created animals and plants, he afterwards, when the commencement of the Tretā age arrived, employed them properly, according to the distinction of domestic and wild, in sacrifice,—since sacrifice did not prevail in the Kṛita age.” This agrees with the course of the preceding narrative which makes no allusion to plants and animals having been produced in a different Yuga from the other beings whose creation had been previously described. (See Wilson i. 82–84.) The parallel passage in the Vāyu P. x. 44–46, is confused.

<sup>174</sup> The Mārk. P. xl ix. 24 inserts here the following lines: “They lived for four thousand years of mortals, as the measure of their existence, and suffered no calamities from distress. 25. In some places the earth again enjoyed prosperity in every respect. As through lapse of time the creatures were destroyed, so too those perfections everywhere gradually perished. 26. When they had all been destroyed, creeping-plants fell from the sky, which had nearly the character of Kalpa-trees (*i.e.* trees which yield all that is desired), and resembled houses.”

and in force. There existed among them no such things as gain or loss, friendship or enmity, liking or dislike. 65. It was through the mind (alone, i.e. without passion?) that these disinterested beings acted towards each other. They neither desired anything from one another; nor shewed any kindness to each other.<sup>175</sup> Contemplation is declared to be supreme in the Kṛita age, knowledge in the Tretā; sacrifice began in the Dvāpara; liberality is the highest merit in the Kali. 67. The Kṛita age is goodness (*sattva*), the Tretā is passion (*rajas*), the Dvāpara is passion and darkness (*tamas*), in the Kali it is to be understood that darkness (prevails), according to the necessary course of these ages. 68. The following is the time in the Kṛita age: understand its amount. Four thousand years constitute the Kṛita; (69) and its twilights endure for eight hundred divine years. Then their life was (so long?)<sup>176</sup> and no distresses or calamities befel them. 70. Afterwards, when the twilight in the Kṛita was gone, the righteousness peculiar to that age was in all respects reduced to a quarter (of its original sum). 71. When further the twilight had passed, at the close of the Yuga, and the righteousness peculiar to the twilight had been reduced to a quarter, (72) and when the Kṛita had thus come altogether to an end,—then perfection vanished. When this mental perfection had been destroyed, there arose (73) another perfection formed in the period of the Tretā age. The eight mental perfections, which I declared (to have existed) at the creation, (74) were gradually extinguished. At the beginning of the Kalpa mental perfection alone (existed), viz., that which existed in the Kṛita age. 75. In all the Manvantaras there is declared to arise a perfection proceeding from works, produced by the discharge of the duties belonging to castes and orders, according to the fourfold division of Yugas. 76. The (morning) twilight (deteriorates) by a quarter of the (entire) Kṛita,—and the evening twilight by (another) quarter;—(thus) the Kṛita, the morning twilight, and the evening

<sup>175</sup> This representation of the condition of mankind during the Kṛita age, the period of ideal goodness, was no doubt sketched in conformity with the opinions which prevailed at the period when the Purāna was compiled; when dispassion was regarded as the highest state of perfection.

<sup>176</sup> It would seem as if the writer here meant to state that the period of life was that which in the verse of the Mārk. P. (xlix. 24), quoted in the note on verse 63, it is declared to have been. But the expression here is, from some cause or other, imperfect.

twilight (together) deteriorate successively to the extent of three quarters, in the duties peculiar to the Yuga, and in austere fervour, sacred knowledge, strength, and length of life.<sup>177</sup> Then after the evening of the Kṛita had died out, (78) the Tretā age succeeded,— (which) the most excellent rishis regarded as the evening of the Kṛita. But when the evening of the Kṛita had died out, (79) from the influence of time, and for no other reason, perfection disappeared from among the creatures who survived at the commencement of the Tretā age which ensued at the beginning of the Kalpa. 80. When that perfection had perished, another perfection arose. The subtile form of water having returned in the form of cloud (to the sky),<sup>178</sup> (81) rain began to be discharged from the thundering clouds. The earth having once received that rain, (82) trees resembling houses<sup>179</sup> were provided for these creatures. From them all means of enjoyment were produced. 83. Men derived their subsistence from them at the beginning of the Tretā. Subsequently, after a great length of time, owing to their ill fortune, (84) the passions of desire and covetousness arose in their hearts uncaused. The monthly discharge, which occurred at the end of women's lives, (85) did not then take place: but as it commenced again, owing to the force of the age (*yuga*), (86) and as the couples, in consequence of it, began to cohabit, and approached each other monthly, from necessity occasioned by the time,—(87) an unseasonable<sup>179a</sup> production of the monthly discharge, and of pregnancy ensued. Then through their misfortune, and owing to that fated time, (88) all those house-like trees perished. When these had been destroyed, men disturbed and agitated, (89) but genuine in their desire, longed after that perfection (which they had lost). Then those house-like trees appeared to them; (90) and among their fruits yielded clothes and jewels. On these trees too, in the hollow of every leaf, there was produced, (91) without the aid of bees, honey of great potency, having scent, colour, and flavour. By this means they subsisted at the beginning of the Tretā, (92) delighted with this per-

<sup>177</sup> Such is the only sense I can extract from these rather obscure lines.

<sup>178</sup> Such is the only sense of the words here rendered which occurs to me.

<sup>179</sup> *Griha-saṁsthitāḥ*. Professor Wilson, in his Dictionary, gives “like, resembling,” among the meanings of *saṁsthita*.

<sup>179a</sup> Instead of *ākāle*, “out of season,” Professor Aufrecht suggests *ākāle*, “in season,” as the proper reading.

fection and free from trouble. Again, through the lapse of time, becoming greedy, (93) they seized by force those trees, and that honey produced without bees. And then, owing to that misconduct of theirs, occasioned by cupidity, (94) the Kalpa trees, together with their honey, were in some places destroyed. As but little of it<sup>180</sup> remained, owing to the effects of the period of twilight, (95) the pairs (of opposites, as pleasure and pain, etc.) arose in men when existing (in this state); and they became greatly distressed by sharp cold winds, and heats. 96. Being thus afflicted by these opposites, they adopted means of shelter: and to counteract the opposites they resorted to houses. 97. Formerly they had moved about at their will, and had not dwelt at all in houses: but subsequently they abode in dwellings, as they found suitable and pleasant, (98) in barren deserts, in valleys, on mountains, in caves; and took refuge in fortresses,—(in a) desert with perpetual water.<sup>181</sup> 99. As a protection against cold and heat they began to construct houses on even and uneven places, according to opportunity and at their pleasure. 100. They then measured out towns, cities, villages, and private apartments, according to the distribution of each.” [The following verses 101–107 give an account of the different measures of length and breadth, which is followed, in verses 108–122, by a description of the various kinds of fortresses, towns, and villages, their shapes and sizes, and of roads. The author then proceeds in verse 123:] “These places having been made, they next constructed houses; and as formerly trees existed, formed like houses,<sup>182</sup> (124) so did they (now) begin to erect them, after repeated consideration. (Some) boughs are spread out, others are bent down, (125) others rise upwards, while others again stretch horizontally. After examining thus by reflection how the different boughs of trees branch out, (126) they constructed in like manner the apartments (*sākhāḥ*) (of their houses): hence they

<sup>180</sup> “Perfection” seems to be here intended. If so, it would seem as if this line had been separated from its proper context.

<sup>181</sup> *Dhanvānam sāśvatodakam*. Perhaps we should read here with the Mārk. P. xlix. 35, *vārkshyam pūrvatam audakam* “(fortresses) protected by trees, built on mountains, or surrounded by water.”

<sup>182</sup> Whatever may be thought of this rendering of the phrase, *vrikshāḥ grihasāṁsthiḥāḥ*, the Mārk. P. (xlii. 52), at least, is quite clear: *grihākārā yathā pūrvam teshām āsan mahīruhāḥ | tathā saṁsmṛitya tat sarvam chakrur veśmāni tāḥ prajāḥ |* “As they had formerly had trees with the shape of houses, so recalling all that to mind, these people built their dwellings.”

are called rooms (*śālāḥ*).<sup>183</sup> In this way rooms and houses derive their appellation from branches. 127. Hence rooms are called *śālā*, and in that their character as rooms (*śālātvam*) consists. And inasmuch as the mind takes pleasure in them, and as they have gladdened (*prāsādayan*), the mind, (128) houses, rooms, and palaces are termed respectively *griha*, *śālā*, and *prāsāda*. Having adopted these means of defence against the ‘opposites,’ they devised methods of subsistence. 129. The kalpa-trees having been destroyed along with their honey, those creatures, afflicted with thirst and hunger, became disquieted by dejection. 130. Then again another perfection arose for them in the Tretā age,—which fulfilled the purpose of subsistence,—viz., rain at their pleasure. 131. The rain-water, which flowed into the hollows, burst out in the form of springs, water-courses, and rivers,<sup>184</sup> through the rain. 132. Thus at the second fall of rain rivers began to flow. When the drops of water first reached the ground, then (133) from the conjunction of the waters and the earth plants sprang up among them, which bore both flowers, roots, and fruits. 134. Fourteen kinds of plants, cultivated and wild, were produced without ploughing or sowing, as well as trees and shrubs which bore flowers and fruit at the proper season. 135. This was the first appearance of plants in the Tretā age, and by them men subsisted at that period. 136. Then there again arose among them, universally, desire and cupidity, through a necessary process, and as a result of the Tretā age. 137. They then appropriated to themselves, by force and violence, rivers, fields, hills, trees, shrubs, and plants. 138. Those perfect beings, who were described by me as existing formerly in the Kṛita,—the mind-born children of Brahmā, who had been produced in this world when they came from the Janaloka,—(139) who were (some) tranquil, (some) fiery, (some) active, and (others) distressed,—were again born in the Tretā, (140) as Brāhmans, Kshattriyas, Vaiśyas, Sūdras, and injurious men, governed by the good and bad actions (performed) in former births. 141. Then those who were weaker than they, being truthful and innocent, dwelt among them, free from cupidity, and self-restrained; (142) whilst

<sup>183</sup> The reasoning here does not seem very cogent, as the two words *sākhā* and *śālā* do not appear to have any close connection. But such unsuccessful attempts at etymology are frequent in Sanskrit works.

<sup>184</sup> The text here does not seem to be in a satisfactory state. The Calc. edition of the Mārk. P. reads *vṛishṭyāvarauddhairy abhavat*, etc.

others, less glorious than they, took and did.<sup>185</sup> When they had thus become opposed to each other,—(143) through their misconduct, while they struggled together, the plants were destroyed, being seized with their fists like gravel. 144. Then the earth swallowed up the fourteen kinds of cultivated and wild plants, in consequence of the influence exerted by the Yuga : for men had seized again and again the fruit, together with the flowers and leaves. 145. After the plants had perished, the famished people, becoming bewildered, repaired to Svayambhū the lord of creatures, (146) in the beginning of the Tretā age, seeking the means of subsistence.<sup>186</sup> Learning what they desired, (147) and determining by intuition what was proper to be done, the Lord Brah-mā Svayambhū, knowing that the plants had been swallowed up by the earth, milked them back. 148. Taking Sumeru as a calf, he milked this earth. When this earth (or cow)<sup>187</sup> was milked by him, roots were

<sup>185</sup> It is difficult to extract any satisfactory sense out of this line.

<sup>186</sup> The S'. P. Br. ii. 4, 2, 1, also speaks of different classes of creatures applying to the creator for food : *Prajāpatiṁ vai bhūtāny upāśidān | prajāḥ vai bhūtāṇi | "vi no dhehi yathā jīvāma" iti | tato devā yajnopavītino bhūtvā dakshinām jānv āchya upāśidān | tān abravīd "yajno vo 'nnam amṛitatvām va ūrg vah sūryo vo jyotir" iti |* 2. *Atha enam pitaraḥ prāchīnāvītinaḥ savyām jānv āchya upāśidān | tān abravīd "māsi māsi vo 'śanām svadhā vo manojavo vaś chandramā vo jyotir" iti |* 3. *Atha enam manushyāḥ prārvitāḥ upasthaṁ hṛitvā upāśidān | tān abravīt "sāyam prātar vo 'śanam prajāḥ vo mrityur vo 'gnir vo jyotir" iti |* 4. *Atha enam paśavāḥ upāśidān | tebhyaḥ svaisham eva chakrā "yadā eva yūyam kadācha labhādhvai yadi kāle yady anākāle atha eva aśnātha" iti | tasmād ete yadā kadācha labhante yadi kāle yady anākāle atha eva aśnanti |* 5. *Atha ha enam śasvad apy asurāḥ upasedur ity āhuḥ | tebhyaḥ tamāś cha māyām cha pradadāu | asty aha eva asura-māyā iti iva | parābhūtā ha tv eva tāḥ prajāḥ | tāḥ imāḥ prajās tathaiva upajīvanti yathaiva ābhyaḥ Prajāpatir adadāt |* “All beings resorted to Prajāpati,—(creatures are beings),—(saying) ‘provide for us that we may live.’ Then the gods, wearing the sacrificial cord, and bending the right knee, approached him. To them he said, ‘let sacrifice be your food, your immortality your strength, the sun your light.’ 2. Then the Fathers, wearing the sacrificial cord on their right shoulders, and bending the left knee, approached him. To them he said, ‘you shall eat monthly, your oblation (*svadhā*) shall be your rapidity of thought, the moon your light.’ 3. Then men, clothed, and inclining their bodies, approached him. To them he said, ‘ye shall eat morning and evening, your offspring shall be your death, Agni your light.’ 4. Then cattle repaired to him. To them he accorded their desire, (saying), ‘Whosoever ye find anything, whether at the proper season or not, eat it.’ Hence whenever they find anything, whether at the proper season or not, they eat it. 5. Then they say that the Asuras again and again resorted to him. To them he gave darkness (*tamas*) and illusion. There is, indeed, such a thing as the illusion, as it were, of the Asuras. But those creatures succumbed. These creatures subsist in the very manner which Prajāpati allotted to them.”

<sup>187</sup> *Gauḥ* means both.

produced again in the ground,—(149) those plants, whereof hemp is the seventeenth, which end with the ripening of fruits.” [The plants fit for domestic use, and for sacrifice are then enumerated in verses 150–155.] “155. All these plants, domestic and wild, were for the first time<sup>188</sup> produced at the beginning of the Tretā age, (156) without cultivation, trees, shrubs, and the various sorts of creepers and grasses, both those which produce roots as their fruits, and those which bear fruit after flowering. The seeds for which the earth was formerly milked by Svayambhū (158) now became plants bearing flowers and fruits in their season. When these plants, though created, did not afterwards grow, (159) the divine Brāhma Svayambhū devised for the people means of subsistence depending on labour effected by their hands. 160. From that time forward the plants were produced and ripened through cultivation. The means of subsistence having been provided, Svayambhū (161) established divisions among them according to their tendencies.<sup>189</sup> Those of them who were rapacious, and destructive, (162) he ordained to be Kshattriyas, protectors of the others.<sup>190</sup> As many men as attended on these, fearless, (163) speaking truth and propounding sacred knowledge (*brahma*) with exactness, (were made) Brāhmans. Those others of them who had previously been feeble, engaged in the work of slaughter,<sup>191</sup> who, as cultivators (*kīnāśāḥ*), had been destructive, and were active in connection with the ground, were called Vaiśyas, husbandmen (*kīnāśān*), providers of subsistence. 165. And he designated as Sūdras those who grieved (*śochantāḥ*), and ran (*dravantāḥ*),<sup>192</sup> who were addicted to menial tasks, inglorious and feeble.

<sup>188</sup> See the note on verse 55, above.

<sup>189</sup> *Yathārarakbhāḥ*. The Mārk. P. has *yathā-nyāyañ yathā-guṇam*, “according to fitness and their qualities.”

<sup>190</sup> *Itareslāñ krita-trāñāñ*. The M. Bh. xii. 2247, thus explains the word Kshatriya: *brāhmaṇāñāñ kshata-trāñāt tataḥ kshattriya uchyate* | “(a king) is called Kshatriya because he protects Brāhmans from injuries.”

<sup>191</sup> *Vaiśasāñ karma*. The former word has the senscs of (1) “hindrance, impediment,” and (2) “slaughter,” assigned to it in Wilson’s Dictionary.

<sup>192</sup> The reader who is familiar with the etymologies given in Yāska’s Nirukta, or in Professor Wilson’s Dictionary on Indian authority, will not be surprised at the absurdity of the attempts made here by the Purāṇa-writer to explain the origin of the words Kshatriya, Vaiśya and Sūdra. To account for the last of these names he combines the roots *śuch*, “to grieve,” and *drū*, “to run,” dropping, however, of necessity the last letter (*ch*) of the former. The word *kshattriya* is really derived from *kshatra*, “royal power;” and *vaiśya* comes from *viś*, “people,” and means “a man of the people.”

166. Brahmā determined the respective functions and duties of all these persons. But after the system of the four castes had been in all respects established, (167) those men from infatuation did not fulfil their several duties. Not living conformably to those class-duties, they came into mutual conflict. 168. Having become aware of this fact, precisely as it stood, the Lord Brahmā prescribed force, criminal justice, and war, as the profession of the Kshattriyas. 169. He then appointed these, viz., the duty of officiating at sacrifices, sacred study, and the receipt of presents, to be the functions of Brāhmans. 170. The care of cattle, traffic, and agriculture, he allotted as the work of the Vaiśyas; and the practice of the mechanical arts, and service, he assigned as that of the Sūdras. 171. The duties common to Brāhmans, Kshattriyas, and Vaiśyas were the offering of sacrifice, study, and liberality. 172. Having distributed to the classes their respective functions and occupations, the Lord then allotted to them abodes in other worlds for their perfection. 173. The world of Prajāpati is declared to be the (destined) abode of Brāhmans practising rites; Indra's world that of Kshattriyas who do not flee in battle; (174) the world of the Maruts that of Vaiśyas who fulfil their proper duty; the world of the Gandharvas that of men of Sūdra birth who abide in the work of service. 175. Having allotted these as the future abodes of (the men of the different) classes, who should be correct in their conduct, he ordained orders (*āśramas*) in the classes which had been established. 176. The Lord formerly instituted the four orders of householder, religious student, dweller in the woods, and mendicant. 177. To those of them who do not in this world perform the duties of their castes, the men who dwell in hermitages apply the appellation of 'destroyer of works.' 178. Brahmā established these orders by name, and in explanation of them he declared their duties, (179) their methods of procedure, and their various rites. First of all there is the order of householder, which belongs to all the four classes, (180) and is the foundation and source of the other three orders. I shall declare them in order with their several observances." [The following verses 181–189, which detail these duties, need not be cited here. I shall, however, quote verses 190 ff. for their excellent moral tone.] "190. The Vedas, with their appendages, sacrifices, fasts, and ceremonies, (191) avail not to a depraved man, when his disposition has become corrupted. All external rites are

fruitless (192) to one who is inwardly debased, however energetically he may perform them. A man who bestows even the whole of his substance with a defiled heart will thereby acquire no merit—of which a good disposition is the only cause.” [After giving some further particulars about the celestial abodes of the righteous, verses 194–198, the writer proceeds:] “199. When—after the division into castes and orders had thus been made—(200) the people living under that system did not multiply, Brahmā formed other mind-born creatures in the middle of the Tretā (201) from his own body and resembling himself. When the Tretā age had arrived, and had gradually reached its middle, (202) the Lord then began to form other mind-born creatures. He next formed creatures in whom goodness (*sattva*) and passion (*rajas*) predominated, (203) and who were capable of attaining (the four objects of human pursuit) righteousness, wealth, love, and final liberation, together with the means of subsistence. Gods, too, and Fathers, and Rishis, and Manus (were formed), (204) by whom these creatures were classified (?) according to their natures in conformity with the Yuga. When this character(?) of his offspring had been attained, Brahmā (205) longed after mental offspring of all kinds and of various forms. Those creatures, whom I described to you as having taken refuge in Janaloka, (206) at the end of the Kalpa, all these arrived here, when he thought upon them, in order to be reproduced in the form of gods and other beings. 207. According to the course of the Manvantaras the least were esteemed the first (?), being swayed by destiny, and by connections and circumstances of every description. 208. These creatures were always born, under the controuling influence of, and as a recompence for their good or bad deeds. 209. He by himself formed those creatures which arrived in their several characters of gods, asuras, fathers, cattle, birds, reptiles, trees, and insects, in order that they might be subjected (anew) to the condition of creatures.”<sup>193</sup>

The substance of the curious speculations on the origin and primeval condition of mankind contained in the preceding passage may be stated as follows: In verses 22–34 we are told that the creatures, who at the close of the preceding Kalpa had been driven by the mundane conflagration to Janaloka, now formed the seed of the new creation, which took place in the Kṛita Yuga, at the commencement of the present

<sup>193</sup> I confess that I have had great difficulty in attaching any sense to the last words.

Kalpa. These were mind-born sons of Brahmā, perfect in nature, and they peopled the world. As a rule, we are informed, those beings who have formerly been elevated from the earth to higher regions, return again and again to this world, and, as a result of their previous works, are born in every age, in every possible variety of condition, exhibiting the same dispositions and fulfilling the same functions as in their former states of existence. It is next stated, verses 35–40, that when creation had, in some way not explained, come to a stand-still, four classes of human beings, consisting each of a thousand pairs of males and females, characterized respectively by different qualities, physical and moral, were produced from different members of the Creator's body.<sup>194</sup> These creatures sought to propagate the race, but abortively, for the reason specified (43). Children however were produced by mental effort (45 and 59), and in considerable numbers (52). The state of physical happiness, absolute and universal equality, moral perfection, and complete dispassion, in which mankind then existed, is depicted (48–65). The means of subsistence and enjoyment, which they are said to have drawn from the earth (48 and 57), were not of the ordinary kind, as we are informed (55 f.) that neither animals nor plants, which are the products of unrighteousness, existed at that period. No division into castes or orders prevailed during that age of perfection (62). A gradual declension, however, had been going on, and at the end of the Krita Yuga, the perfection peculiar to it had altogether disappeared (70–79). Another kind of perfection, peculiar to the Tretā, however, subsequently arose (73 and 80), and in the different Yugas there has existed a perfection springing from the performance of the duties belonging to each caste and order (75). The perfection described as prevailing in the Tretā was of a physical kind, consisting in the production of rain and the growth of trees, shaped like houses, which at the same time yielded the materials of all sorts of enjoyments (80–82). Passion, however, in its various forms began to take the place of the previous dispassion (84). The constitution of women, which had formerly incapacitated them for effective impregnation, became ultimately so modified as to ensure the successful propagation of the species, which

<sup>194</sup> This statement agrees with that in the Mārk. P. xlix. 3 ff. but differs from that already given from the Vishṇu P. in so far as the latter does not specify the numbers created, or say anything about pairs being formed.

accordingly proceeded (84-87).<sup>195</sup> We have then the destruction, and subsequent reproduction of the trees, formed like houses, described (88-91). These trees now produced clothes and jewels, as well as honey without bees, and enabled mankind to live in happiness and enjoyment. Again, however, the trees disappeared in consequence of the cupidity which led to their misuse (92-94). The absence of perfection occasioned suffering of various kinds, from moral as well as physical causes, and men were now driven to construct houses, which they had hitherto found unnecessary (96-99 and 123), and to congregate in towns and cities (100). Their houses were built after the model furnished by trees (123-128). The hunger and thirst which men endured from the loss of the trees which had formerly yielded all the means of subsistence and enjoyment, were relieved by means of a new perfection which appeared in the shape of rain, and the streams thereby generated, and by the growth of plants, which now sprang up for the first time as a result of the conjunction of water and earth (130-135 and 155). Desire and cupidity, however, now again arose and led to acts of violent appropriation (136 f.). At this juncture the perfect mind-born sons of Brahmā, of different dispositions, who had formerly existed in the Kṛita age, were reproduced in the Tretā as Brāhmans, Kshat-triyas, Vaiśyas, Sūdras, and destructive men, as a result of their actions in their former existence (138-140). But in consequence of their dissensions and rapacity, the earth swallowed up all the existing plants (142-144). Under the pressure of the distress thus occasioned the inhabitants of the earth resorted to Brahmā, who milked the earth, through the medium of mount Sumeru acting as a calf, and recovered the plants which had disappeared (145-149). As, however, these plants did not propagate themselves spontaneously, Brahmā introduced agriculture (158-160). Having thus provided the means of subsistence, he divided the people into classes according to their characteristics (160-165). But as these classes did not perform their several duties, and came into mutual conflict, Brahmā prescribed their respective functions with greater precision (166-171); and assigned the future celestial abodes which the members of each class might attain by their fulfilment (172-174). He then ordained the four orders of householder, religious

<sup>195</sup> It is not quite clear, however, what is intended by the word *akāle*, "out of season," in verse 87. See the emendation proposed above in the note on that verse.

student, etc. (175–190). After a few verses in praise of moral purity (190–193), the abodes and destinies of the eminently righteous are set forth (194–199). Just when we had arrived at a point in the narrative, from which we might have imagined that it had only to be carried on further to afford us a sufficient explanation of the state of things existing up to the present age, we are suddenly arrested (199–202) by being informed that the people distributed according to the system of castes and orders did not multiply, and are introduced to a new mind-born creation, which took place in the Tretā age, to remedy this failure. We are next told (203) of what appears to be another creation of beings endowed with goodness and passion. And, finally, a yet further re-incorporation of previously existing souls is described as having taken place (205–209). It would thus seem that after all we are left without any account of the origin of the system of castes which prevailed when the Purāṇa was compiled. The only suppositions on which this conclusion can be avoided are either (1) that the cessation in the increase of the generation alluded to in verse 200, which led to the new creation, was not universal, that the race than existing did not entirely die out, but that the old blood was re-invigorated by that of the newly created beings; or (2) that the other set of creatures, mentioned in verse 203, as characterized by goodness and passion, were the progenitors of the present race of men. On these points, however, the text throws no light.

The preceding account of the creation of mankind and of the vicissitudes and deterioration of society, is in some places obscure and confused, and its several parts do not appear to be consistent with each other. At the outset the writer describes the creation of four thousand pairs of human beings, of whom each separate set of one thousand is distinguished by widely different innate characters, the first class having the quality of goodness, the second that of passion, the third those of passion and darkness, and the fourth that of darkness. Nevertheless (as in the parallel passage of the Vishṇu Purāṇa) we cannot find in the narrative the least trace of those inherent differences of character having for a long time manifested themselves by producing dissimilarity either of moral conduct or of physical condition; for the perfection, which is described as existing in the Kṛita age, is spoken of as if it was universal; and not only is no distinction alluded to as prevailing at this period between

the component parts of society, but we are expressly told that no castes or orders then existed. The deterioration also, which ensued towards the end of the Kṛita age, is described as general, and not peculiar to any class. How is this complete uniformity, first of perfection, and afterwards of declension, which, for anything that appears to the contrary, is predicated of the descendants of the whole of the four thousand pairs, to be reconciled with the assertion that each thousand of those pairs was characterized by different innate qualities? The difficulty is not removed by saying that the writer supposed that these inherent varieties of character existed in a latent or dormant state in the different classes, and were afterwards developed in their descendants; for he distinctly declares (verse 54) in general terms that mankind were at that period *sattva-bahulāḥ*, i.e. "possessed the quality of goodness in abundance;" and in the earlier part of the subsequent narrative no allusion is made to the different qualities at first ascribed to the four sets of a thousand pairs being separately developed in the members of the four classes respectively. In verse 74, indeed, it appears to be assumed that the division into castes had existed from the creation; for we there find an assertion that in "all the Manvantaras, according to the division of the four yugas," (including apparently the Kṛita) "there is declared to have existed a perfection effected by the observances of the castes and orders, and arising from the fulfilment of works;" but how is this to be reconciled with the express statement of verses 60 and 61, that "in the Kṛita age no works were performed which were either virtuous or sinful," and that "there then existed neither distinctions of caste or order, nor any mixture of castes?" In the Tretā age the state of deterioration continued, but no reference is made of any separation of classes till we come to verse 138, where it is said that the beings who in the Kṛita age had existed as the perfect mind-born sons of Brahmā, were now, as a consequence of their former actions, recalled into human existence, and in conformity with their previous characters as calm, fiery, laborious, or depressed, became Brāhmans, Kshattriyas, Vaiśyas, Sūdras, and men of violence. These creatures, after they had been furnished with the means of subsistence, were eventually divided into classes, according to their varieties of disposition, character, and occupation; and as at first they did not fulfil their proper duties, but encroached upon each others'

provinces, their functions were afterwards more stringently defined and the means of enforcing obedience were provided. Here it is intimated that different sets of beings were born as Brāhmans, Kshattriyas, Vaiśyas, and Sūdras, on account of the different qualities which they had manifested in a previous existence, and that in conformity with those same characteristics they were afterwards formally distributed into castes. This description is therefore so far consistent with itself. The difference of caste is made to depend upon the dispositions of the soul. But how are we to reconcile this postulation of different characters formerly exhibited with the description given in the previous part of the narrative, where we are informed that, in the earlier parts, at least, of the Kṛita age, all men were alike perfect, and that no actions were performed which were either virtuous or vicious? If such was the case at that period, how could the beings who then existed have manifested those differences of disposition and character which are asserted to have been the causes of their being subsequently reborn as Brāhmans, Kshattriyas, Sūdras, and Vaiśyas? It may be admitted that the differences of character, which are attributed in the Purāṇa to the four primeval sets of a thousand pairs of human beings, correspond to those qualities which are described as having subsequently given rise to the division into castes; but the assertion of such a state of uniform and universal perfection, as is said to have intervened between the creation of mankind and the realization of caste, seems incompatible with the existence of any such original distinctions of a moral character.

As regards this entire account when compared with the other two descriptions of the creation given in the previous part of this section, the same remarks are applicable as have been made in the last section, p. 65 f., on the corresponding passages from the Vishnu Purāṇa.

The chapter which I have just translated and examined, is followed immediately by the one of which I have already in a preceding page quoted the commencement, descriptive of the creation of Asuras, Gods, Fathers, etc., from the different bodies assumed and cast off successively by Brahmā.

I shall now give an extract from the following, or tenth chapter, in which the legend of Satarūpā is related.

*Sūta uvācha | 1. Evambhūteshu lokeshu Brahmanā loka-karttrinā<sup>196</sup> |*

<sup>196</sup> This form *karttrinā* (one which, as is well known, may be optionally employed in

*yadā tāḥ na pravarttante prajāḥ kenāpi hetunā | 2. Tamo-mātrāvṛrito  
Brahmā tadā-prabhṛiti duḥkhitaḥ | tataḥ sa vidadhe buddhim artha-  
niśchaya-gāminīm | 3. Athātmani samasrākshīt tamo-mātrām nijāt-  
mikām | rajah-sattvam parājitya rāttamānam sa dharmataḥ | 4.  
Tapyate tena duḥkhena śokaṁ chakre jagat-patiḥ | tamas tu vyānudat  
tasmād rajas tach cha samāvṛinot | 5. Tat tamāḥ pratinuttamām vai mi-  
thunām samvyajāyata | adharmaś charanāj jajne hiṁsā śokād ajāyata |  
6. Tatas tasmin samudbhūte mithune charanātmani | tataś cha bhagavān  
āśit pritiśchainam aśiṣriyat | 7. Srāṇ tanum sa tato Brahmā tām  
apohad abhāsvarām | dvidhā 'karot sa tām deham ardhena purusho  
'bhavat | 8. Ardhena nārī sā tasya Satarūpā vyajāyata | prākṛitām  
bhūta-dhātrīm tām kāmād vai sriṣṭavān vibhuḥ | 9. Sā divam prithi-  
vīm chaira mahimnā vyāpya dhishṭhitā | Brahmaṇāḥ sā tanuh pūrvā  
divam āvṛitya tishṭhati | 10. Yā tv ardhāt srijate nārī Satarūpā vyajā-  
yata | sā devī niyatām taptrā tapuh parama-duścharām | bharttāram  
diptayaśasam Purusham pratyapadyata | 11. Sa vai Svāyambhuvaḥ  
pūrvam Purusho Manur uchyate | tasyaikasaptati-yugam Manvantā-  
ram ihochyate | 12. Labdhvā tu purushāḥ patnīm Satarūpām ayonijām |  
tayā sa ramate sārdalham tasmāt sā Ratir uchyate | 13. Prathamāḥ  
samprayogaḥ sa kulpādau samavartata | Virājam asrijad Brahmā so  
'bhavat Purusho Virāt | 14. Sa samrāt māsarūpāt tu vairājas tu Manuḥ  
smṛitāḥ | sa vairājāḥ prajā-sargāḥ sa sarge purusho Manuḥ | 15. Vai-  
rājāt purushāḥ vīrāch chhatarūpā vyajāyata | Priyavrātottānapādan  
putrau putravatām varau |*

" 1. When the worlds had thus been formed by Brahmā their creator, but the creatures, for some reason did not engage in action,<sup>197</sup> (2) Brahmā, enveloped in gloom, and thenceforward dejected, formed a resolution tending to ascertain the fact. 3. He then created in himself (a body) of his own, formed of pure gloom (*tamas*), having overpowered the passion (*rajas*) and goodness (*sattva*) which existed (in him) naturally. 4. The Lord of the world was afflicted with that suffering, and la-

the neuter, but not in the masculine) is here used for metrical reasons. Such irregularities are, as we have seen, designated by the Commentators as *ārsha*. It is unlikely that Brahma should be here used in a neuter sense.

<sup>197</sup> The true reading here may be *pravarddhante*, in which case the sense will be "did not multiply." Compare the parallel passage in the Vishnu Purāṇa, i. 7, 4, p. 64.

mented.<sup>198</sup> He then dispelled the gloom, and covered over the passion. 5. The gloom, when scattered, was formed into a pair.<sup>199</sup> Unrighteousness arose from activity (?), and mischief sprang from sorrow. 6. That active (?) pair having been produced, he became glorious (?) and pleasure took possession of him. 7. Brahmā after that cast off that body of his, which was devoid of lustre, and divided his person into two parts; with the half he became a male (*purusha*) (8) and with the half a female: it was Satarūpā who was so produced to him. Under the impulse of lust he created her a material supporter of beings. 9. By her magnitude she pervaded both heaven and earth. That former body of Brahmā invests the sky. 10. This divine female Satarūpā, who was born to him from his half, as he was creating, by incessantly practising austere fervour of a highly arduous description, acquired for herself as a husband a Male (*purusha*) of glorious renown. He is called of old the Male, Manu Svāyambhuva; and his period (*manvantara*) is declared to extend to seventy-one Yugas. 12. This Male, having obtained for his wife, Satarūpā, not sprung from any womb, lived in dalliance with her (*rāmate*); and from this she is called Rati (the female personification of sexual love). 13. This was the first cohabitation practised in the beginning of the Kalpa. Brahmā created Virāj; he was the Male, Virāj. 14. He is the sovereign (*samrāj*), from his having the form of a month; and Manu is known as the son of Virāj.<sup>200</sup> This creation of living beings is called that of Virāj. In this creation Manu is the male. 15. Satarūpā bore to the heroic Purusha, son of Virāj, two sons, Priyavrata and Uttānapāda, the most eminent of those who have sons.” This is followed by a further genealogy, into which I will not enter.

By comparing this account with the one extracted above, p. 64 f., from the Vishṇu Purāṇa, i. 7, 1 ff., it will be seen that while it makes no allusion to the production of Rudra, as related in the Vishṇu Purāṇa (which, as well as the birth of the mental sons of Brahmā, the Vāyu Purāṇa had described in the preceding chapter, verses 67–83), it is somewhat fuller in regard to the legend of Satarūpā; and although it

<sup>198</sup> With this account of Brahmā’s dejection and grief the accounts quoted above pp\* 68 ff. from the Brāhmaṇas may be compared.

<sup>199</sup> Compare the narrative of the Vishṇu Purāṇa i. 7, 9 ff. quoted in p. 64 f.

<sup>200</sup> Compare the account given in Manu’s Institutes, above, p. 36.

does not allow that Brahmā cohabited with his daughter, and assigns to her another husband, Manu Svāyambhūva, it describes the creator as having been actuated by carnal desire in generating her. I shall give further illustrations of this story in the next section.

SECT. IX.—*Legend of Brahmā and his daughter, according to the Aitareya Brāhmaṇa, and of Satarūpā, according to the Matsya Purāṇa.*

The story which forms the subject of the present section is noticed at some length in the fourth volume of this work, pp. 38–46, where one of the oldest passages in which it is related, is quoted from the Satapatha Brāhmaṇa, i. 7, 4, 1 ff., together with one of a comparatively late age from the Bhāgavata Purāṇa, iii. 12, 28 ff. As however the legend, though repulsive in its character, is not without interest as illustrating the opinions which Indian mythologists have entertained regarding their deities, I shall quote two other texts in which it is narrated.

The first, from the Aitareya Brāhmaṇa, iii. 33, has, no doubt (along with the passage of the Satapatha Brāhmaṇa just referred to, and another from the same work, xiv. 4, 2, 1 ff., quoted above, in p. 24 ff.), furnished the ideas which are expanded in the later versions of the story. It is as follows:

*Prajāpatir vai svāñ duhitaram abhyadhyāyat | Divam ity anye āhur  
Ushasam ity anye | tām riśyo bhūtvā rohitām bhūtām abhyait | tam  
devā apaśyan | “akṛitañ vai Prajāpatih karoti” iti | te tam aichhan  
yah enam ārishiyatī | etam anyonyasmin na avindan | teshām yā eva  
ghoratamās tanrah āsañs tāḥ ekadhā samabharan | tāḥ sambhritāḥ esha  
devo ‘bhavat | tad asya etad bhūtavan-nāma | bhavati vai sa yo ‘syā etad  
evañ nāma veda | tañ devā abruvann “ayañ vai Prajāpatir akṛitam  
akar imam vidhya” iti | sa “tathā” ity abravīt | “sa vai vo varāñ  
vrinai” iti | “vrinīshva” iti | sa etam eva rāram avrīnīta paśūnām  
ādhipatyam | tad asya etat paśuman-nāma | paśumān bhavati yo ‘syā  
etad evañ nāma veda | tam abhyāyatya avidhyat | sa viddhah ūrddhve  
udaprāpatad ityādi<sup>201</sup> |*

<sup>201</sup> See the translation of this passage given by Dr. Haug in his Aitareya Brāhmaṇa

"Prajāpati lusted after his own daughter. Some call her the Sky, others Ushas. Becoming a buck, he approached her after she had become a doe. The gods saw him; (and said) Prajāpati does a deed which was never done (before).<sup>202</sup> They sought some one who should take vengeance on him. Such a person they did not find among themselves. They then gathered together their most dreadful bodies. These when combined formed this god (Rudra). Hence (arises) his name connected with Bhūta (*Bhūtapati*). That man flourishes<sup>203</sup> who thus knows this name of his. The gods said to him, 'This Prajāpati has done a deed which was never done before: pierce him.' He replied, 'so be it,' (adding), 'let me ask a boon of you.' They rejoined, 'ask.' He asked for this boon, viz., lordship over cattle. Hence arises his name connected with Paśu (*Paśupati*). He who thus knows his name, becomes the owner of cattle. He then attacked (Prajāpati) and pierced him. He, when pierced, soared upwards," etc. etc.

The second passage I proposed to cite is from the Matsya Purāna, chapter iii. verses 32 ff.: *Etad tattvātmakam kṛitvā jagad dvēdhā ajijanat | 33. Sāvitrīm loka-siddhyartham hr̥idi kṛitvā samāsthitaḥ | tataḥ sanjapatas tasya bhitvā deham akalmasham | 34. strī-rūpam arddham akarod arddham purusha-rūparat | S'atarūpā cha sā khyātā Sāvitrī cha nigadyate | 35. Sarasvaty atha Gāyatri Brahmāṇī cha parantapa | tataḥ sa Brahmaṇevās tām ātmajām ity akalpayat | 36. Drishṭvā tām vyathitas tāvat kāma-vāṇārdito vibhuḥ | "aho rūpam aho rūpam" ity uvācha tadā 'vyayaḥ | 37. Tato Vasishṭha-pramukhā "bhaginīm" iti chukruṣuh | Brahmā na kinchid dadriṣe tan-mukhālokanād rite | 38. "Aho rūpam aho rūpām" iti āha punah punah | tataḥ pranāma-namrām tām punas tām abhyalokayat | 39. Atha pradakshiṇām chakre sā pitur varavarṇīnī | putrehhyo lajjitasyāsyā tad-rūpāloka-nechhayā | 40. Āvirbhūtaṁ tato vaktrām dakshiṇām pāṇḍu-gandavat |*

vol. ii. pp. 218 ff.; and the remarks on this translation by Professor Weber, Indische Studien, ix. 217 ff.; and also Professor Roth's explanation of the word *bhūtavat* in his Lexicon.

<sup>202</sup> This seems to be imitated in the line of the Bhāgavata Purāna iii. 12, 30, quoted in vol. iv. of this work, p. 40: *naitat pūrvaiḥ kṛitām tvad ye na karishyanti chāpare |* "This was never done by those before thee, nor will those after thee do it."

<sup>203</sup> *Bhavati*. In the Brāhmaṇas this verb has frequently the sense of prospering, as opposed to *parābhavati*, "he perishes." See Böthlingk and Roth's Lexicon, s. v., and the passages there referred to.

vismaya-sphurad-oshthaṁ cha pāśchātyam udagat tataḥ | 41. Chatur-thum-abhavat paśchād vāmaṁ kāma-śarāturaṁ | tato 'nyad abhavat tasya kāmāturaṭuyā tathā | 42. Utpatantyās tadā "kāśe ālokena kutū-halāt | śrīṣṭy-arthāṁ yat kṛitam tena tapaḥ paramadāruṇam | 43. Tat sarvam nāśam agamat sva-sutopagamechhayā | tenāśu<sup>201</sup> vaktram abhavat panchamaṁ tasya dhīmataḥ | 44. Āvirbhavaj jaṭābhiścha tad vaktranchā-vriṇot prabhuḥ | tatas tān abravīd Brahmā putrān ātma-samudbhavān | 45. "Prajāḥ śrijadhvam abhitāḥ sa-devāsura-mānushāḥ" | evam uktās tataḥ sarve sasrījur vividhāḥ prajāḥ | 46. Gateshu teshu śrīṣṭyarthatam pranāmāvanatām imām | upayeme sa viśvātmā S'atarūpām aninditām | 47. Sambabhūva tayā sārddham atikāmaturo vibhuḥ | salajjāñ chakame devaḥ kamalodara-mandire | 48. Yārad abda-śatām dīyaṁ yathā 'nyah prākrito janāḥ | tataḥ kālena mahatā tasyāḥ putro 'bhavad Manuh | 49. Svāyambhūva iti khyātāḥ sa Virāḍ iti nah śrutam | tad-rūpa-guṇa-sāmā-nyād adhipūrusha uchyate | 50. Vairājā yatra te jātāḥ bahavaḥ saṁśita-vratāḥ | Svāyambhūvā mahābhāgāḥ saptā saptā tathā 'pare | 51. Svā-rochishādyāḥ sarve te Brahma-tulya-svarūpiṇāḥ | Autami-pramukhās tadvad yeshāṁ tvaṁ saptamo 'dhunā | (Adhyāya. 4.) Manur uvācha | 1. Aho kaśṭataraṁ chaitad angajāgamanaṁ vibhoḥ | Kathām na dosham agamat karmaṇā tena Padmajāḥ | 2. Parasparañcha sambandhaḥ sago-trāṇām abhūt katham | vaivāhikas tat-sutānām chhindī me saṁśayām vibho | Matsya urācha | 3. Divyeyam ādi-śrīṣṭis tu rajo-guṇa-samud-bhavā | atīndriyendriyā tadvad atīndriya-śarīrikā | 4. Divya-tejomayī bhūpa divya-jnāna-samudbhavā | na chānyair abhitāḥ śakyā jnātuṁ vai māṁsa-chakshushā | 5. Yathā bhujangāḥ sarpāṇām ākāśe sarva-pakshi-ṇām | vidanti mārgām divyānām divyā eva na mānavāḥ | 6. Kāryā-kāryeṇa devāścha śubhāśubha-phala-pradāḥ | yasmāt tasmād na rājendra tad-vichāro nrīṇām śubhāḥ | 7. Anyachcha sarva-devānām adhishṭhātā chaturmukhaḥ | gāyatrī Brahmaṇas tadvad anga-bhūtā nigadyate | 8. Amūrtta-mūrttimad vāpi mithunancha prachakshate | Viranchir yatra bhagavāns tatra devī Sarasvatī | 9. Bhāratī yatra yatraiva tatra tatra Prajāpatīḥ | yathātapena rahitā chhāyā vai (? na) dṛiṣyate krachit | 10. Gāyatrī Brahmaṇāḥ pārśvam tathaiva na vimunchati | veda-rāśih smṛito Brahmā Sāvitri tad-adhishṭhitā | 11. Tasmād na kaścid doshaḥ syāt Sāvitri-gamane vibhoḥ | tathāpi lajjāvanataḥ Prajāpatir abhūt purā | 12. Sva-sutopagamād Brāhmā śaśūpa Kusumāyudham | yasmād mamāpi

<sup>201</sup> Instead of tenāśu the Gaikowar MS. reads tenordhva.

*bhavatā manah sañkshobhitām śaraiḥ* | 13. *Tasmāt trād-deham achirād Rudro bhasmīkarishyati* | *tataḥ prasādayāmāsa Kāmadevas Chaturmu-kham* | 14. “*Na mām akāraṇām śaptuṁ tvam iħārhasi mām ava* | *aham evaṁ-vidhaḥ sriśṭas tvayaiva chaturānana* | 15. *Indriya-kshobha-janakaḥ sarveshām eva dehinām* | *strī-puṁṣor avichārena mayā sarvatra sarvadā* | 16. *Kshobhyam manah prayatnena trayairoktam purā vibho* | *tasmād anaparādhena trayā śaptas tathā vibho* | 17. *Kuru prasādam bhagavan sva-śarīrāptaye punah* | *Brahmā uvācha* | 18. *Vaivasvate 'ntare prāpte Yādavānvaya-sambhavah* | *Rāmo nāma yadā martyo mat-sattva-balām āśritah* | 19. *Avatīryyāsura-dhvāṁsi Dvārakām adhvatsyati* | *tad-dhātus tat-samaścha<sup>205</sup> tvāṁ tadā putratram eshyasi ityādi* |

“32. Having thus formed the universe, consisting of the principles, he generated a twofold creation, (33) having, with a view to the completion of the world, placed and kept Sāvitri in his heart. Then as he was muttering prayers, he divided his spotless body (34) and gave to the half the form of a woman, and to the half that of a male. (This female) is called Satarūpā, Sāvitri, (35) Sarasvatī, Gāyatrī, and Brahmāṇī. •Brahmā then took her for his daughter. 36. Beholding her, the imperishable deity, distressed, tortured with the arrows of love, exclaimed, ‘o what beauty! o what beauty!’ 37. Then (his sons) headed by Vasishtha, cried aloud, ‘(our) sister.’ Brahmā saw nothing else, looking only at her face; (38) and exclaimed again and again, ‘o what beauty! o what beauty!’ He then again gazed upon her, as she bend forward in obeisance. 39. The fair woman then made a circuit round her father. As on account of his sons he felt ashamed; from his desire of gazing on her beauty (40) there appeared (on his head) a southern face with pale cheeks; and there was afterwards manifested a western face with lips quivering with astonishment. 41. A fourth was subsequently formed, beautiful, disquieted by the arrows of love. Then another was produced from the disturbing influence of the same passion, (42) and from eagerness in gazing after her as she rose upwards in the sky. That austere fervour, extremely dreadful, which Brahmā had practised with a view to creation, (43) was entirely lost through his desire to approach his daughter (carnally). Through this was produced speedily the fifth face (or, according to one MS., the upper,

<sup>205</sup> Such appears to be the reading of the Gaikwar MS. The original reading of the Taylor MS. has been erased, and another substituted, *tatas tat-samaye tvam cha.*

the fifth face) of the wise deity, (44) which appeared with matted hair, and which he covered up. Brahmā then said to the sons who had sprung from him, (45) 'create living beings everywhere, gods, asuras, and men.' They, being thus addressed, created beings of various kinds. 46. When they had gone away for the purpose of creating, he, who is the universe, took for his wife the unblamed Satarūpā. 47. Sickened with love, he cohabited with her: like any ordinary being, he loved her,—though she was full of shame—embowered in the hollow of a lotus, (48) for a hundred years of the gods. A long time after, a son was born to her, Manu (49) called Svāyambhuva, who, as we have heard, is Virāj. From their community of form and qualities he is called Adhipūrusha.<sup>206</sup> 50. From him were sprung those numerous Vairājas, steadfast in religious observances, those seven glorious sons of Svayambhū, and those other seven Manus, (51) beginning with Svārochisha and Auttami, in form equal to Brahmā, of whom thou<sup>207</sup> art now the seventh. (4th chapter) 1. Manu says: 'Ah! this is most afflicting, this entrance of love into the god. How was it that the lotus-born did not incur guilt by that act? 2. And how did a matrimonial connection take place between persons of the same family who were sprung from him? Solve this doubt of mine, o Lord. The Fish replied: 3. This primeval creation was celestial, produced from the quality of passion (*rajas*); it had senses removed beyond the cognizance of sense, and bodies of the same description, (4) was possessed of celestial energy, derived from celestial knowledge, and cannot be perfectly perceived by others with the eye of flesh. 5. Just as serpents know the path of serpents, and (beings living) in the sky know the path of all sorts of birds, so too the celestials alone, and not men, know the way of celestials. 6. And since it is the gods who award the recompence, favourable or unfavourable, according as good or bad deeds have been done,—it is not good for men to examine this (question). 7. Furthermore, the four-faced (Brahmā) is the ruler of all the gods, and in like manner the Gāyatrī is declared to be a member of Brahmā. 8. And, as

<sup>206</sup> Compare the Purusha Sukta, above p. 8, in the fifth verse of which the words *Virājo adhi pūrushah* occur. If the last two words are combined they give the name in the text.

<sup>207</sup> This account is given by the deity represented as incarnate in a Fish, to Manu Vaivasvata.

they say, there is a pair consisting of the formless, and of that which has form. Wherever the divine Viranchi (Brahmā) is, there is also the goddess Sarasvatī. 9. Wherever Bhāratī (a name of Sarasvatī) is, there is also Prajāpati. Just as shadow is nowhere seen without sunshine, (10) so Gāyatrī never forsakes the side of Brahmā. He is called the collected Veda, and Sāvitrī rests upon him; (11) there can therefore be no fault in his approaching her. Nevertheless, Brahmā, the lord of creatures, was bowed down with shame, (12) because he had approached his own daughter, and cursed Kusumāyudha<sup>208</sup> (Kāma), (in these words) ‘As even my mind has been agitated by thy arrows, Rudra shall speedily reduce thy body to ashes.’ Kāmadeva then propitiated the four-faced deity, saying, (14) ‘Thou oughtest not to curse me without cause: preserve me. It is by thee thyself that I have been created with such a character, (15) an agitator of the organs of sense of all embodied creatures. The minds both of men and women must always and everywhere (16) be energetically stirred up by me with out hesitation: this thou thyself hast formerly declared. It is therefore without any fault of mine that I have been thus cursed by thee. 17. Be gracious, lord, that I may recover my body.’ Brahmā answered: 18. ‘When the Vaivasvata Manvantara shall have arrived, a mortal, named Rāma, sprung from the Yādava race, deriving force from my essence, (19) and, becoming incarnate as a destroyer of Asuras, shall inhabit Dvārakā. Thou shalt then become a son of his substance and like to him,’ etc.

The narrator of this legend does not hesitate to depict in the strongest colours (though without the least approach to grossness) the helpless subjection of Brahmā to the influence of sexual desire. This illicit indulgence was regarded by the authors of the Satapatha and Aitareya Brāhmaṇas as in the highest degree scandalous, and they do not attempt to palliate its enormity by any mystical explanation, such as that which we find in the Matsya Purāṇa. Whether this apology proceeded from the original narrator, or from a later writer of a more sensitive disposition, who perceived its inconsistency with any elevated idea of the superior powers, is difficult to say. It is quite possible that the same writer who gave his fancy scope in describing the unbecoming scene, of which the substance had been handed down in works regarded

<sup>208</sup> The word means “He whose weapons are flowers.”

as authoritative, may also have thought it necessary to discover some device for counteracting the scandal. On the other hand, the original writer seems to cut himself off from the privilege of resorting to any mystical refinements to explain away the offence, by having in the first instance represented Brahmā's indulgence as on a level with that of ordinary beings. And even after the apology has been concluded, we are still told that Brahmā could not help feeling ashamed of what he had done. The writer of the explanation ought to have perceived that if his defence was of any value, the deity for whom he was apologizing had no ground for humiliation. But he did not venture to expunge the popular features of the story. The grounds on which the apology proceeds are partly of the same character as those which the writer of the Bhāgavata Purāṇa assumes in the passage (x. 33, 27 ff.) which is given in the fourth volume of this work, pp. 42 f., viz., that the gods are not to be judged on the same principles as men,—that “the celestials have laws of their own” (*sunt superis sua jura*). The Bhāgavata Purāṇa has, however, different measures for Brahmā and for Krishṇa; for whilst the adultery of the latter is defended in the verses just referred to, no desire is shown to vindicate the former in the other passage, iii. 12, 28 ff., adduced in the same volume, page 40.

As regards the details of the story according to the different Purāṇas, I may observe that while the Vishṇu, the Vāyu (see above, pp. 65, and 106), and the Mārkandeya Purāṇas, xl. 13 f., represent Śatarūpā as the wife of Manu Svāyambhuva, the Matsya Purāṇa, as we have just seen, declares her to have been the spouse of Brahmā himself, and the mother of Manu Svāyambhuva.<sup>200</sup> This is repeated in the twenty-sixth verse of the fourth chapter:

Yā sā dehārddha-sambhūtā Gāyatrī brahma-vādinī | jananī yā Manor  
devī Ś'atarūpā S'atendriyā | 27. Ratir Manuś Tapo Buddhī mahad-ādi-  
samudbhavā<sup>210</sup> | tataḥ sa Ś'atarūpāyāṁ saptāpatyāny ajījanat | 28. Ye  
Marichyādayaḥ putrāḥ mānasāś tasya dhīmataḥ | teshām ayam abhūl  
lokaḥ sarva-jnānātmakaḥ purā | 29. Tuto 'srijat Vāmadevam triśūla-  
vara-dhārinam | Sanatkumārañcha vibhūm pūrveshām api pūrvajam | 30.

<sup>200</sup> Compare the account given in Manu's Institutes (above, p. 36), which does not coincide in all particulars with any of the Purāṇas here quoted.

<sup>210</sup> In this line the original readings are in several places erased in the Taylor MS. I have endeavoured to restore it with the help of the Gaikowar MS.

Vāmadevaś tu bhagavān asrijad mukhato dvijān | rājanyān asrijad bāhvor  
 Viṭ-sūdrāv ūru-pādayoḥ | . . . . 35. Svāyambhuvo Manur dhīmāṁs  
 tapas taptvā suduśchararam | patnīm avāpa rūpādhyām Anantām nāma  
 nāmataḥ | Priyavrattānapādau Manus tasyām ajījanat |

“She who was produced from the half of his body, Gāyatrī the declarer of sacred science, she who was the mother of Manu, the goddess Satarūpā (*i.e.* having a hundred forms), Satendriyā (*i.e.* having a hundred senses), (27) (was also) Rati, Mind, Austere Fervour, Intellect, sprung from Mahat and the other principles. He then begot upon Satarūpā seven sons. 28. This world, composed of all knowledge, sprang from Marīchi, and the others who were the mind-born sons of that wise Being. He next created Vāmadeva (Mahādeva), the wielder of the excellent trident, and the lord Sanatkumāra, born before the earliest. 30. Then the divine Vāmadeva created Brāhmans from his mouth, Rājanyas from his breast, the Viś and the Sūdra from his thighs and feet.” [After describing in the following verses some other creations of Vāmadeva, the writer proceeds in verse 35:] “The wise Manu Svāyambhuva, having practised austere fervour of the most arduous kind, obtained a beautiful wife named Anantā. On her he begot Priyavrata and Uttānapāda.”

Having made Manu the son of Satarūpā, the writer was obliged to give him another female for a wife, as we see he has here done.

It will be observed that in this passage Vāmadeva—and not Brahmā, as in the other Purāṇas—is described as the creator of the four castes.

#### SECT. X.—Quotations from the *Rāmāyana* on the Creation, and on the Origin of Castes.

The substance of the first of the following passages has already been stated above in a note on page 36. Part of it is also quoted in p. 54, and it is more fully cited in the fourth volume of this work, p. 29, but for facility of reference I repeat it here.

- *Rāmāyana* (Bombay edition) ii. 110, 1. *Kruddham ājnāya Rāmaṁ tu Vasishṭhaḥ pratyuvācha ha | Jābālir api jānīte lokasyāsyā gatāgatim |*
- 2. *Nivarttayitu-kāmas tu tvāṁ etad vākyam abravīt | imāṁ loka-samut-*

*pattim loka-nātha nibodha me | 3. Sarvam salilam evasit prithivī tatra  
nirmitā | tataḥ samabhavat Brahmā Svayambhūr daivataih saha | 4. Sa  
varāhas tato bhūtvā projjahāra rasundharām | asrijach cha jagat sarvam  
saha putraih kṛitatmbhih | 5. Ālāśaprabhavo Brahmā śāsvato nitya  
avyayaḥ | tasmād Marīchiḥ sanjajne Marīcheḥ Kaśyapaḥ sutah | 6. Vivas-  
vān Kaśyapāj jajne Manur Vaivasvataḥ srayam | sa tu prajāpatiḥ pūr-  
vam Ikshvākus tu Manoḥ sutah | 7. Yasyeyam prathamañ dattā samrid-  
dhā Manunā mahī | tam Ikshvākum Ayodhyāyām rājānañ viddhi pūr-  
vakam |*

"1. Perceiving Rāma to be incensed<sup>211</sup> Vasishṭha replied: 'Jābāli also knows the destruction and renovation of this world. 2. But he spoke as he did from a desire to induce you to return. Learn from me, lord of the earth, this (account of) the origin of the world. 3. The universe was nothing but water. In it the earth was fashioned. Then Brahmā Svayambhū came into existence, with the deities. He next, becoming a boar, raised up the earth, and created the entire world, with the saints his sons. 5. Brahmā, the eternal, unchanging, and undecaying, was produced from the æther (*ākāśa*). From him sprang Marīchi, of whom Kaśyapa was the son. 6. From Kaśyapa sprang Vivasvat: and from him was descended Manu, who was formerly the lord of creatures (*prajāpati*). Ikshvāku<sup>212</sup> was the son of Manu (7) and to him this prosperous earth was formerly given by his father. Know that this Ikshvāku was the former king in Ayodhyā.'

The account which I next quote does not agree with the last in its details, as, besides representing the Prajāpatis or sons of Brahmā to be seventeen in number, it places Marīchi, Kaśyapa, and Vivasvat in the same rank as contemporaries, while the former narrative declares them to have been respectively father, son, and grandson.

Rāmāyaṇa iii. 14, 5. *Rāmasya vachanañ śrutvā kulam ātmānam eva  
cha | āchachakshe dvijas tasmai sarva-bhūta-samudbhavam | 6. Pūrrva-  
kāle mahābāho ye prajāpatayo 'bhavan | tān me nigadataḥ sarrān āditah  
śriṇu Rāghava | 7. Kardamah prathamas teshām Vīkritas tad-anan-  
tarām | S'esaḥ cha Saṁśrayaś chaiva Bahuputraś cha vīryavān | 8.*

<sup>211</sup> On account of a materialistic and immoral argument which had been addressed to him by Jābāli to induce him to disregard his deceased father's arrangements regarding the succession to the throne. See Journ. Roy. As. Soc. vol. xix. pp. 303 ff.

<sup>212</sup> The name Ikshvāku occurs in R. V. x. 60, 4. See Professor Max Müller's article in Journ. Roy. As. Soc. for 1866, pp. 451 and 462.

*Sthāñur Marīchir Atriś cha Kratuś chaiva mahābalah | Pulastyāś chāngirāś chaiva Prachetāḥ Pulahas tathā | 9. Daksho Vivasvān aparo 'rishṭanemiś cha Rāghava | Kaśyapaś cha mahatejāś teshām ūśicḥ cha paśchimah | 10. Prajāpates tu Dakshasya babhūvur iti viśrutāḥ | shashṭir duhitaro Rāma yaśasvinyo mahāyasāḥ | 11. Kaśyapāḥ pratijagrāha tāśām ashṭau sumadhyamāḥ | Aditiṁ cha Ditiṁ chaiva Danūm api cha Kālakām | 12. Tāmrāṁ Krodhavaśāṁ chaiva Manuṁ<sup>213</sup> chāpy Analām api | tāś tu kanyāś tataḥ pṛītāḥ Kaśyapāḥ punar abravīt | 13. Putrāṁs trailokya-bhartṛīn vai janayishyatha mat-samān | Aditis tan-mānāḥ Rāma Ditiścha Danūr eva cha | 14. Kālakā cha mahābāho śeshās tv amanaso<sup>214</sup> bhāvan | Adityāṁ jajnire devās trayastriṁśad arindama | 15. Adityā Vasavo Rudrā Aśvinau cha parantapa | . . . . 29. Manur manushyān janayat Kaśyapasya mahātmanāḥ | brāhmaṇān kshattriyān vaiśyān śūdrānś cha manujarshabha | 30. Mukhato brāhmaṇā jātāḥ urasāḥ kshattriyāś tathā | ūrubhyāṁ jajnire vaiśyāḥ padbhyaṁ śūdrā iti śrutiḥ | 31. Sarvān puṇya-phalān vṛikshān Analā 'pi vyajāyata |*

“5. Having heard the words of Rāma, the bird (*Jaṭāyus*) made known to him his own race, and himself, and the origin of all beings. 6. ‘Listen while I declare to you from the commencement all the Prajāpatis (lords of creatures) who came into existence in the earliest time. 7. Kardama was the first, then Vikṛita, Sēsha, Saṁśraya, the energetic Bahuputra, (8) Sthāñu, Marīchi, Atri, the strong Kratu, Pulastyā, Angiras, Prachetas, Pulaha, (9) Daksha, then Vivasvat, Arishtanemi, and the glorious Kaśyapa, who was the last. 10. The Prajāpati Daksha is famed to have had sixty daughters. 11. Of these Kaśyapa took in marriage eight elegant maidens, Aditi, Diti, Danū, Kālakā, (12) Tāmrā, Krodhavaśā, Manu,<sup>215</sup> and Analā. Kaśyapa, pleased, then said

<sup>213</sup> *Balām Atibalām api.*—Gorr.

<sup>214</sup> *Manoratha-hīnāḥ.*—Comm.

<sup>215</sup> I should have doubted whether Manu could have been the right reading here, but that it occurs again in verse 29, where it is in like manner followed in verse 31 by Analā, so that it would certainly seem that the name Manu is intended to stand for a female, the daughter of Daksha. The Gauḍa recension, followed by Signor Gorresio (iii. 20, 12), adopts an entirely different reading at the end of the line, viz. *Balām Atibalām api*, “Balā and Atibalā,” instead of Manu and Analā. I see that Professor Roth s.v. adduces the authority of the Amara Kosha and of the Commentator on Pāṇini for stating that the word sometimes means “the wife of Manu.” In the following text of the Mahābhārata i. 2553, also, Manu appears to be the name of a female. *Anavadyām Manuṁ Vansāṁ Asurāṁ Mārganapriyām | Anūpāṁ Subhagāṁ Bhāsiṁ iti Prādhā vyajāyata |* “Prādhā (daughter of Daksha) bore Anavadyā, Manu, Vansā, Asurā, Mārganapriyā, Anūpā, Subhagā, and Bhāsi.

to these maids, (13) ‘ye shall bring forth sons like to me, preservers of the three worlds.’ Aditi, Diti, Danū, (14) and Kālakā assented; but the others did not agree. Thirty-three gods were borne by Aditi, the Ādityas, Vasus, Rudras, and the two Aśvins.” [The following verses 15–28 detail the offspring of Diti, Danū, Kālakā, Tāmrā, Kro-dhvavāśā, as well as of Kraunchī, Bhāsī, Syenī, Dhṛitarāshṭrī, and Sukī the daughters of Kālakā, and of the daughters of Krodhavaśā. (Compare the Mahābhārata, i. 2620–2635; and Wilson’s Vishṇu Purāṇa, vol. ii. pp. 72 f.) After this we come upon Manu and the creation of mankind.] “29. Manu, (wife) of Kaśyapa,<sup>216</sup> produced men, Brāhmans, Kshattriyas, Vaiśyas, and Sūdras. 30. ‘Brāhmans were born from the mouth, Kshattriyas from the breast, Vaiśyas from the thighs, and Sūdras from the feet,’ so says the Veda. 31. Analā gave birth to all trees with pure fruits.”

It is singular to observe that in this passage, after having represented men of all castes as sprung from Manu, the writer next adds a verse to state, on the authority of the Veda, that the different castes were produced from the different parts of the body out of which they issued. Unless Manu’s body be here meant, there is a contradiction between the two statements. If Manu’s body is meant, the assertion conflicts with the common account. And if the Manu here mentioned is, as appears from the context, a woman, we should naturally conclude that her offspring was born in the ordinary way; especially as she is said to have been one of the wives of Kaśyapa.

The next passage from the Uttara Kāṇḍa of the Rāmāyaṇa, 74, 8 f., describes the condition of men in the Kṛita age, and the subsequent introduction of the caste system in the Tretā. The description purports to have been occasioned by an incident which had occurred just before. A Brāhmaṇ had come to the door of Rāma’s palace in Ayodhyā, carrying the body of his dead son,<sup>217</sup> and bewailing his loss, the blame

<sup>216</sup> The text reads Kāśyapa, “a descendant of Kāśyapa,” who, according to Rām. ii. 110, 6, ought to be Vivasvat. But as it is stated in the preceding part of this passage iii. 14, 11 f. that Manu was one of Kāśyapa’s eight wives, we must here read Kāśyapa. The Gauḍa recension reads (iii. 20, 30) *Manur manushyāṁsi cha tathā janayāmāsa Rāghava*, instead of the corresponding line in the Bombay edition.

<sup>217</sup> The boy is said, in 73, 5, to have been *aprūpta-yauvunam bālam panchu-varṣa-sahasrakam* | “a boy of five thousand years who had not attained to puberty!” The Commentator says that *varsha* here means not a year, but a day (*varsha-sabdo’tra*)

of which (as he was himself unconscious of any fault) he attributed to some misconduct on the part of the king. Rāma in consequence convened his councillors, when the divine sage Nārada spoke as follows :

8. *Sṛiṇu rājan yathā' kāle prāpto bālasya sankshayah | śrutvā karttaryatāṁ rājan kurushva Raghunandana |* 9. *purā kṛita-yuge rājan brāhmaṇā vai tapasvināḥ |* 10. *Abrāhmaṇas tadā rājan na tapasvī kāthanchana |* tasmin yuge prajvalite brahmabhūte tv anāvrite | 11. *Amṛityavas tadā sarve jajnire dīrgha-darśināḥ |* tatas tretā-yugaṁ nāma mānavānāṁ vāpushmatām | 12. *Kshattriyā yatra jāyante pūrvena tapasā 'nvitāḥ |* vīryyena tapasā chaiva te 'dhikāḥ pūrrva-janmani | mānavā ye mahātmānas tatra tretā-yuge yuge | 13. *Brahma kshattram cha tat sarvāṁ yat pūrvam avaraṁ cha yat |* yugayor ubhayor asīt sama-vīryya-samanvitam | 14. *Apaśyantas tu te sarve viśesham adhikāṁ tataḥ |* sthāpanāṁ chakrire tatra chāturvarṇyasya sammatam | 15. *Tasmīn yuge prajvalite dharmabhūte hy anāvrite |* adharmaḥ pādām ekaṁ tu pātayat prithivītale | . . . . 19. *Pātite tv anṛite tasminn adharmena mahītale |* subhāny evācharal lokāḥ satya-dharma-parāyanāḥ | 20. *Tretā-yuge cha varttante brāhmaṇāḥ kshattriyāś cha ye |* tapo'tapya nta te sarve śuśrūshāṁ apare janāḥ | 21. *Sva-dharmaḥ paramas teshāṁ vaiśya-śūdraṁ tadā'gamat |* pūjāṁ cha sarva-varṇānāṁ śūdrāś chakrur viśeshataḥ | . . . . 23. *Tataḥ pādām adharmasya dvitīyam avātārayat |* tato dvāpara-sankhyā sū yugasya samajāyata | 24. *Tasmin dvāparā-sankhye tu varttamāne yuga-kshaye |* adharmaś chānritāṁ chaiva varvidhe puruśarshabha | 25. *Asmin dvāpara-sankhyātē tapo vaiśyān samāviśat |* tribhyo yugebhyas trīn varṇān kramād vai tapa āviśat | 26. *Tribhyo yugebhyas trīn varṇān dharmaścha parinishṭhitāḥ |* na śūdro labhate dharmāṁ yugatas tu nararshabha | 27. *Hīna-varno nṛipa-śreshtha tapyate sumahat tapāḥ |* bhavishyachchhūdrayonyāṁ hi tapaś-charyā kalau yuge | 28. *adharmaḥ paramo rājan dvāpare śūdra-janmanāḥ |* sa vai vishaya-paryante tava rājan mahātapāḥ | 29. *Adya tapyati durbuddhis tena bāla-badho hy ayam |*

Nārada speaks : 8. "Hear, o king, how the boy's untimely death occurred : and having heard the truth regarding what ought to be

*dīnaparāḥ*),—just as it does in the ritual prescription that a man should perform a sacrifice lasting a thousand years ("sahasra-saṁvatsaraṁ satram upāsīta" iti vat),—and that thus some interpreters made out the boy's age to be sixteen, and others under fourteen. But this would be a most unusual mode of reckoning age.

done, do it. 9. Formerly, in the Kṛita age, Brāhmans alone practised austere fervour (*tapas*). 10. None who was not a Brāhmaṇ did so in that enlightened age, instinct with divine knowledge (or, with Brahma), unclouded (by darkness). 11. At that period all were born immortal, and far-sighted. Then (came) the Tretā age, the era of embodied men, (12) in which the Kshattriyas were born, distinguished still by their former austere fervour ; although those men who were great in the Tretā age had been greater, both in energy and austere fervour, in the former birth. 13. All the Brāhmans and Kshattriyas, both the former and the later, were of equal energy in both Yugas.<sup>218</sup> 14. But not perceiving any more distinction (between the then existing men) they all<sup>219</sup> next established the approved system of the four castes. 15. Yet in that enlightened age, instinct with righteousness, unclouded (by darkness), unrighteousness planted one foot upon the earth." [After some other remarks (verses 16–18), which are in parts obscure, the writer proceeds:] 19. "But, although this falsehood had been planted upon the earth by unrighteousness, the people, devoted to true righteousness, practised salutary observances. 20. Those Brāhmans and Kshattriyas who lived in the Tretā practised austere fervour, and the rest of mankind obedience. 21. (The principle that) their own duty was the chief thing pervaded the Vaiśyas and Sūdras among them : and the Sūdras especially paid honour to all the (other) classes. . . . . 23. Next the second foot of unrighteousness was planted on the earth, and the number of the Dvāpara (the third yuga) was produced. 24. When this deterioration of the age numbered as the Dvāpara, had come into existence,

<sup>218</sup> The Commentator says, this means that in the Kṛita age the Brāhmans were superior, and the Kshattriyas inferior (as the latter had not then the prerogative of practising *tapas*), but that in the Tretā both classes were equal (*ubhayor yugayor madhye kṛita-yuge brahma pūrvam tapo-vīryābhyaṁ utkṛishṭam kshattraṁ chāvaraṁ cha tābhyaṁ tapo-vīryābhyaṁ nyūnam āśit | tat survam brahma-kshattra-rūpam ubhayam tretāyām sama-vīrya-samanvitam āśit | kṛite kshattryūnūm tapasy anadhi-kārūt tadyugīyebhyo brāhmaṇebhyas teshām nyūnatū | tretāyām tu ubhayo rapi tapo-dhikārūd ubhāv api tapo-vīryābhyaṁ samau |* But in the previous verse (12) it is said that the Kshattriyas were born in the Tretā distinguished by their former *tapas*. But perhaps they were formerly Brāhmans, according to verses 9, 10, and 12.

<sup>219</sup> Manu and other legislators of that age, according to the Commentator (*Mann-ūdayakḥ sarve tālkālikāḥ dharma-pravarttanūdhikritāḥ*). He adds that in the Kṛita age all the castes were spontaneously devoted to their several duties, although no fixed system had been prescribed (*kṛite tu vinaiva sthūpanam svayam eva sarve varṇāḥ svā-sva-dharma-ratāḥ*).

unrighteousness and falsehood increased. 25. In this age, numbered as the Dvāpara, austere fervour entered into the Vaiśyas. Thus in the course of three ages it entered into three castes; (26) and in the three ages righteousness (*dharma*) was established in three castes. But the Sūdra does not attain to righteousness through the (lapse of these three) ages. 27. A man of low caste performs a great act of austere fervour. Such observance will belong to the future race of Sūdras in the Kali age, (28) but is unrighteous in the extreme if practised by that caste in the Dvāpara. On the outskirts of thy territory such a foolish person, of intense fervour, is practising austerity. Hence this slaughter of the boy."

Here then was a clue to the mystery of the young Brāhmaṇa's death. A presumptuous Sūdra, paying no regard to the fact that in the age<sup>220</sup> in which he lived the prerogative of practising self-mortification had not yet descended to the humble class to which he belonged, had been guilty of seeking to secure a store of religious merit by its exercise. Rāma mounts his car Pushpaka, makes search in different regions, and at length comes upon a person who was engaged in the manner alleged. The Sūdra, on being questioned, avows his caste, and his desire to conquer for himself the rank of a god by the self-mortification he was undergoing. Rāma instantly cuts off the offender's head. The gods applaud the deed, and a shower of flowers descends from the sky upon the vindicator of righteousness. Having been invited to solicit a boon from the gods, he asks that the Brāhmaṇa boy may be resuscitated, and is informed that he was restored to life at the same moment when the Sūdra was slain. (Sections 75 and 76.)<sup>221</sup>

The following curious account of the creation of mankind, among whom it states that no distinction of class (or colour) originally existed, is given in the Uttara Kānda, xxx. 19 ff., where Brahmā says to Indra :

*Amarendra mayā buddhyā prajāḥ śrīṣṭāḥ tathā prabho | eka-varṇāḥ sama-bhāshā eka-rūpāś cha sarvaśāḥ | 20. Tāsāṁ nāsti viśesho hi darśane lakṣhaṇe 'pi vā | tato 'ham ekāgramanās tāḥ prajāḥ samachintayam | 21. So 'ham tāsāṁ viśeshārtham striyam ekām vinirmame | yad yat prajānām pratyangam viśiṣṭām tat tad uddhritam | 22. Tato mayā*

<sup>220</sup> The Tretā, according to the Commentator.

<sup>221</sup> See the Rev. Professor Banerjea's Dialogues on the Hindu philosophy, pp. 44 ff., where attention had previously been drawn to the story.

*rūpa-gunair ahalyā strī vinirmitā | halam nāmeha vairūpyam halyam  
tat-prabhavam bhavet | 23. Yasyā na vidyate halyam tenāhalyeti viśrutā |  
Ahalyety eva cha mayā tasyā nāma prakīrtitam | 24. Nirmitayām cha  
devendra tasyām nāryām surarshabha | bhavishyatiti kasyaishā mama  
chintā tato 'bhavat | 25. Tvaṁ tu S'akra tadā nārīm jānīshe manasā  
prabho | sthānādhikatayā patnī mamaisheti purandara | 26. Sa mayā  
nyāsa-bhūtā tu Gautamasya mahātmanah | nyastā bahūni varshāni tena  
niryātitā cha ha | 27. Tatas tasya pariijnāya mahāsthairyam mahāmu-  
neḥ | jnātvā tapasi siddhiṁ cha patny-artham sparśitā tadā | 28. Sa  
tayā saha dharmātmā ramate sma mahāmuniḥ | āsan nirāśā devās tu  
Gautame dattayā tayā | 29. Tvaṁ kruddhas tv iha kāmātmā gatvā  
tasyāśramam muneh | dṛishṭavāṁś cha tadā tām strīm dīptām agni-  
śikhām iva | 30. Sā twayā dharshitā S'akra kāmārttena samanyunā ;  
dṛishṭas tvaṁ cha tadā tena āśrame paramarshinā | 31. Tataḥ kruddhena  
tenāsi śaptah paramatejasā | gato 'si yena devendra daśū-bhūga-vipar-  
yayam |*

“19. O chief of the immortals (Indra) all creatures were formed by my will of one class (or colour), with the same speech, and uniform in every respect. 20. There was no distinction between them in appearance, or in characteristic marks. I then intently reflected on these creatures. 21. To distinguish between them I fashioned one woman. Whatever was most excellent in the several members of different creatures was taken from them, (22) and with this (aggregate) I formed a female, faultless in beauty and in all her qualities. *Hala* means ‘ugliness,’ and *halya*, ‘what is produced from ugliness.’ 23. The woman in whom there is no *halya*, is called *Ahalyā*. And this was her name to which I gave currency. 24. When this female had been fashioned, I anxiously considered to whom she should belong. 25. Thou, Indra, didst, from the eminence of thy rank, determine in thy mind, ‘She must be my spouse.’ 26. I, however, gave her in trust to the great Gautama; and after having retained her in charge for many years, he restored her. 27. Knowing then the great steadfastness of that distinguished Muni, and the perfection of his austere fervour, I, in due form, gave her to him for his wife. 28. The holy sage lived with her in the enjoyment of connubial love. But the gods were filled with despair when she had been given away to Gautama. 29. And thou, Indra, angry, as well as inflamed with lust, wentest to the Muni’s hermitage,

and didst behold that female brilliant as the flame of fire. 30. She was then corrupted by thee who wert tormented by lust, as well as heated by anger.<sup>222</sup> But thou wert then seen by the eminent rishi in the hermitage, (31) and cursed by that glorious being in his indignation. Thou didst in consequence fall into a reverse of condition and fortune," etc., etc.

*Sect. XI.—Extracts from the Mahābhārata on the same subjects.*

The first passage which I shall adduce is from the Ādi Parvan, or first book, verses 2517 ff. :

*Vaiśampayana uvācha | hanta te kathayishyāmi namaskṛitya Svayambhuve | surādīnām ahaṁ samyak lokānām prabhavāpyayam | Brahmano mānasāḥ putrāḥ vidiṭāḥ shan-maharshayaḥ | Marīchir Atry-angirasau Pulastyāḥ Pulahaḥ Kratuḥ | Marīcheḥ Kaśyapaḥ putraḥ Kaśyapāt tu prajā imāḥ | prajajnire mahābhāgā Daksha-kanyās trayodaśa | 2520. Aditir Ditir Danuḥ Kāla Danayuḥ Siṁhikā tathā | Kroḍhā Pradhā eha Viśvā cha Vinatā Kapila Muniḥ | Kadrūś cha manujaryāghra Daksha-kanyaaira Bhārata | etāsāṁ vīrya-sampannam putra-pautram anantakam |*

"Vaiśampayana said : I shall, after making obeisance to Svayambhū, relate to thee exactly the production and destruction of the gods and other beings. Six<sup>223</sup> great rishis are known as the mind-born sons

<sup>222</sup> In regard to this story of Indra and Ahalyā, as well as to that of Brahmā and his daughter, above referred to, see the explanation given by Kumārila Bhatta, as quoted by Professor Max Müller in his Hist. of Anc. Sansk. Lit. p. 529 f. The name of Ahalyā is there allegorically interpreted of the night, to which this name is said to have been given because it is absorbed in the day (*añani līyamānatayā*). Indra is the sun.

<sup>223</sup> Another passage (S'ānti-p. 7569 ff.) raises the number of Brahmā's sons to seven by adding Vasishṭha : *Ekaḥ Svayambhūḥ bhagavān ādyo Brahmaṇā sanātanāḥ | Brahmaṇāḥ snyta vai putrā mahātmānaḥ Svayambhuvaḥ | Marīchir Atry-Angirasau Pulastyāḥ Pulahaḥ Kratuḥ | Vaśiṣṭhaścha mahābhāgaḥ sadriśo vai Svayambhuvaḥ | sapta Brahmāṇā ity ete purāne nischayaṇi gatāḥ |* "There is one primeval eternal lord, Brahmā Svayambhū; who had seven great sons, Marichi, Atri, Angiras, Pulasta, Pulaha, Kratu, and Vasishṭha, who was like Svayambhū. These are the seven Brahmās who have been ascertained in the Puranic records." In another part of the same Sāntiparvan, verses 12685 ff., however, the Prajāpatis are increased to twenty-one : *Brahmā Sthānuḥ Manur Daksho Bhṛigur Dharmas tathā Yamaḥ | Marīchir Angirā 'triścha Pulastyāḥ Pulahaḥ Kratuḥ | Vaśiṣṭhaḥ Parameshtīḥ cha Vivasvān Soma eva cha | Kardamāś chāpi yaḥ proktāḥ Kroḍho Vīkrīta eva cha | ekaviṁśatir utpannūḥ te praṭāpatayaḥ smṛitāḥ |* "There are reputed to have been twenty-one Prajāpatis produced, viz. Brahmā, Sthānu, Manu, Daksha, Bhṛigu, Dharma, Yama, Marichi,

of Brahmā, viz., Marīchi, Atri, Angiras, Pulastyā, Pulaha, and Kratu. Kaśyapa was the son of Marīchi; and from Kaśyapa sprang these creatures. There were born to Daksha thirteen daughters of eminent rank, (2520) Aditi, Diti, Danu, Kālā, Danāyu, Siṁhikā, Krodhā, Pradhā, Viśvā, Vinatā, Kapilā, and Muni.<sup>224</sup> Kadrū also was of the number. These daughters had valorous sons and grandsons innumerable."

Daksha, however, had other daughters, as we learn further on in verses 2574 ff., where the manner of his own birth also is related :

*Dakshas tv ajāyatāngushṭhād dakshinād bhagavān rishih | Brahmanah prithivipāla sāntātmā sumahātapāḥ | vāmād ajāyatāngushṭhād bhāryā tasyā mahātmanah | tasyām panchūśatam kanyāḥ sa evājanayad muniḥ | . . . . . 2577. Dadau cha daśa Dharmāya saptavimśatim Indave | divyena vidhina rūjan Kaśyapāya trayodaśa | . . . . . 2581. Paitāmahaḥ Manur devas tasya putraḥ prajūpatiḥ | tasyāśṭau Vasavah putrāś teshām vakshyāmi vistaram | . . . . . 2595. Stanām tu dakshinām bhitrā Brahmano nara-vigrahāḥ | nissṛito bhagavān Dharmah sarva-loka-sukhāvahāḥ | trayas tasya varāḥ putrāḥ sarva-bhūta-manoharāḥ | Samah Kāmaś cha Harshaś cha tejasā loka-dhārināḥ | . . . . . 2610. Ārushī to Manoh kanyā tasya patnī maniṣhiṇāḥ | . . . . . 2614. Dvau putrau Brahmanas tv anyau yayos tishṭhati lakṣhaṇām | loke Dhūtā Vidyūtā cha yau sthitau Manumā saha | taylor eva svasā devī Lakṣmī padma-grihā śubhā | tasyās tu mānasāḥ putrāś turagāḥ vyoma-chārināḥ | . . . . . 2617. Prajānām annakāmānām anyonya-paribhaktanāt | Adharmas tatram sanjātāḥ sarva-bhūta-vināśakah | tasyāpi Nirritir bhāryā nairriti yena Rākshasāḥ | ghorāś tasyās trayāḥ putrāḥ pāpa-karma-ratāḥ sadā | Bhayo Muhūbhayas chaiva Mrityur bhūtāntakas tathā | na tasya bhāryā putro vā kaścid asty antako hi saḥ |*

Angiras, Atri, Pulastyā, Pulaha, Kratu, Vasishṭha, Parameshtihin, Vivasvat, Soma, the person called Kardama, Krodhā, and Vikrīta." (Here, however, only twenty names are specified including Brahmā himself.) Compare this list with those quoted above, p. 116, from the Rāmāyaṇa, iii. 14, 7 ff., from Manu in p. 36, and from the Vishṇu P. in p. 65.

<sup>224</sup> That Muni is a name, and not an epithet, is shown (1) by the fact that we have otherwise only twelve names; and (2) by her descendants, both gods and gandharvas, being afterwards enumerated in verses 2550 ff. (*ity etc deva-gandharvā Mauneyāḥ parikīrtitāḥ*). Kapilā, another of the thirteen daughters of Daksha is said to have been the mother of Ambrosia, Brūhmans, kine, Gandharvas and Apsarasas (*amṛitām brāhmaṇā gāvo gandharvāpsarasas tathā | apatyam kapilāyūḥ tu purūṇe parikīrtitam |*).

"2574. Daksha, the glorious rishi, tranquil in spirit, and great in austere fervour, sprang from the right thumb of Brahmā.<sup>225</sup> From the left thumb sprang that great Muni's wife, on whom he begot fifty<sup>226</sup> daughters. Of these he gave ten to Dharma, twenty-seven to Indu (Soma),<sup>227</sup> and according to the celestial system, thirteen to Kaśyapa." I proceed with some other details given in the verses I have extracted: 2581. "Pitāmaha's descendant, Manu, the god and the lord of creatures, was his (it does not clearly appear whose) son. The eight Vasus, whom I shall detail, were his sons. . . . . 2595. Dividing the right breast of Brahmā, the glorious Dharma (Righteousness), issued in a human form, bringing happiness to all people. He had three eminent sons, Sama, Kāma, and Harsha (Tranquillity, Love, and Joy), who are the delight of all creatures, and by their might support the world. . . . . 2610. Arushī, the daughter of Manu, was the wife of that sage (Chyavana, son of Bhrigu). . . . . 2614. There are two other sons of Brahmā, whose mark remains in the world, Dhātṛi,<sup>228</sup> and Vidyātṛi, who remained with Manu. Their sister was the beautiful goddess Lakshmi,<sup>229</sup> whose home is in the lotus. Her mind-born sons are the steeds who move in the sky. . . . . 2617. When the creatures who were desirous of food, had devoured one another, Adharma (Unrighteousness) was produced, the destroyer of all beings. His wife was Nirṛiti, and hence the Rākshasas are called Nairṛitas, or the offspring of Nirṛiti. She had three dreadful sons, continually addicted to evil deeds, Bhaya Mahābhaya (Fear and Terror) and Mṛityu (Death) the ender of beings. He has neither wife, nor any son, for he is the ender."<sup>230</sup>

The next passage gives a different account of the origin of Daksha; and describes the descent of mankind from Manu:

Adip. 3128. *Tejobhir uditāḥ sarve maharshi-sama-tejasāḥ | daśa Pra-*

<sup>225</sup> See above, p. 72 f. The Matsya P. also states that Daksha sprang from Brahmā's right thumb, Dharma from his nipple, Kāma from his heart, etc.

<sup>226</sup> The passage of the Rāmā�ana, quoted above, p. 116, affirms that they were sixty in number. Compare Wilson's Vishnu P. vol. i. pp. 109 ff., and vol. ii. pp. 19 ff.

<sup>227</sup> The Taitt. Sanhitā, ii. 3, 5, 1, says Prajāpati had thirty-three daughters, whom he gave to King Soma (*Prajāpates trayastrīñśad duhitara āsan | tāḥ Somāya rājne 'dadāt*).

<sup>228</sup> Dhātṛi had been previously mentioned, in verse 2523, as one of the sons of Aditi. See also Wilson's Vishnu P. ii. 152.

<sup>229</sup> See Wilson's Vishnu P. i. pp. 109, 118 ff., 144 ff. and 152.

<sup>230</sup> The Vishnu P. (Wilson, i. 112) says he had five children.

chetasāḥ putrāḥ santāḥ punya-janāḥ smṛitāḥ | mukha-jenāgninā yaś te  
 pūrvavāṁ dagdhā mahaujasaḥ | tebhyaḥ Prāchetaso jajne Daksho Dakshād  
 imāḥ prajāḥ | sambhūtāḥ purusha-vyāghra sa hi loka-pitāmahāḥ |  
*Virinīyā* saha sangamyā Dakshāḥ Prāchetaso munīḥ | ātma-tulyān aja-  
 nayat sahasraṁ śāṁsita-vratān | sahasra-sankhyān sambhūtān Dakshā-  
 putrāṁś cha Nāradāḥ | moksham adhyāpayāmāsa sāṅkhyā-jnānam anut-  
 tamam | tataḥ panchāśataṁ kanyāḥ putrikāḥ abhisandadhe | Prajāpatiḥ  
 prajāḥ Dakshāḥ sisṛikshur Janamejaya | dadau cha daśa Dharmāya  
 Kaśyapāya trayodaśa | kālaśya nayane yuktāḥ saptavimśatim Indave |  
 3135. Trayodaśānām patnīnām yā tu Dākshāyanī varā | Māričahāḥ  
 Kaśyapas tasyām Ādityān samajījanat | Indrādīn vīryya-sampannān  
*Vivasvantam* athāpi cha | *Vivasvataḥ* suto jajne Yamo *Vaivasvataḥ* pra-  
 bhuh | Mārtandasya Manur dhīmān ajāyata sutāḥ prabhuh | Yamaś  
 chāpi suto jajne khyātas tasyānujāḥ prabhuh | dharmātmā sa Manur  
 dhīmān yatra vaṁśāḥ pratishṭhitāḥ | Manor vaṁśo mānavānām tato 'yam  
 prathito 'bhavat | brahma-kshatrādayas tasmād Manor jātās tu mānavāḥ |  
 tato 'bhavad mahārāja brahma kshattrēṇa sangatam | 3140. Brāhmaṇā  
 mānavāś teshām sāṅgam vedam adhārayan | Venam Dhṛiṣṇum Narish-  
 yantam Nābhāgekshvākum eva cha | Kāruṣham atha Sāryatiṁ tathā  
 chaivāśṭamīm Ilām | Prishadhram navamam prābhuh kshattrā-dharma-  
 parāyanam | Nābhāgāriṣṭa-daśamān Manoh putrān prachakshate | pan-  
 chāśat tu Manoh putrās tathaivānye 'bhavan kshitau | anyonya-bhedāt te  
 sarve vineśur iti naḥ śrutam | Purūravas tato vidvān Ilāyām samapad-  
 yata | sā vai tasyābhavad mātā pitā chaiveti naḥ śrutam |

“3128. Born all with splendour, like that of great rishis, the ten sons of Prachetas are reputed to have been virtuous and holy; and by them the glorious beings<sup>231</sup> were formerly burnt up by fire springing from their mouths. From them was born Daksha Prāchetasa;<sup>232</sup> and from Daksha, the Parent of the world (were produced), these creatures. Cohabiting with *Virinī*, the Muni Daksha begot a thousand sons like himself, famous

<sup>231</sup> “Trees and plants,” according to the Commentator (*mahāprabhāvā vrikshau-shadhyāḥ*). Compare Wilson’s Vishṇu P. ii. p. 1.

<sup>232</sup> The same account of Daksha’s birth is given in the Sāntip. 7573: *Dasiṁnān tanayas tv eko Daksho nāma prajāpatiḥ* | *tasya dve nāmanī loke Dakshāḥ Ka iti cho-chyate* | “These ten Prachetases had one son called Daksha, the lord of creatures. He is commonly called by two names, Daksha and Ka.” (Compare vol. iv. of this work, p. 13, note 30, and p. 24; and the Sātapatha Brāhmaṇa, vii. 4, 1, 19, and ii. 4, 4, T, there quoted.) The following verse 7574 tells us that Kaśyapa also had two names, the other being Arishṭanemi. See Rām. iii. 14, 9, quoted above.

for their religious observances, to whom Nārada taught the doctrine of final liberation, the unequalled knowledge of the Sāṅkhya. Desirous of creating offspring, the Prajāpati Daksha next formed fifty daughters, of whom he gave ten to Dharma, thirteen to Kaśyapa, and twenty-seven, devoted to the regulation of time,<sup>233</sup> to Indu (Soma). . . . . 3135. On Dākshāyanī,<sup>234</sup> the most excellent of his thirteen wives, Kaśyapa, the son of Marīchi, begot the Ādityas, headed by Indra and distinguished by their energy, and also Vivasvat.<sup>235</sup> To Vivasvat was born a son, the mighty Yama Vaivasvata. To Mārtanḍa (*i.e.* Vivasvat, the Sun) was born the wise and mighty Manu, and also the renowned Yama, his (Manu's) younger brother. Righteous was this wise Manu, on whom a race was founded. Hence this (family) of men became known as the race of Manu. Brāhmans, Kshattriyas, and other men sprang from this Manu. From him, o king, came the Brāhmaṇa conjoined with the Kshattriya. 3140. Among them the Brāhmans, children of Manu, held the Veda with the Vedāngas. The children of Manu are said to have been Vena, Dhṛishṇu, Narishyanta, Nābhāga, Ikshvāku, Kārusha, Saryāti, Ilā the eighth, Prishadra the ninth, who was addicted to the duties of a Kshattriya, and Nābhāgārishta the tenth. Manu had also fifty other sons; but they all, as we have heard, perished in consequence of mutual dissensions. Subsequently the wise Purūravas was born of Ilā, who, we heard, was both his mother and his father."

The tradition, followed in this passage, which assigns to all the castes one common ancestor, removed by several stages from the creator, is, of course, in conflict with the account which assigns to them a fourfold descent from the body of Brahmā himself.

The Sāntiparvan, verses 2749 ff., contains an account of the origin of castes which has evidently proceeded from an extreme assertor of the dignity of the Brahmanical order. The description given of the prerogatives of the priestly class is precisely in the style, and partly in almost the identical words, of the most extravagant declarations of

<sup>233</sup> This phrase *kālasya nayane yuktāḥ* had previously occurred in verse 2580, where it is followed by the words *sarvā nakshatra-yoginyo loka-yātrā-vidhānataḥ* | "all identified with the lunar asterisms, and appointed to regulate the life of men." See also Vishnu P. i. 15, 56, and Professor Wilson's translation ii. p. 10, note 1, and p. 28, note 1.

<sup>234</sup> *i.e.* Aditi. See verses 2520, 2522, and 2600 of this same book.

<sup>235</sup> The account in the Rāmāyaṇa, ii. 110, 5 ff., agrees with this in making Kaśyapa son of Marīchi, and father of Vivasvat.

Manu (i. 99 f.) on the same subject. In other places, however, the Mahābhārata contains explanations of a very different character regarding the origin of the distinctions, social and professional, which prevailed at the period of its composition. A comparison of these various passages will afford an illustration of the fact already intimated in p. 6,<sup>236</sup> that this gigantic poem is made up of heterogeneous elements, the products of different ages, and representing widely different dogmatical tendencies, the later portions having been introduced by successive editors of the work to support their own particular views, without any regard to their inconsistency with its earlier contents. In fact, a work so vast, the unaided compilation of which would have taxed all the powers of a Didymus Chalkenterus, could scarcely have been created in any other way than that of gradual accretion. And some supposition of this kind is certainly necessary in order to explain such discrepancies as will be found between the passages I have to quote, of which the three first are the productions of believers (real or pretended) in the existence of a natural distinction between their own Brahmanical order and the other classes of the community, while the two by which these three are followed have emanated from fair and moderate writers who had rational views of the essential unity of mankind, and of the superiority of moral and religious character to any factitious divisions of a social description.

In the first passage, Bhīshma, the great uncle of the Pāndus, when describing to Yudhishthira the duties of kings, introduces one of those ancient stories which are so frequently appealed to in the Mahābhārata. Without a minute study of the poem it would be difficult to say whether these are ever based on old traditions, or are anything more than mere vehicles invented to convey the individual views of the writers who narrate them. Bhīshma says, Sāntiparvan, 2749 :

*Ya eva tu sato rakshed asatas cha nivarttayet | sa eva rājñā karttaryo  
rājan rāja-purohitah | 2750. Atrāpy udāharantimam itihāsam purā-  
tanam | Pururavasa Ailasya sañvādām Mātariśvanah | Pururavā uvācha |  
Kutah svid brāhmaṇo jūta varṇāś chāpi kutas trayah | kasmāchcha bharati  
śreshṭhas tan me vyākhyātum arhasi | Mātariśvovācha | Brahmaṇo mu-  
khataḥ śrīṣṭo brāhmaṇo rāja-sattama | bāhubhyāṁ kshattriyāḥ śrīṣṭa  
ñrubhyāṁ vaisya eva cha | varṇānām parichāryyārtham trayānām Bha-*

<sup>236</sup> See also the fourth volume of this work, pp. 141 ff. and 152.

*ratarshabha | varṇāś chaturthah sambhūtah padbhyām śūdro vinirmitah | brāhmaṇo jāyamāno hi prithivyām anujāyate<sup>237</sup> | iśvarah sarva-bhūtānām dharma-koshasya guptaye | 2755. Atah prithivyā yantāram kshattriyām danda-dhārane | dvitīyam Dandam akarot prajānām anutriptaye | vaiśyas tu dhana-dhānyena trīn varṇān bibhriyād imān | śūdro hy etān pari-chared iti Brahmānuśāsanam | Aila uvācha | dvijasya kshattrabandhor vā kasyeyam prithivī bhavet | dharmataḥ saha vittena samyag Vāyo prachakshva me | Vāyur uvācha | viprasya sarvam evaitad yat kinchij jagatīgatam | jyeshṭhenābhijaneneha tad dharma-kuśalā viduh | svam eva brāhmaṇo bhunkte svam vaste, svāṁ dadāti cha | gurur hi sarva-varṇānāṁ jyeshṭhaḥ śreshṭhaś cha vai dvijah | 2760. Paty-abhāve yathaira strī devaram kurute patim | esha te prathamah kulpah āpady anyo bhaved atah |*

"2749. The king should appoint to be his royal priest<sup>238</sup> a man who will protect the good, and restrain the wicked. 2750. On this subject they relate this following ancient story of a conversation between Purūravas the son of Ilā, and Mātariśvan (Vāyu, the Wind-god). Purūravas said: You must explain to me whence the Brāhman, and whence the (other) three castes were produced, and whence the superiority (of the first) arises. Mātariśvan answered: The Brāhman was created from Brahmā's mouth, the Kshattriya from his arms, the Vaiśya from his thighs, while for the purpose of serving these three

<sup>237</sup> Manu, i. 99, has *adhi jāyate*.

<sup>238</sup> *Rāja-purohitah*. The king's priest (*rāja-purohitah*) is here represented as one who should be a confidential and virtuous minister of state. Such is not, however, the character always assigned to this class of persons. In Manu xii. 46, quoted above (p. 41f.), the purohita is placed in a lower class than other Brāhmans. And in the following verse (4527) of the Anusūasanaparvan, taken from a story in which the Rishis utter maledictions against anyone who should have stolen certain lotus roots, part of the curse spoken by Viśvāmitra is as follows : *varshācharo'stu bhritatko rājnas chāstu purohitah | ayājjasya bhavat ritvig visa-stainyām karoti yah |* "Let the man who steals lotus roots be a hireling trafficker in rain incantations (?) and the *domestic priest of a king*, and the priest of one for whom no Brāhman should officiate." Again, in verse 4579, the same person says : *karotu bhritatko'varshām rājnas chāstu purohitah | ritvig astu hy ayājjasya yas te harati pushkaram |* "Let him who steals thy lotus perform as a hireling incantations to cause drought, and be a king's domestic priest, and the priest of one for whom no Brāhman should officiate." I have had partly to guess at the sense of the words *varshācharah* and *avarshām*. The Commentator does not explain the former; and interprets the latter (for which the Edinburgh MS. reads *avarshāḥ*) by *vrishti-nibandham*, "causing drought." He adds, *papishṭhāḥ eva avarshāḥ*, "those who cause drought are most wicked."

castes was produced the fourth class, the Sūdra, fashioned from his feet. The Brāhmaṇa, as soon as born, becomes the lord of all beings upon the earth, for the purpose of protecting the treasure of righteousness. 2755. Then (the creator) constituted the Kshattriya the controller of the earth, a second Yama to bear the rod, for the satisfaction of the people. And it was Brahmā's ordinance that the Vaiśya should sustain these three classes with money and grain, and that the Sūdra should serve them. The son of Ilā then enquired : Tell me, Vāyu, to whom the earth, with its wealth, rightfully belongs, to the Brāhmaṇa or the Kshattriya ? Vāyu replied : All this, whatever exists in the world, is the Brāhmaṇa's property<sup>230</sup> by right of primogeniture : this is known to those who are skilled in the laws of duty. It is his own which the Brāhmaṇa eats, puts on, and bestows. He is the chief of all the castes, the first-born and the most excellent. Just as a woman when she has lost her (first) husband, takes her brother in law for a second ; so the Brāhmaṇa is thy first resource in calamity ; afterwards another may arise."

A great deal is shortly afterwards added about the advantages of concord between Brāhmaṇas and Kshattriyas. Such verses as the following (2802) : "From the dissensions of Brāhmaṇas and Kshattriyas the people incur intolerable suffering" (*mitho bhedād brāhmaṇa-kshattriyāñām prajā duḥkhaṁ dussahañ chāviśanti*) afford tolerably clear evidence that the interests of these two classes must frequently have clashed.

In the same strain as the preceding passage is the following :

Vanaparvan, 13436. *Nādhyāpanād yājanād vā anyasmād vā pratigrahaṭ | dosho bhavati viprāñānī jvalitāgni-samā dvijāḥ | durvedā vā su-vedā vā prākritiāḥ saṁskritiās tathā | brāhmaṇā nāvamantaryā bhasma-channā ivāgnayah | yathā śmaśāne dīptaujāḥ pāvako naiva dushyati | evaṁ vidvān avidvān vā brāhmaṇo daivatam mahat | prākārais cha pura-dvāraih prāsādaiś cha prīthag-vidhaiḥ | nagarāṇi naśobhante hūnāni brāhmaṇottamaiḥ | vedādhyā vṛitla-sampannā jnānavantas tapasvinaiḥ | yatra tishthanti vai viprās tan-nāma nagarañ nripa | vraje vā py athavā*

<sup>230</sup> Kullūka, the Commentator on Manu (i. 100), is obliged to admit that this is only spoken in a panegyrical or hyperbolical way, and that property is here used in a figurative sense, since theft is afterwards predicated by Manu of Brāhmaṇas as well as others ("svam" iti stutya uchyate | svam iva svām na tu svam eva | brāhmaṇasyāpi Manunā steyasya vakshyamānatvāt).

*'rānye yatra santi bahu-śrutāḥ | tat tad nagaram ity āhuh pārtha tīr-thāṁ cha tad bhavet |*

"No blame accrues to Brāhmans from teaching or sacrificing, or from receiving money in any other way: Brāhmans are like flaming fire. Whether ill or well versed in the Veda, whether untrained or accomplished, Brāhmans must never be despised, like fires covered by ashes. Just as fire does not lose its purity by blazing even in a cemetery, so too, whether learned or unlearned, a Brāhmaṇ is a great deity. Cities are not rendered magnificent by ramparts, gates, or palaces of various kinds, if they are destitute of excellent Brāhmans. 13440. The place where Brāhmans, rich in the Veda, perfect in their conduct, and austere fervid, reside, is (really) a city (*nagara*). Wherever there are men abounding in Vedic lore, whether it be a cattle-pen, or a forest, that is called a city, and that will be a sacred locality."

The following verses from the Anuśāsanap. 2160 ff. are even more extreme in their character, and are, in fact, perfectly sublime in their insolence :

*Brāhmaṇānām paribhavād asurāḥ salile śayāḥ | brāhmaṇānām prasā-dāch cha devāḥ svarga-nivāsināḥ | aśakyaṁ srashtum ākāśam achālyo himavān giriḥ | adhāryyā setunā Gangā durjayā brāhmaṇā bhuvi | na brāhmaṇa-virodhena sakyā śāstum vasundharā | brāhmaṇā hi mahātmāno devānām api devatāḥ | tān pūjayasva satataṁ dānena paricharyyyayā | yadīchhasi mahīm bhuktum imām sāgara-mekhalām |*

"Through the prowess of the Brāhmans the Asuras were prostrated on the waters; by the favour of the Brāhmans the gods inhabit heaven. The ether cannot be created; the mountain Himavat cannot be shaken; the Gangā cannot be stemmed by a dam; the Brāhmans cannot be conquered by any one upon earth. The world cannot be ruled in opposition to the Brāhmans; for the mighty Brāhmans are the deities even of the gods. If thou desire to possess the sea-girt earth, honour them continually with gifts and with service."

The next passage seems to be self-contradictory, as it appears to set out with the supposition that the distinction of castes arose after the creation; while it goes on to assert the separate origin of the four classes :

Sāntiparvan, 10861. *Janaka uvācha | varno viśeṣha-varṇānām ma-harshe kena jāyate | etad ichhāmy aham jnātum tad brūhi vadatāñ vara | yad etaj jāyate 'patyaṁ sa evāyam iti śrutiḥ | katham brāhmaṇato jāto*

*viśeṣhe grahaṇāṁ gataḥ | Parāśara uvācha | Evam etad mahārāja yena jātāḥ sa eva saḥ | tapasas tv apakarshena jätigrahanatām gataḥ | sukhetrāchcha suvijāch cha punyo bhavati sambhavaḥ | ato 'nyatarato hīnād avaro nāma jāyate | . . . . 10865. Vaktrād bhujābhyaṁ ūrubhyām padbhyām chaivātha jajnire | srijataḥ Prajāpater lokān iti dharmavido viduh | mu-khajā brāhmaṇas tāta bāhujāḥ kshattriyāḥ smṛitāḥ | ūrujāḥ dhanino rājan pādajāḥ parichārakāḥ | chaturnām eva varṇānām āgamaḥ puru-sharshabha | ato 'nye vyatirikta ye te vai sankaraṇāḥ smṛitāḥ | . . . . 10870. Janaka uvācha | Brahmaṇaikenā jātānām nānātvāṁ gotrataḥ katham | bahūnīha hi loke vai gotrāṇi muni sattama | yatra tatra kathañ jātāḥ svayonim (? suyonim) munayo gatāḥ | śuddha-yonau samutpannā viyonau cha tathā 'pare | Parāśara uvācha | rājan na itad bhaved grāhyam apakrishṭena janmanā | matātmanām samutpattis tapasā bhāvitatmanām | utpādyā putrān munayo nrīpate yatra tatra ha | svenaiva tapasā teshām rishitvam pradadhuḥ punah | . . . . 10876. Ete svām prakṛitim prāptā Vaideha tapasośrayāt | pratishṭhitā veda-vido damena tapasaiva hi |*

"Janaka asks: 10861. How, o great rishi, does the caste of the separate classes arise? Tell me, as I desire to know. According to the Veda, the offspring which is born (to any one) is the very man himself. How does offspring born of a Brāhmaṇa fall into distinct classes? Parāśara replied: It is just as you say, o great king. A son is the very same as he by whom he was begotten; but from decline of austere fervour, (men) have become included under different classes. And from good soil and good seed a pure production arises, whilst from those which are different and faulty springs an inferior production. Those acquainted with duty know that men were born from the mouth, arms, thighs, and feet of Prajāpati when he was creating the worlds. The Brāhmaṇas sprang from his mouth, the Kshattriyas from his arms, the merchants from his thighs, and the servants from his feet. The scriptural tradition speaks only of four classes. The men not included in these are declared to have sprung from a mixture (of the four). . . . 10870. Janaka asked: How is there a difference in race between men sprung from one and the same Brahmā? for there are now many races in the world. How have Munis born anywhere (indiscriminately) entered into a good family; some of them having sprung from a pure source and others from an inferior stock? Parāśara replied: It would not be credible that noble-minded men, whose souls

had been perfected by austere fervour, should have been the offspring of a degraded birth. Munis who had begotten sons in an indiscriminate way conferred on them the position of rishis by their own austere fervour." The speaker then names a number of sages (10876) "famed for their acquaintance with the Veda, and for their self-command and austere fervour," as "having all attained to their respective conditions by practising the latter observance."

In the latter verses the speaker appears to admit, at the very moment that he denies, the degraded origin of some of the renowned saints of Indian antiquity. What else is the meaning of the verse, "Munis who had begotten sons in an indiscriminate way conferred on them the position of rishis by their own austere fervour?" No doubt it is intended to represent those as exceptional times: but while we refuse to admit this assumption, we may find some reason to suppose that the irregularities, as they were afterwards considered to be, which this assumption was intended to explain away, were really samples of the state of things which commonly prevailed in earlier ages.

The next extract declares that there is a natural distinction between the Brāhmans and the other castes; and appears to intimate that the barrier so constituted can only be overpassed when the soul re-appears in another body in another birth:

Anuśāsana-parva, 6570. *Deva uvācha | Brāhmaṇyam devi dushprāpyaṁ nisargād brāhmaṇah śubhe | kshattriyo vaiśyaśūdrau vā nisargād iti me matih | karmanā dushkṛiteneha sthānād bhraśyati vai dvijah | jyeshṭham varṇam anuprāpya tasmād raksheta vai dvijah | sthito brāhmaṇa-dharmena brāhmaṇyam upajīvati | kshattriyo vā 'tha vaiśyo vā brahmabhūyam sa gachhati | yas tu brahmatvam utsṛijya kshattraṁ dharmām nishevate | brāhmaṇyāt sa paribhrashtaḥ kshattra-yonau prajāyate | vaiśya-karma cha yo vipro lobha-moha-vyapāśrayah | brāhmaṇyam durlabham prāpya karoty alpa-matiḥ sadā | sa dvijo vaiśyatām eti vaiśyo vā śūdratām iyat | sva-dharmāt prachyuto vīpras tataḥ śūdratvam āpnute | . . . . 6590. Ebhis tu karmabhir devi śubhair ācharitaīs tathā | śūdro brāhmaṇatām yāti vaiśyah kshattriyatām vrajet | śūdra-karmāṇi sarvāṇi yathānyāyam yathāvidhi | śūśrūshām paricharyyām cha jyeshṭhe vārṇe prayatnataḥ | kuryād ityādi |*

Mahādeva says: 6570. "Brāhmaṇhood, o fair goddess, is difficult to

be attained. A man, whether he be a Brāhmaṇa, Kshattriya, Vaiśya, or Sūdra, is such by nature; this is my opinion. By evil deeds a twice-born man falls from his position. Then let a twice-born man who has attained to the highest caste, keep it. The Kshattriya, or Vaiśya, who lives in the condition of a Brāhmaṇa, by practising the duties of one, attains to Brāhmaṇhood. But he who abandons the state of a Brāhmaṇa and practises the duty of a Kshattriya, falls from Brāhmaṇhood and is born in a Kshattriya womb. And the foolish Brāhmaṇ, who, having attained that Brāhmaṇhood which is so hard to get, follows the profession of a Vaiśya, under the influence of cupidity and delusion, falls into the condition of a Vaiśya. (In like manner) a Vaiśya may sink into the state of a Sūdra. A Brāhmaṇ who falls away from his own duty becomes afterwards a Sūdra. . . . . 6590. But by practising the following good works, o goddess, a Sūdra becomes a Brāhmaṇ, and a Vaiśya becomes a Kshattriya: Let him actively perform all the functions of a Sūdra according to propriety and rule, i.e. obedience and service to the highest caste," etc.

The next passage is the first of those which I have already noted, as in spirit and tenor very different from the preceding. The conversation which it records arose as follows: Yudhishthira found his brother Bhīmasena caught in the coils of a serpent, which, it turned out, was no other than the famous king Nahusha, who by his sacrifices, austerities, etc., had formerly raised himself to the sovereignty of the three worlds; but had been reduced to the condition in which he was now seen, as a punishment for his pride and contempt of the Brāhmans. He promises to let Bhīmaseva go, if Yudhishthira will answer certain questions. Yudhishthira agrees, and remarks that the serpent was acquainted with whatever a Brāhmaṇ ought to know. Whercupon the Serpent proceeds:

Vana-parva, verses 12469 ff : Sarpa uvācha | brāhmaṇaḥ ko bhaved  
rājan vedyāñ kiñ cha Yudhishthira | 12470. Bravīhy atimatim tvāñ hi  
vākyair anumimīmahe | Yudhishthira uvācha | satyāñ dānam kshamā  
śīlam ānriśāṁsyāñ tapo ghrinā | dṛiṣyante yatra nāgendra sa brāhmaṇaḥ  
iti smṛitiḥ | vedyāñ sarpa param Brahma nirduḥkham asukham cha yat |  
yatra gatvā na śochanti bhavataḥ kiñ vivakshitam | Sarpa uvācha | chā-  
turvarṇyam pramāṇāñ cha satyāñ cha brahma chaiva hi | Sūdreshv api  
cha satyāñ cha dānam akrodha eva cha | ānriśāṁsyam ahiṁsā cha ghrinā  
chaiva Yudhishthira | vedyāñ yach chātra nirduḥkham asukham cha na-

rādhīpa | tābhyaṁ hīnam padam chānyad na tad astīti lakshaye | Yudhishthira uvācha | 12475. Sūdre tu yad bhavel lakshma dvije tach cha na vidyate | na vai śūdro bhavech chhūdro brāhmaṇo na cha brāhmaṇah | yatraital lakshyate sarpa vṛittam sa brāhmaṇah smṛitaḥ | yatraitad na bhavet sarpa tam śūdrām iti nirddiśet | yat punar bhavatā proktam na vedyaṁ vidyatīti cha | tābhyaṁ hīnam ato 'nyatra padam nāstīti ched api | evam etad matam sarpa tābhyaṁ hīnam na vidyate | yathā śītoshnayor madhye bhaved noshnām na śītatā | evam vai sukha-duḥkhābhyaṁ hīnam nāsti padam kvachit | eshā mama matih sarpa yathā vā manyate bhavān | Sarpa uvācha | 12480. Yali te vṛittato rājan brāhmaṇah prasamīkshitah | vṛithā jātis tadā "yushman kritir yāvad na vidyate | Yudhishthira uvācha | jātir atra mahāsarpa manushyatve mahāmate | sankarāt sarva-varṇānām dushparīkshyeti me matih | sarve sarvāsv apatyāni janayanti sadā narāḥ | vāñ maithunam atho janma maranām cha samam nrīnām | idam ārsham pramānām cha "ye ya-jāmahe" ity api | tasmāch chhīlam pradhāneshṭām vidur ye tattvadarśinah | "prāñ nābhi-varddhanāt puñso jāta-karma vidhīyate" | "tadā 'sya mātā sāvitri pitā tv āchāryya uchyate" | tasminn evam mati-dvaidhe Manuh Svāyambhuvo 'bravīt | kṛita-kṛityāḥ punar varṇā yadi vṛittam na vidyate | sankaras tatra nāgendra balavān prasamīkshitah | yatreḍānīm mahāsarpa samskrītañ vṛittam ishyate | tam brāhmaṇam aham pūrvam uktavān bhujagottama |

"12469. The Serpent said: Who may be a Brāhmaṇ, and what is the thing to be known, o Yudhishthira;—tell me, since by thy words I infer thee to be a person of extreme intelligence. Yudhishthira replied: 12470. The Smṛiti declares, o chief of Serpents, that he is a Brāhmaṇ, in whom truth, liberality, patience, virtue, innocence, austere fervour, and compassion are seen. And the thing to be known is the supreme Brahma, free from pain, as well as from pleasure,—to whom, when men have attained, they no longer sorrow. What is your opinion? The Serpent replied: The Veda (*brahma*) is beneficial to all the four castes and is authoritative and true.<sup>240</sup> And so we find in

<sup>240</sup> Such is the sense assigned by the Commentator to this line, the drift of which is not very clear. The comment runs thus: *Sarpas tu brāhmaṇa-padena jāti-mātram śivakṣitvā sūdre tal lakṣhānaṁ vyabhichārayati "chāturvarṇyam" iti sārddhena | chaturṇām varṇānām hitam | satyam pramānām cha dharma-vyapasthāpakam brahma vedāḥ | sūdrāchāra-smṛiter api veda-mūlakatvāt sarvo 'py āchārādīḥ śruti-mūlakah*

Sūdras also truth, liberality, calmness, innocence, harmlessness, and compassion. And as for the thing to be known, which is free from pain and pleasure, I perceive that there is no other thing free from these two influences. Yudhishthira rejoined : 12475. The qualities characteristic of a Sūdra do not exist in a Brāhmaṇa (nor *vice versa*). (Were it otherwise) the Sūdra would not be a Sūdra, nor the Brāhmaṇa a Brāhmaṇa.<sup>241</sup> The person in whom this regulated practice is perceived is declared to be a Brāhmaṇa ; and the man, in whom it is absent, should be designated as a Sūdra. And as to what you say further, that there is nothing other than this (Brahma) to be known, which is free from the susceptibilities in question ; this is also (my own) opinion, that there is nothing free from them. Just as between cold and heat there can be neither heat nor cold, so there is nothing free from the feeling of pleasure and pain. Such is my view ; or how do you consider ? The Serpent remarked : 12480. If a man is regarded by you as being a Brāhmaṇa only in consequence of his conduct, then birth is vain until action is shown. Yudhishthira replied : O most sapient Serpent, birth is difficult to be discriminated in the present condition

*ity arthaḥ | evāñ cha satyādikāṁ yadi sūdre 'py asti tarhi so 'pi brāhmaṇa eva syād  
vī āha "sūdreshv api" iti |* "The serpent, however, understanding by the term Brāhmaṇa mere birth, shows in a sloka and a half that Yudhishthira's definition fails by being applicable also to a Sūdra. *Chaturvarṇya* means 'beneficial to the four castes.' (Such is the Veda), which is also 'true' and 'authoritative,' as establishing what is duty. Inasmuch as the Smṛiti which prescribes a Sūdra's conduct is itself founded on the Veda; all conduct, etc., is based on the Veda. And so if (the characters of) truth, etc., are found also in a Sūdra, he too must be a Brāhmaṇa—such is his argument in the words 'In Sūdras also.'" According to this explanation the connection between the first line and the second and third may be as follows : The Veda is beneficial to all the castes, and therefore Sūdras also, having the advantage of its guidance, although at second hand, may practise all the virtues you enumerate ; but would you therefore call them Brāhmans ?

<sup>241</sup> This verse is not very lucid; but the sense may be that which I have assigned. The Commentator says : *Itaras tu brāhmaṇa-padena brahma-vidāṁ vvakshi-tvā sūdrāder api brāhmaṇatvam abhyupaganya pariharati "Sūdre tv" iti | Sūdra-lakṣya-kāmādikāṁ na brāhmaṇe 'sti na brāhmaṇa-lakṣya-śamādikāṁ sūdre 'sti ity arthaḥ | sūdro 'pi śamādy-upeto brāhmaṇah | brāhmaṇo 'pi kāmādy-upetaḥ sūdra eva ity arthaḥ |* "The other (Yudhishthira), however, understanding by the word Brāhmaṇa one who knows the Veda (or, Brahma), and conceding the fact of a Sūdra's Brāhmaṇhood, obviates by the words 'but in a Sūdra,' etc. (the objection thence drawn). The qualities, lust, etc., distinctive of a Sūdra, do not exist in a Brāhmaṇa, nor do the qualities tranquillity, etc., characteristic of a Brāhmaṇa exist in a Sūdra. A Sūdra distinguished by the latter is a Brāhmaṇa ; while a Brāhmaṇa characterized by lust, etc., is a Sūdra."

of humanity, on account of the confusion of all castes.<sup>242</sup> All (sorts of)

<sup>242</sup> In the tenth vol. of his *Indische Studien*, p. 83, Professor Weber adduces some curious evidence of the little confidence entertained in ancient times by the Indians in the chastity of their women. He refers to the following passages : (1) *Nidāna Sutra*, iii. 8. *Uchchāvacha-charanāḥ striyo bhavanti | saha deva-sākshye cha manusya-sākshye cha yeshām putro vakshye teshām putro bhavishyāmi | yāṁścha putrān vakshye te me putrāḥ bhavishyanti |* "Women are irregular in their conduct. Of whatsoever men, I, taking gods and men to witness, shall declare myself to be the son, I shall be their son ; and they whom I shall name as my sons shall be so." (2) *S'atapatha Brāhmaṇa*, iii. 2, 1, 40. *Atha yad "brāhmaṇah" ityāha | anaddhā iva vai asya atnh purā jānam bhavati | idam hy āhuh "rakshāñsi yoshitam anusachante tad uta rakshāñsy eva reta ādadhati iti | atha atra addhā jāyate yo brāhmaṇo yo yajnāj jāyate | tasmād api rājanyaṁ vā vaisyaṁ vā "brāhmaṇah" ity eva brūyat | brāhmaṇo hi jāyate yo yajnāj jāyate | tasmād āhuh "na savana-kritaṁ hanyad enasvī ha eva savana-kritā" iti |* "Now as regards what he says '(this) Brāhmaṇ (has been consecrated) : before this his birth is uncertain. For they say this that 'Rakshases follow after women, and therefore that it is Rakshases who inject seed into them.'" (Compare what it said of the *Gandhaivas* in *Atharva V.* iv. 37, 116, and *Journ. Roy. As Soc.* for 1865, p. 301.) So then he is certainly born who is born from sacred science (*brahma*) and from sacrifice. Wherefore also let him address a Rājanya or a Vaisya as 'Brāhmaṇ,' for he is born from sacred science (*brāhma*, and consequently a Brāhmaṇ) who is born from sacrifice. Hence they say 'let no one slay an offerer of a libation, for he incurs (the) sin (of Brahmanicide ?) by so doing'" (3) On the next passage of the *S'. P. Br.* ii. 5, 2, 20, Professor Weber remarks that it is assumed that the wife of the person offering the Varuna praghāsa must have one or more paramours : *Atha pratiprashtātā pratiparaiti | sa patnīm udāneshyan prichhati 'kena (jārena Comm.) charasi' iti | Varunyām vai etat strī karoti yad anyasya saty anyena charati | atho "na id me 'ntah-śalpū juhuval" iti tamāt prichhati | niruktām vai enāḥ kanīyo bhavati | satyām hi bhavati | tasmād vā iva prichhati | sā yad na pratijānīta jnātibhyo ha asyai tad ahitām syāt |* "The pratiprashtātri (one of the priests) returns. Being about to bring forward the wife, he asks her, 'with what (paramour) dost thou keep company ?' For it is an offence incurring punishment from Varuna that being the wife of one man she keeps company with another. He enquires 'in order that she may not sacrifice with me while she feels an inward pang.' For a sin when declared becomes less : for it is not attended with falsehood. Therefore he enquires. If she does not confess, it will be ill for her relations." (This passage is explained in Kātyāyana's *S'rāuta Sūtras*, v. 5, 6-11.) (4) *S'. P. Br.* i. 3, 2, 21. *Tad u ha uvācha Yājnavalkyo "yathādīshṭam patnyāḥ astu | kas tad ādriyeta yat parapuṇśā vā patnī syāt" |* "Yājnavalkya said this (in opposition to the doctrine of some other teachers) : 'let the prescribed rule be followed regarding a wife. Who would mind his wife consorting with other men ?'" The last clause has reference to the consequence which the other teachers said would follow from adopting the course they disapproved, viz., that the wife of the man who did so would become an adulteress. (5) *Taitt. S. v. 6, 8, 3. Na agnīm chitvā rāmām upeyād "ayonau reto dhasyāmī" iti | na dvitīyām chitvā 'nyasya striyam upeyāt | na tritīyām chitvā kānchana upeyāt | reto voi etad nidhatte yad agnīm chinute | yad upeyād retasā vyridhyeta |* "Let not a man, after preparing the altar for the sacred fire, approach a woman (a S'ūdra-woman, according to the Commentator), (considering) that in doing so, he would be discharging seed into an improper place. Let no man, after a second time preparing the fire-

Men are continually begetting children on all (sorts of) women. The speech, the mode of propagation, the birth, the death of all mankind are alike. The text which follows is Vedic and authoritative: 'We who (are called upon) we recite the text.'<sup>243</sup> Hence those men who have an insight into truth know that virtuous character is the thing chiefly to be desired. 'The natal rites of a male are enjoined to be performed before the section of the umbilical cord (Manu, ii. 29). Then Sāvitri (the Gāyatrī, Manu ii. 77) becomes his mother and his

altar, approach another man's wife. Let no man, after a third time preparing the fire-altar, approach any woman for in preparing the fire-altar he is discharging seed. Should he approach (a woman in these forbidden cases) he will miscarry with his seed." This prohibition of adultery in a certain case, seems to prove that it was no uncommon occurrence, and is calculated, as Professor Weber remarks, to throw great doubt on the purity of blood in the old Indian families.

<sup>243</sup> To explain the last elliptical expression I will quote part of the Commentator's remarks on the beginning of Yudhishthira's reply. *Vāgādīnām iva maithunasayāpi sādhāranyāj jātir durjneyā | tathā chā śrutih "na chaitad vidmo brāhmaṇāḥ smo vayam abrāhmaṇā vā" iti brāhmaṇya-samsayāṁ upanyasyati | nanu jāty-anischaye katham "brāhmaṇo 'ham" ityādy abhimāna-purassaram yāgādau pravartteta ity īśākyāha "idam ārsham" iti | atra "ye yajāmahe" ity anena cha ye vayaṁ smo brāhmaṇāḥ anye vā te vayam yajāmahe iti brāhmaṇye 'navadhāraṇāṁ darsitam | mantra-lingam api "ya evāsmi sa san yaje" iti | . . . Tasmād īchāra eva brāhmaṇya-niśchayahetur veda-prāmānyād ity upasāñharati |* "As the mode of propagation is common to all the castes, just as speech, etc. are, birth is difficult to be determined. And accordingly, by the words: 'We know not this, whether we are Brāhmans or no Brāhmans,' the Veda signifies a doubt as to Brāhmaṇhood. Then, having raised the difficulty 'how, if birth is undetermined, can a man engage in sacrifice, etc., with the previous consciousness that he is a Brāhmaṇ, etc.?' the author answers in the words 'this text is Vedic, etc.' It is both shewn by the words 'we who . . . recite,' (which mean) 'we, whoever we are,—Brāhmans or others,—we recite,' that the fact of Brāhmaṇhood is unascertained; and this is also a characteristic of the formula, 'whosoever I am, being he who I am, I recite.'" The comment concludes: "Hence he briefly infers from the authoritative character of the Veda, that conduct is the cause of certainty in regard to Brāhmaṇhood." Prof. Aufrecht has pointed out to me that the words *ye yajāmahe* occur in S. P. Br. i. 5, 2, 16, and in Taitt. S. i. 16, 11, 1. The Commentator on the last-named passage refers in explanation of them to Asvalāyana's S'rāuta Sūtras, i. 5, 4 f., where it is said that these two words constitute the formula called *āguh*, which comes in at the beginning of all the *yājyās* which are unaccompanied by any *anuyāja*. The Commentator interprets the two words thus: *sarve "ye" vayaṁ hotārō 'dhvaryuṇā "yaja" iti preshitās te vayam "yajāmahe" yājyāṁ paṭhāmah* | "All we hotri priests who are called upon by the adhvaryu by the word 'recite,' we recite, i.e. repeat the *yājyā*." (See Haug's Ait. Br. ii. p. 133, and note 11.) Prof. Aufrecht thinks the words in the Commentator's note *ya evāsmi sa san yaje* may be a free adaptation of Atharva V. vi. 123, 3, 4. It does not appear from what source the words *na chaitad vidmaḥ* etc. are derived.

religious teacher his father (Manu, ii. 170, 225). 12485. Until he is born in the Veda, he is on a level with a Sūdra' (Manu, ii. 172);—so, in this diversity of opinions did Manu Svāyambhuva declare. The castes (though they have done nothing) will have done all they need do,<sup>244</sup> if no fixed rules of conduct are observed. In such a case there is considered to be a gross confusion of castes. I have already declared that he is a Brāhmaṇ in whom purity of conduct is recognized."

The next passage from the Śāntiparvan, verses 6930 ff., is even more explicit than the last in denying any natural distinction between the people of the different castes :

*Bṛigur uvācha | Asrijad brāhmaṇān evam pūrvam Brahmā prajā-patīn | ātma-tejo'bhinirvrittān bhāskarāgni-sama-prabhān | tataḥ satyaṁ cha dharmāṁ cha tapo brahma cha śāśvatam | āchāram chaiva śaucharām cha svargāya vidadhe prabhuh | deva-dānava-gandharvā daityāsura-mahoragāḥ | yaksha-rākshasa-nāgāś cha piśāchā manujāś tathā | brāhmaṇāḥ kshattriyā vaiśyāḥ sūdrāś cha dvija-sattama | ye chānye bhūta-sanghānām varṇāś tāṁś chāpi nirmame | brāhmaṇānāṁ sito varṇāḥ kshattriyānāṁ cha lohitāḥ | vaiśyānāṁ pītako varṇāḥ sūdrānāṁ asitas tatha | 6935. Bharadvāja uvācha | Chāturvarṇyasya varṇena yadi varṇo vibhidhyate | sarveshāṁ khalu varṇānāṁ dṛiṣyate varṇa-sankarah | kāmaḥ krodho bha-yāṁ lobhaḥ śokaś chintā kshudhā śramaḥ | sarveshāṁ naḥ<sup>245</sup> prabhavati kasmād varṇo vibhidhyate | sveda-mūtra-purishāni śleshmā pittān sa-śoni-tam | tanuḥ ksharati sarveshāṁ kasmād varṇo vibhajyate | jangamānāṁ asaṁkhyeyāḥ sthāvarānāṁ cha jātayaḥ | teshāṁ vividha-varṇānāṁ kuto varṇa-viniśchayāḥ | Bṛigur uvācha | Na viśesho 'sti varṇānāṁ sarvam brāhmaṇ idāṁ jugat | Brahmanā pūrva śrīṣṭāṁ hi karmabhir varṇatāṁ gatam | 6940. Kāma-bhoga-priyās tīkṣṇāḥ kroḍhanāḥ priya-sāhasāḥ |*

<sup>244</sup> The Commentator thus explains the word *krita-kṛitya* : *Kṛita-kṛityāḥ sūdra-tulyāḥ | tathā cha smṛitiḥ “na sūdre pātakāṁ kinchid na cha saṁskūram arhati” iti teshāṁ saṁskārānarhatva-nishpāpatvābhidānat kṛita-kṛityatvam darsayati | tadvat traivarnikā api syur ity arthāḥ | “Kṛita kṛityāḥ (lit. having done what was to be done) means, like Sūdras; so the Smṛiti (when it says), ‘No sin exists in a Sūdra, nor is he fit for purificatory rites,’ shews, by declaring the unfitness of this class for such rites, and its freedom from sin, that it has the character of *kṛita-kṛityatvata*, i.e. of having done all it had to do. And such (in the event supposed) would be the case with men of the three (upper) classes also.”*

<sup>245</sup> The Calcutta edition reads *na*, “not,” which cannot be right. The MS. in the Library of the Edinburgh University has *naḥ*, “of us.”

*tyakta-svadharmā raktāngās te dvijāḥ kshattratāṁ gatāḥ | gobhyo vṛittīṁ samāsthāya pītāḥ krishy-upajīvināḥ | sva-dharmān nānutishṭhanti te dvijā vaiśyatāṁ gatāḥ | hiṁsānrita-priyā lubdhāḥ sarva-karmopajīvināḥ | krishnāḥ śaucha-paribhrashṭas te dvijāḥ śūdratāṁ gatāḥ | ity etaiḥ kar-mabbhir vyastā dvijā varṇāntaram gātāḥ | dharmo yajna-kriyā teshāṁ nityāṁ na pratishidhyate | ity ete chaturo varṇā yeshām brāhmaṇī saras-vatī | vihitā Brahmanā pūrvam lobhāt tv ajnānatāṁ gātāḥ | 6945. Brāhmaṇā brahma-tantra-sthās<sup>246</sup> tapas teshāṁ na naśyati | brahma dhā-rayatāṁ nityāṁ vratāni niyamāṁs tathā | brahma chaiva paraṁ śrīṣṭāṁ ye na jānanti te 'dvijāḥ | teshāṁ bahuvidhāś tv anyās tatra tatra hi jātayah | piśāchā rākshasāḥ pretā vividhā mlechha-jātayah | pranashṭa-jñāna-vijnānāḥ svachhanda-chāra-cheshtitāḥ | praṭā brāhmaṇa-saṁskārāḥ sva-karma-kṛita-niśchayāḥ | rishibhiḥ svena tapasā śriyante chāpare parauḥ | ādi-deva-samudbhūtā brahma-mūlā 'kshayā 'vyayā | sā śrīṣṭir mānasī nāma dharma-tantra-parāyanā | 6950. Bharadvāja uvācha | Brāhmaṇāḥ kena bhavati kshattriyo vā dvijottama | vaiśyah śūdraś cha vīprarshe tad brūhi vadatāṁ vara | Bhṛigur uvācha | Jata-karmādibhir yas tu saṁskāraiḥ saṁskṛitaḥ śuchih | vedādhyayana-sampannaḥ shaṭsu karmasv avasthitāḥ | śauchāchāra-sthitāḥ samyag vighasāśi guru-priyah | nitya-vratī satyaparaḥ sa vai brāhmaṇa uchyate | satyāṁ dānam athā-droha ānṛisaṁsyāṁ trapā ghṛinā | tapaś cha dṛiṣyate yatra sa brāhmaṇa iti smṛitāḥ | kshattra-jāṁ sevale karma vedādhyayana-sangataḥ | dāna-dāna-ratir yas tu sa vai kshatetriya uchyate | 6955. Viśaty āśu paśubhyaś cha krishy-ādāna-ratih śuchih | vedādhyayana-sampannaḥ sa vaiśyah iti sanjnitāḥ | sarva-bhakṣya-ratir nityum sarva-karma-karo 'śuchih | tyakta-vedas tv anāchāraḥ sa vai śūdraḥ iti smṛitāḥ | śūdre chaitad bhavel lakṣhyāṁ dvije tach cha na vidyate | sa vai śūdro bharech chhūdro brāhmaṇo brāhmaṇo na cha |*

"Bṛigu replied: 6930. 'Brahmā thus formerly created the Prajā-patis, Brahmanic,<sup>247</sup> penetrated by his own energy, and in splendour equalling the sun and fire. The lord then formed truth, righteousness, austere fervour, and the eternal veda (or sacred science), virtuous practice, and purity for (the attainment of) heaven. He also formed the gods, Dānavas, Gandharvas, Daityas, Asuras, Mahoragas, Yakshas,

<sup>246</sup> *Brahma tantra* = *vedoktānushṭhānam* | Comm.

<sup>247</sup> *Brāhmaṇān*, "Brāhmans," is the word employed. It may mean here "sons of Brahmā."

Rākshasas, Nāgas, Piśāchas, and men, Brāhmans, Kshattriyas, Vaiśyas, and Sūdras, as well as all other classes (*varnāḥ*) of beings. The colour (*varṇa*) of the Brāhmans was white; that of the Kshattriyas red; that of the Vaiśyas yellow, and that of the Sūdras black.<sup>248</sup> 6935. Bharadvāja here rejoins: ‘If the caste (*varṇa*) of the four classes is distinguished by their colour (*varṇa*), then a confusion of all the castes is observable. Desire, anger, fear, cupidity, grief, apprehension, hunger, fatigue, prevail over us all: by what, then, is caste discriminated? Sweat, urine, excrement, phlegm, bile, and blood (are common to all); the bodies of all decay: by what then is caste discriminated? There are innumerable kinds of things moving and stationary: how is the class (*varṇa*) of these various objects to be determined?’ Bhṛigu replies: ‘There is no difference of castes:<sup>249</sup> this world, having been at first created by Brahmā entirely Brahmanic,<sup>250</sup>

<sup>248</sup> It is somewhat strange, as Professor Weber remarks in a note to p. 215 of his German translation of the Vajra Sūchī, that in the passage of the Kāthaka Brāhmaṇa xi. 6, which he there quotes, a white colour is ascribed to the Vais'ya and a dark hue to the Rājanya. The words are these: *Yach chhuklānām (brilñām) ādityebhyo nirvapati tasmāch ohukla wa vaiśyo jāyate | yat krishnānām vārunām tasnād dhūmra wa rājanyah |* “Since the Vais'ya offers an oblation of white (rice) to the Ādityas, he is born as it were white; and as the Vāruna oblation is of black (rice) the Rājanya is as it were dusky.”

<sup>249</sup> Compare with this the words attributed in S'āntiparvan, verses 2819 ff., to King Muchukunda, who had been reproached by the god Kuvera with trusting for victory to the aid of his domestic priest instead of to his own prowess: *Muchukundas tataḥ kruddhah pratyuvācha Dhaneśvaram | nyāya-pūrvam asaṅrabdhām asambhrāntam idāṁ vachak | brahma kshattram idāṁ sriṣṭam eka-yoni svayambhuva | prithag-balavidhānaṁ tanna lokam paripālayet | tapo-mantra-balām nityam brāhmaṇeshu pratishṭhitam | astra-bāhu-balām nityām kshattriyeshu pratishṭhitam | tābhyaṁ sambhūya karttavyam prajānām paripālanam |* “Muchukunda then, incensed, addressed to the Lord of riches these reasonable words, which did not partake of his anger or excitement: ‘Brāhmans and Kshattriyas were created by Brahmā from the same womb (or source) with different forces appointed to them: this cannot (neither of these separate forces can?) protect the world. The force of austere fervour and of sacred texts abides constantly in the Brāhmans; and that of weapons and their own arms in the Kshattriyas. By these two forces combined the people must be protected.”

<sup>250</sup> *Brāhmam* is the word employed. That it is to be understood in the sense of “Brahmanical” appears from the following lines in which the word *dvijāḥ* must be taken in the special signification of Brāhmans and not of “twice-born men” (who may be either Brāhmans, Kshattriyas, or Vais'yas) in general. The Brāhmaṇ is considered to have been formed of the essence of Brahmā, and to represent the original type of perfect humanity as it existed at the creation. The Commentator takes the word *brāhmam* as = *brāhmaṇa-jātimat*, “having the caste of Brāhmans;” and he explains the different colours mentioned in the next verses as follows: red (*rakta*)

became (afterwards) separated into castes in consequence of works. 6940. Those Brāhmans (*lit.* twice-born men), who were fond of sensual pleasure, fiery, irascible, prone to violence, who had forsaken their duty, and were red-limbed, fell into the condition of Kshattriyas. Those Brāhmans, who derived their livelihood from kine, who were yellow, who subsisted by agriculture, and who neglected to practise their duties, entered into the state of Vaiśyas. Those Brāhmans, who were addicted to mischief and falsehood, who were covetous, who lived by all kinds of work, who were black and had fallen from purity, sank into the condition of Sūdras. Being separated from each other by these works, the Brāhmans became divided into different castes. Duty and the rites of sacrifice have not been always forbidden to (any of) them. Such are the four classes for whom the Brahmanic<sup>251</sup> Sarasvatī was at first designed by Brahmā, but who through their cupidity fell into ignorance. 6945. Brāhmans live agreeably to the prescriptions of the Veda; while they continually hold fast the Veda, and observances, and ceremonies, their austere fervour (*tapas*) does not perish. And sacred science was created the highest thing: they who are ignorant of it are no twice-born men. Of these there are various other classes in different places, Piśāchas, Rākshasas, Pretas, various tribes of Mlechhas, who have lost all knowledge sacred and profane, and practise whatever observances they please. And different sorts of creatures with the purificatory rites of Brāhmans, and discerning their own duties, are created by different rishis through their own austere fervour. This creation, sprung from the primal god, having its root in Brahma, un-decaying, imperishable, is called the mind-born creation, and is devoted to the prescriptions of duty.' 6950. Bharadvāya again enquires: 'What is that in virtue of which a man is a Brāhman, a Kshattriya,

means "formed of the quality of passion" (*rajo-guṇa-maya*); yellow (*pīta*) "formed of the qualities of passion and darkness" (*rajas-tamo-maya*), and black (*krishṇa* or *asita*) "formed of darkness only" (*kevala-tamomaya*).

<sup>251</sup> *Brāhmī*. This word is thus interpreted by the Commentator: *vedamayī* | *chatur-*  
*nāmāpi varṇānām* *Brahmanā* *pūrvam vihitā* | *lobha-doshena tu ajñānatām tamo-*  
*bhāvām gatāḥ sūdrāḥ anadikāriṇā vede jātāḥ* | "Sarasvatī, consisting of the Veda, was formerly designed by Brahmā for all the four castes: but the Sūdras having through cupidity fallen into 'ignorance,' *i.e.* a condition of darkness, lost their right to the Veda." See Indische Studien, ii. 194, note, where Professor Weber understands this passage to import that in ancient times the Sūdras spoke the language of the Āryas.

a Vaiśya, or a Sūdra; tell me, o most eloquent Brahman rishi.' Bhrigu replies: 'He who is pure, consecrated by the natal and other ceremonies, who has completely studied the Veda, lives in the practice of the six ceremonies, performs perfectly the rites of purification, who eats the remains of oblations, is attached to his religious teacher, is constant in religious observances, and devoted to truth,—is called a Brāhmaṇa. 6953. He in whom are seen truth, liberality, inoffensiveness, harmlessness, modesty, compassion, and austere fervour,—is declared to be a Brāhmaṇa. He who practises the duty arising out of the kingly office, who is addicted to the study of the Veda, and who delights in giving and receiving,<sup>252</sup>—is called a Kshattriya. 6955. He who readily occupies himself with cattle,<sup>253</sup> who is devoted to agriculture and acquisition, who is pure, and is perfect in the study of the Veda,—is denominated a Vaiśya. 6956. He who is habitually addicted to all kinds of food, performs all kinds of work, who is unclean, who has abandoned the Veda, and does not practise pure observances,—is traditionally called a Sūdra. And this (which I have stated) is the mark of a Sūdra, and it is not found in a Brāhmaṇa: (such) a Sūdra will remain a Sūdra, while the Brāhmaṇa (who so acts) will be no Brāhmaṇa.'<sup>254</sup>

The passage next to be quoted recognizes, indeed, the existence of castes in the Kṛita age, but represents the members of them all as having been perfect in their character and condition, and as not differing from one another in any essential respects.

It is related in the Vanaparvan that Bhīmasena, one of the Pāndus,

<sup>252</sup> *Dānam vīprebhyaḥ | ādānam prajabhyāḥ*, "Giving to Brāhmans, receiving from his subjects."—Comm.

<sup>253</sup> *Paśūn vāñjyāya upayogināḥ upalabdhvā viśati pratishṭhām labhate |* "Who perceiving cattle to be useful for trade, 'enters,' obtains a basis (for his operations)."—Comm. As we have seen above p. 97, these etymologies are frequently far-fetched and absurd.

<sup>254</sup> On this verse the Commentator annotates as follows *etat satyādi-saptakam dvije trawarṇike | dharma eva varṇa-vibhāge kāraṇāṁ na jātir ity arthaḥ |* "These seven virtues, beginning with truth (mentioned in verse 6953), exist in the twice-born man of the first three classes. The sense is that righteousness, and not birth, is the cause of the division into classes." This explanation is not very lucid. But the sense seems to be that the seven good qualities referred to are the proper characteristics of the three upper castes, while the defects specified in verse 6956 are the proper distinctive marks of the Sūdras. Thus the Sūdra who has the four defects will remain a Sūdra, but a Brāhmaṇa who has them will be no Brāhmaṇa.

in the course of a conversation with his brother<sup>255</sup> Hanūmat the monkey chief, had requested information on the subject of the Yugas and their characteristics. Hanūmat's reply is given in verses 11234 ff.:

*Kritaṁ nāma yugam tāta yatra dharmah sanātanaḥ | kritam eva na karttavyam tasmin kāle Yugottame | na tatra dharmāḥ sīdanti kshīyante na cha vai prajāḥ | tataḥ kṛita-yugam nāma kālena gunatām gatam | deva-dānava-gandharva-yaksha-rākshasa-pannagāḥ | nāsan kṛita-yuge tāta tadā na kraya-vikrayaḥ<sup>256</sup> | na sāma-ṛig-yajur-varṇāḥ<sup>257</sup> kriyā nāśch cha mānavī | abhidhyāya phalaṁ tatra dharmah sannyāsa eva cha | na tasmin yuga-saṁsarge vyādhayo nendriya-kshayāḥ | nāśuyā nāpi ruditam na darpo nāpi vaikṛitaṁ<sup>258</sup> | na vigrahaḥ<sup>259</sup> kutas tandrī na dvesho na cha paśunam | 11240. Na bhayaṁ nāpi santāpo na chershya na cha matsaraḥ | tataḥ paramakam Brahma sā gatir yoginām parā | ātmā cha sarva-bhūtanām śuklo Nārāyanas tādā | brāhmaṇāḥ kshattriyāḥ vaiśyāḥ śūdrāścha kṛita-lakṣhaṇāḥ | kṛite yuge samabhavan sva-karma-nirataḥ prajāḥ | sa-māśrayaṁ samāchāraṁ sama-jnānaṁ cha kevalam | tādā hi sāmakarmāṇo varṇā dharmān avāpnūvan | eka-deva-sadā-yuktāḥ eka-mantra-vidhi-kriyāḥ | prithagdharmās tv eka-vedā dharmam ekam anuvratāḥ | chāturaśramya-yuktena karmanā kāla-yoginā | 11245. Akāma-phala-saṁyogāt prāpnuvanti parām gatim | ātma-yoga-samāyukto dharmo 'yaṁ kṛita-lakṣhaṇāḥ | kṛite yuge chatushpādāś chāturaśramyaśāśvataḥ | etat kṛita-yugam nāma traiguṇya-parivarjijitam | tretām api nibodha tvāṁ tasmin sattram pravarttate | pādena hrasale dharmo rakta-tām yāti chāchyutaḥ | satya-pravrīttāś cha narāḥ kriyā-dharma-parāyanāḥ | tato yajnāḥ pravarttante dharmāścha vividhāḥ kriyāḥ | tretāyām bhāva-sankalpaḥ kriyā-dāna-phalopagāḥ | prachalanti na vai dharmāt tapo-dāna-parāyanāḥ | 11250. Sva-dharma-sthāḥ kriyāvanto narās tretā-yuge 'bhavan | dvāpare tu yuge dharmo dvibhāgonāḥ prararttate | Vishṇur vai pītātām yāti chaturdhā veda eva cha | tato 'nye cha chatur-vedāś tri-vedāś cha tathā pare | dvi-vedāś chaika-vedāś chāpy anṛihaś cha tathā pare | evāṁ śāstreshu bhinneshu bahudhā nīyate kriyā | tapo-dāna-pravrittā cha rājasī bhavati prajā | eka-vedasya chājnānād vedāś te bahurāḥ*

<sup>255</sup> Both were sons of Vāyu. See verses 11134, 11169 f. and 11176 f. of this same book. The Rāmāyaṇa is mentioned in verse 11177.

<sup>256</sup> The MS. in the Edinburgh University Library reads as the last pāda: dānā-dhyayana-viśramāḥ.

<sup>257</sup> The Edinburgh MS. reads *vedāḥ* instead *varṇāḥ*.

<sup>258</sup> Kāpatām—Comm.

<sup>259</sup> Vairam—Comm.

kṛitāḥ | sattvasya cheha vibhraṁśat satye<sup>260</sup> kaścid avasthitāḥ | sattvāt prachyavamānānām vyādhayo bahavo 'bhavan | 11255. Kāmāś chopadra-vāśhaiva tada vai daiva-kārītāḥ | yair ardyamānāḥ subhṛiśam tapas tapyanti mānavāḥ | kāma-kāmāḥ svarga-kāmā yajnāṁs tanvanti chāpare | evaṁ dvāparam āśādya prajāḥ kshīyanty adharmataḥ | pādenaikena Kaunteya dharmāḥ kali-yuge sthitāḥ | tāmasāṁ yugam āśādya kṛishṇo bhavati Keśavaḥ | vedāchārāḥ praśāmyanti dharma-yajna-kriyās tathā | itayo vyā-dhayas trandrī doshāḥ krodhādayās tathā | upadravāś cha rarttante ādhayah kshud bhayam tathā | yugeshv āvarittamāneshu dharmo vyāvarttate punaḥ | dharme vyāvarttamāne tu loko vyāvarttate punaḥ | loke kshīne kshayaṁ yānti bhāvā loka-pravarttakāḥ | yuga-kshaya-kṛitā dharmāḥ prārthanāni vikurvate | etat kalyugāṁ nāma achirād yat pravarttate | yugānuwarttanaṁ tv etat kurvanti chirajīvināḥ |

“11234. The Kṛita is that age in which righteousness is eternal. In the time of that most excellent of Yugas (everything) had been done (*kṛita*), and nothing (remained) to be done. Duties did not then languish, nor did the people decline. Afterwards, through (the influence of) time, this yuga fell into a state of inferiority.<sup>261</sup> In that age there were neither Gods,<sup>262</sup> Dānavas, Gandharvas, Yakshas, Rākshasas, nor Pannagas; no buying or selling went on; the Vedas were not classed<sup>263</sup> as Sāman, Rich, and Yajush; no efforts were made by men:<sup>264</sup> the fruit (of the earth was obtained) by their mere wish: righteousness and abandonment of the world (prevailed).

<sup>260</sup> The Edinburgh MS. reads *sattve* instead of *satye*.

<sup>261</sup> In thus rendering, I follow the Commentator, whose gloss is this: *Mukhyam apy amukhyatām gatam* | “although the chief, it fell into inferiority.” In Böhtlingk and Roth’s Lexicon this line is quoted under the word *gunatā*, to which the sense of “superiority, excellence,” is assigned.

<sup>262</sup> Compare with this the verses of the Vāyu Purāṇa quoted in p. 90, which state that in the Kṛita age there were neither plants nor animals; which are the products of unrighteousness.

<sup>263</sup> I do not venture to translate “there was then no [division of the Veda into] Sāman, Rich, and Yajush, nor any castes,” (1) because the Edinburgh MS. reads *vedāḥ* instead of *varṇāḥ*, and the Commentator does not allude to the word *varṇāḥ*; and (2) castes (*varṇāḥ*) are referred to below (verses 11242 f.) as existing, though without much distinction of character. The Commentator explains: *trayī-dharmasya chitta-suddhy-arthatvāt tasyāś cha tadānīṁ svabhāvatvāt na sāmādīny āsan* | “As the object of the triple Veda is purity of heart, and as that existed naturally at that period, there were no (divisions of) Sāman, etc.”

<sup>264</sup> I follow the Commentator whose gloss is: “*Mānavī kriyā*” *kṛishy-ādy-āram-bha-bhūta* | *kintu abhidhyāya phalam*, *sankalpād eva sarvam sampadyate* |

No disease or decline of the organs of sense arose through the influence of the age; there was no malice, weeping, pride, or deceit; no contention, and how could there be any lassitude? no hatred, cruelty, (11240) fear, affliction, jealousy, or envy. Hence the supreme Brahma was the transcendent resort of those Yogins. Then Nārāyaṇa, the soul of all beings, was white.<sup>265</sup> Brāhmans, Kshattriyas, Vaiśyas, and Sūdras possessed the characteristics of the Kṛita.<sup>266</sup> In that age were born creatures devoted to their duties. They were alike in the object of their trust, in observances and in their knowledge. At that period the castes, alike in their functions, fulfilled their duties, were unceasingly devoted to one deity, and used one formula (*mantra*), one rule, and one rite. Though they had separate duties, they had but one Veda, and practised one duty.<sup>267</sup> By works connected with the four orders, and dependent on conjunctures of time,<sup>268</sup> (11245) but unaffected by desire, or (hope of) reward, they attained to supreme felicity. This complete and eternal righteousness of the four castes during the Kṛita was marked by the character of that age and sought after union with the supreme soul. The Kṛita age was free from the three qualities.<sup>269</sup> Understand now the Tretā, in which sacrifice commenced,<sup>270</sup> righteousness decreased by a fourth, Vishnu became red;

<sup>265</sup> In verse 12981 of this same Vanaparvan the god says of himself: *svetah krita-yuge varnah pītas tretāyuge mama | rakto dvāparam āśādyā krishṇah kuli-yuge tathā |* "My colour in the Kṛita age is white, in the Tretā yellow, when I reach the Dvāpara it is red, and in the Kali black."

<sup>266</sup> The Commentator's gloss is: *kṛitāni svataḥ siddhāni lakshanāni śamo dasas tapa ity-ādāni yeshām te |* "They were men whose characteristics, tranquillity, etc., were effected, spontaneously accomplished." On verse 11245 he explains the same term *kṛita-lakshanāḥ* by *kṛita-yuga-sūchakāḥ*, "indicative of the Kṛita age."

<sup>267</sup> The different clauses of this line can only be reconciled on the supposition that the general principle of duty, and the details of the duties are distinguished. *Dharma* is the word used in both parts of the verse for "duty."

<sup>268</sup> *Kāla-yoginā*. The Commentator explains: *kālo darsādih | tad-yuktena |* "connected with time, i.e. the appearance of the new moon, etc."

<sup>269</sup> And yet we are told in the Vāyu P. that the creation itself proceeded from the influence of the quality of passion (see above, p. 75), and that the four castes when originally produced were characterized in different ways by the three qualities, pp. 62 and 89.

<sup>270</sup> Compare Śānti-parva, 13088. *Idam kṛita-yugam nāma kālah śreshṭhah pravarttitah | ahimṣyā yajna-paśavo yuge'smin na tad anyathā | chatushpāt sahalo dharmo bhavishyaty atra vai surāḥ | tutas tretā-yugam nāma trayī yatra bhavishyati | prokshitā yatra paśavo badham prāpsyanti vai makhe |* "This Kṛita age is the most excellent of periods: then victims are not allowed to be slaughtered; complete and

and men adhered to truth, and were devoted to a righteousness dependent on ceremonies. Then sacrifices prevailed, with holy acts and a variety of rites. In the Tretā men acted with an object in view, seeking after reward for their rites and their gifts, and no longer disposed to austerities and to liberality from (a simple feeling of) duty. 11250. In this age, however, they were devoted to their own duties, and to religious ceremonies. In the Dvāpara age righteousness was diminished by two quarters, Vishṇu became yellow, and the Veda fourfold. Some studied four Vedas, others three, others two, others one, and some none at all.<sup>271</sup> The scriptures being thus divided, ceremonies were celebrated in a great variety of ways; and the people being occupied with austerity and the bestowal of gifts, became full of passion (*rājasī*). Owing to ignorance of the one Veda, Vedas were multiplied. And now from the decline of goodness (*sattva*) few only adhered to truth. When men had fallen away from goodness, many diseases, (11255) desires and calamities, caused by destiny, assailed them, by which they were severely afflicted, and driven to practice austerities. Others desiring enjoyments and heavenly bliss, offered sacrifices. Thus, when they had reached the Dvāpara, men declined through unrighteousness. In the Kali righteousness remained to the extent of one-fourth only. Arrived in that age of darkness, Vishṇu became black: practices enjoined by the Vedas, works of righteousness, and rites of sacrifice, ceased. Calamities, diseases, fatigue, faults, such as anger, etc., distresses, anxiety, hunger, fear, prevailed. As the ages revolve, righteousness again declines. When this takes place, the people also decline. When they decay, the impulses which actuate them also decay. The practices generated by this declension of the Yugas frustrate men's aims. Such is the Kali Yuga which has existed for a short time. Those who are long-lived act in conformity with the character of the age."

The next passage from the same book (the Vana-parvan) does not make any allusion to the Yugas, but depicts the primeval perfection of mankind with some traits peculiar to itself, and then goes on to describe their decline. Mārkandeya is the speaker.

perfect righteousness will prevail. Next is the Tretā in which the triple veda will come into existence; and animals will be slain in sacrifice." See note 65, page 39, above.

<sup>271</sup> The Commentator explains *anṛichas* ("without the Rig-veda") by *kṛitakṛityāḥ*. On the sense of the latter word see above.

12619. *Nirmalāni śarīrāṇi viśuddhāni śarīrinām | sasarja dharmatantrāni pūrvotpannah Prajāpatih | amogha-phala-sankalpāḥ suvratāḥ satyavādinah | brahma-bhūtā narāḥ punyāḥ purānāḥ kuru-sattama | sarve devaiḥ samāḥ yānti svachhandena nabhas-talam | tataś cha punar āyānti sarve svachhanda-chāriṇāḥ | svachhanda-maraṇāś chāsan narāḥ svachhanda-chāriṇāḥ | alpa-bādhā nirātānkāḥ siddhārthā nirupadravāḥ | drashṭāro deva-sanghānām rishīnām cha mahātmanām | pratyakshāḥ sarvadhamānām dāntā vigata-matsarāḥ | āsan varsha-sahasrīyās talhā putra-sahasrīnāḥ | 12625. Tataḥ kālāntare 'nyasmin prithivī-tala-chāriṇāḥ | kāma-krodhādhibhūtās te māyā-vyājopajīvināḥ | lobha-mohābhībhūtās te saktā dehais tato narāḥ | aśubhaiḥ karmabhiḥ pāpās tiryañ-niraya-gāmināḥ |*

"The first-born Prajāpati formed the bodies of corporeal creatures pure, spotless, and obedient to duty. The holy men of old were not frustrated in the results at which they aimed; they were religious, truth-speaking, and partook of Brahma's nature. Being all like gods they ascended to the sky and returned at will. They died too when they desired, suffered few annoyances, were free from disease, accomplished all their objects, and endured no oppression. Self-subdued and free from envy, they beheld the gods<sup>272</sup> and the mighty rishis, and had an intuitive perception of all duties.<sup>273</sup> They lived for a thousand years, and had each a thousand sons. Then at a later period of time, the in-

<sup>272</sup> See the passage from S'ankara's Commentary on the Brahma Sūtras i. 3, 32, in the 3rd vol. of this work, pp. 49 f., and note 49 in p. 95; and S'atapatha Brāhmaṇa, ii. 3, 4, 4, ubhaye ha vai idam agre saha āsur devāś cha manushyāś cha | tad yad ha sma manushyānām na bhavati tad ha devān yāchante "idam vai no nāsti idam no 'stv" iti | te tasyai eva yāchnyāyai dveshena devāś tirobhūtā "na id hinasāni na id dveshyo 'sāni" iti | "Gods and men, together, were both originally (component parts of) this world. Whatever men had not they asked from the gods, saying, 'We have not this; let us have it.' From dislike of this solicitation the gods disappeared, (saying each of them) 'let me not hurt (them), let me not be hateful.'" Compare also the passage of the S'. P. Br. iii. 6, 2, 26, referred to by Professor Weber in Indische Studien, x. 158: *Te ha sma ete ubhaye deva-manushyāḥ pitarah sampibante | sā eshā sampā | te ha sma dris̄yamānā eva purā sampibante uta etarhy adris̄yamānāḥ |* "Both gods, men, and fathers drink together. This is their symposium. Formerly they drank together visibly: now they do so unseen." Compare also Plato, Philibus, 18: Καὶ δι μὲν παλαιοί, κρέττονες ἡμῶν καὶ ἐγγυτέρω θεῶν ὅκουντες, ταῦτην φημην παρέδοσαν, "And the ancients who were better than ourselves, and dwelt nearer to the gods, have handed down this tradition."

<sup>273</sup> Compare the passage of the Nirukta, i. 20, beginning, *sākshāt-kṛita-dhamāṇa rishayo babbūvuh*, quoted in the 2nd vol. of this work, p. 174.

habitants of the earth became subject to desire and anger, and subsisted by deceit and fraud. Governed by cupidity and delusion, devoted to carnal pursuits, sinful men by their evil deeds walked in crooked paths leading to hell," etc., etc.

At the end of the chapter of the Bhīshmaparvan, entitled *Jambū-khanda-nirmāṇa*, there is a paragraph in which Sanjaya gives an account of the four yugas in Bhāratavarsha (Hindustan), and of the condition of mankind during each of those periods. After stating the names and order of the yugas, the speaker proceeds :

389. *Chatvāri tu sahasrāṇi varshānām Kuru-sattama | āyuh-sankhyā kṛīta-yuge sankhyātā rāja-sattama | tathā trīṇi sahasrāṇi tretāyām manujādhipa | dve sahasre dvāpare cha bhuvi tishṭhanti sāmpratam | na pramāṇa-sthitir hy asti tishye 'smīn Bharatarshabha | garbha-sthāś cha mriyante cha tathā jātā mriyanti cha | mahābalā mahāsattvāḥ prajnā-guṇa-samanvitāḥ | prajāyante cha jātāś cha śataś 'tha sahasraśāḥ | jātāḥ kṛīta-yuge rājan dhanināḥ priya-darśināḥ | prajāyante cha jātāś cha munayo vai tapodhanāḥ | mahotsāhāḥ mahātmāno dhārmikāḥ salya-vādināḥ | priyadarśanā vāpushmanto mahāvīryā dhanurdharaḥ | varārhā yudhi jāyante kshattriyāḥ śūra-sattamāḥ | tretāyām kshattriyā rājan sarve vai chakravarttināḥ | āyushmanto mahāvīrā dhanurdhara-varā yudhi | jāyante kshattriyā vīrāś tretāyām vaśa-varttināḥ | sarve varṇā mahārāja jāyante dvāpare sati | mahotsāhā vīryavantāḥ paraspara-jayaishināḥ | 'tejasā 'lpena saṃyuktāḥ krodhanāḥ purushā nṛipa | lubdhā anritakāś chaiva tishye jāyanti Bhārata | īrshā mānas tathā krodho māiyā 'sūyā tathaiva cha | tishye bhavati bhūtānām rāgo lobhaś cha Bhārata | sankshepo vart-rājan dvāpare 'smīn narādhipa |*

"389. Four thousand years are specified as the duration of life in the Kṛīta age,<sup>274</sup> three thousand in the Tretā, and two thousand form the period at present established on earth in the Dvāpara. There is no fixed measure in the Tishya (Kali): embryos die in the womb, as well as children after their birth. Men of great strength, goodness, wisdom, and virtue were born, and born too in hundreds and thousands. In the Kṛīta age men were produced opulent and beautiful, as well as munis rich in austere fervour. Energetic, mighty, righteous, veracious, beautiful, well-formed, valorous, bow-carrying, (395) heroic Kshattriyas,

<sup>274</sup> See above, p. 91, note 174.

distinguished in battle, were born.<sup>275</sup> In the Tretā all sovereigns were Kshattriyas. Heroic Kshattriyas were born in the Tretā, long-lived, great warriors, carrying bows in the fight, and living subject to authority. During the Dvāpara all castes are produced, energetic, valorous, striving for victory over one another. In the Tishya age are born men of little vigour, irascible, covetous, and mendacious. During that period, envy, pride, anger, delusion, ill-will, desire, and cupidity prevail among all beings. During this Dvāpara age there is some restriction."

As it is here stated that men of all castes were born in the Dvāpara, while Brāhmans and Kshattriyas only are spoken of as previously existing, it is to be presumed that the writer intends to intimate that no Vaiśyas or Sūdras existed during the Kṛita and Tretā ages. This accords with the account given in the passage quoted above from the Uttara Kānda of the Rāmāyaṇa, chapter 74, as well as with other texts which will be quoted below.

The following verses might be taken for a rationalistic explanation of the traditions regarding the yugas; but may be intended as nothing more than a hyperbolical expression of the good or bad effects of a king's more or less active discharge of his duties:

Sānti-parva, 2674. *Kālo vā kāraṇam rājno rājā vā kāla-kāraṇam | iti te saṁśayo mā bhūd rājā kālasya kāraṇam | danda-nītyām yadā rājā samyak kārṣṭnyena varttate | tadā kṛita-yugam nāma kāla-srīṣṭam pravarttate | . . . .* 2682. *Danda-nītyām yadā rājā trīn amśān anuvarttate | chaturtham amśam utsṛijya tadā tretā pravarttate | . . . .* 2684. *Ard-dhaṁ tyaktvā yadā rājā nīty-artham anuvarttate | tatas tu dvāparām nāma sa kālah sampravarttate | . . . .* 2686. *Danda-nītim parityajya yadā kārṣṭnyena bhūmipah | prajāḥ kliṣṇāty ayogena pravartteta tadā kāliḥ | . . . .* 2693. *Rājā kṛita-yuga-srashṭā tretāyā dvāparasya cha | yugasya cha chaturthasya rājā bhavati kāraṇam |*

"2674. The time is either the cause of the king, or the king is the cause of the time. Do not doubt (which of these alternatives is true): the king is the cause of the time. When a king occupies himself fully in criminal justice, then the Kṛita age, brought into existence by time,

<sup>275</sup> It does not appear clearly whether we are to suppose them to have been produced in the Kṛita, or in the Tretā, as in the passage of the Rāmāyaṇa, quoted in page 119.

prevails." [Then follows a description of the results of such good government: righteousness alone is practised; prosperity reigns; the seasons are pleasant and salubrious; longevity is universal; no widows are seen; and the earth yields her increase without cultivation.]

"2682. When the king practises criminal justice only to the extent of three parts, abandoning the fourth, then the Tretā prevails." [Then evil is introduced to the extent of a fourth, and the earth has to be tilled.]

"2684. When the king administers justice with the omission of a half, then the period called the Dvāpara prevails." [Then evil is increased to a half, and the earth even when tilled yields only half her produce.]

"2686. When, relinquishing criminal law altogether, the king actively oppresses his subjects, then the Kali age prevails." [Then the state of things, which existed in the Kṛita age, is nearly reversed.]

"2693. The king is the creator of the Kṛita, Tretā, and Dvāpara ages, and the cause also of the fourth yuga."

The next extract is on the same subject of the duties of a king, and on the yugas as forms of his action (see Manu, ix. 301, quoted above, p. 49):

Sānti-parvan, 3406. *Karma sūdre kṛishir vaiśye danda-nītiś cha rājani | brahmacharyyaṁ tapo mantrāḥ satyaṁ chāpi dvijatishu | teshāṁ yaḥ kshattriyo veda vastrānām iva śodhanam<sup>276</sup> | śīla-doshān vinirharttum sa pitā sa prajāpatih | kṛitāṁ tretā dvāparāṁ cha kaliś Bharatarshabha | rāja-vrittāni sarvāṇi rājaiva yugam uchyate | chāturvarṇyāṁ tathā vedāś chāturāśramyam eva cha | sarvam pramuhyate hy etad yadā rājā pramādyati |*

"3406. Labour (should be found) in a Sūdra, agriculture in a Vaiśya, criminal justice in a King, continence, austere fervour, and the use of sacred texts in a Brāhmaṇa. The Kshattriya, who knows how to separate their good and bad qualities, (as (a washerman) understands the cleansing of clothes), is a father and lord of his subjects. The Kṛita, Tretā, Dvāpara, and Kali, are all modes of a King's action. It is a King who is called by the name of Yuga. The four castes, the Vedas, and the four orders, are all thrown into disorder when the king is regardless."

\* 276 This comparison is more fully expressed in a preceding verse (3404): *Yo na jānāti nirhartitūṁ vastrānām rajako malam | raktānām vā sodhayitūṁ yathā nāsti tathaiva saḥ |*

In two of the preceding passages different colours are represented as characteristic either of particular castes (Sānti-p. verses 6934 ff.), or of particular yugas (Vana-p. verses 11241 ff.). Colours (though not ranked in the same order of goodness) are similarly connected with moral and physical conditions in verses 10058 ff. of the Sāntiparvan, of which I shall offer a few specimens :

*Shad jīva-varnāḥ paramam pramāṇāṁ krishṇo dhūmro nīlam athāsyā madhyam | raktam punah sahyataram sukhāṁ tu hāridra-varṇam susukhāṁ cha śuklam | parantu śuklam vimalāṁ viśokaṁ gala-klamāṁ sidhhyati dānavendra | gatvā tu yoni-prabhavāṇī daitya sahasraśah siddhim upaiti jīvah | 10060. . . . Gatiḥ punar varṇa-kṛita prajānāṁ varṇas tathā kāla-kṛito 'surendra | . . . . 10062. Krishṇasya varṇasya gatir nikrishṭā sa sajate narake pachyamānah |*

" 10058. Six colours of living creatures are of principal importance, black, dusky, and blue which lies between them; then red is more tolerable, yellow is happiness, and white is extreme happiness. White is perfect, being exempted from stain, sorrow, and exhaustion; (possessed of it) a being going through (various) births, arrives at perfection in a thousand forms. 10060. . . . Thus destination is caused by colour, and colour is caused by time. . . . . 10062. The destination of the black colour is bad. When it has produced its results, it clings to hell."

The next passage, from the Harivanśa, assigns to each of the four castes a separate origin, but at the same time gives an explanation of their diversity which differs from any that we have yet encountered: unless, indeed, any one is prepared to maintain that the four principles, out of which the castes are here represented to have arisen, are respectively identical with the mouth, arms, thighs, and feet of Brahmā! This passage, however, corresponds with one of those already quoted in associating different colours with the several castes. The question with which the passage opens refers to an account which had been given in the preceding section (verses 11799 ff.) of the creation of Bṛigu and Angiras, to both of whom the epithet "progenitor of Brāhmans" (*brahma-vāṁśa-kara*) is applied. No mention is made there of Kshattriyas or any other castes. M. Langlois, the French translator of the Harivanśa, remarks that the distinction between the age of the Brāhmans and that of the Kshattriyas is an unusual one, and receives

no explanation in the context. But in two of the passages which have been quoted above (1) from the *Uttara Kāṇḍa* of the *Rāmāyaṇa*, chapter 74 (p. 119), and (2) from the *Bhīshma-parva* of the *Mahābhārata*, verses 393 ff. (p. 149), I think we find indications that the *Kṛita Yuga* was regarded as an age in which Brāhmans alone existed, and that *Kshattriyas* only began to be born in the *Tretā*.

*Harivaṁśa*, 11808. *Janameya uvācha | Śrutam brahma-yugam brahma-*  
*yugānām prathamaṁ yugam | kshattrasyāpi yugam brahman śrotum*  
*icchāmi tattvataḥ | sasāṁskshepaṁ savistarāṁ niyamaiḥ bahubhiś chitam |*  
*upāya-jnaiś cha kathitaṁ kratubhiś chopaśobhitam | Vaiśampāyanā*  
*uvācha | 11810. Etat te kathayishyāmi yajna-karmabhir architam |*  
*dāna-dharmaiś cha vividhaiḥ prajābhir upaśobhitam | te 'ngushṭha-matrā*  
*munayah ādattāḥ sūrya-raśmibhiḥ | moksha-prāptena vidhinā nirābā-*  
*dhena karmaṇā | pravritte chāpravritte cha nityam Brahma-parāyanāḥ |*  
*parāyanasya sangamyā Brahmaṇas tu mahīpate | śrī-vrittāḥ pāvanāś*  
*chaiva brāhmaṇāś cha mahīpate | chārita-brahmacharyyāś cha brahma-*  
*jnānenā bodhitāḥ | pūrṇe yuga-sahasrānte prabhāve pralayāṁ gataḥ |*  
*brāhmaṇā vṛitta-sampannā jnāna-siddhāḥ samāhitāḥ | 11815. Vyatirik-*  
*tendriyo Viṣhnur yogātmā brahma-sambhavah | Dakṣaḥ prajāpatir bhū-*  
*tvā srijate vipulāḥ prajāḥ | aksharād brāhmaṇāḥ saumyāḥ ksharāt kshat-*  
*triya-bāndhavāḥ | vaiśyā vikārataś chaiva śūdrāḥ dhūma-vikārataḥ |*  
*śveta-lohitakair varṇaiḥ pītais nīlais cha brāhmaṇāḥ | abhinirvartitāḥ*  
*varṇānāś chintayānena Viṣhnunā | tato varṇatvam āpannāḥ prajā loke cha-*  
*turvidhāḥ | brāhmaṇāḥ kshattriyā vaiśyāḥ śūdrāś chaiva mahīpate | eka-*  
*lingāḥ prithag-dharmā dvipādāḥ paramādbhutāḥ | yātanayā 'bhisam-*  
*pannā gati-jnāḥ sarva-karmasu | trayānāṁ varṇa-jātānāṁ veda-proktāḥ*  
*kriyāḥ smṛitāḥ | tena brāhmaṇa-yogena vaishnavena mahīpate | prajnayā*  
*tejasā yogāt tasmāt Prāchetasāḥ prabhuh | Viṣhnur eva mahāyogi kar-*  
*manām antaraṁ gataḥ | tato nirvāṇa-sambhūtāḥ śūdrāḥ karma-vivarji-*  
*tāḥ | tasmād nārhanti saṁskāram na hy atra brahma vidyate | yathā*  
*'gnau dhūma-sanghāto hy aranyā mathyamānayā | prādurbhūto visarpan*  
*vai nopayujyati karmaṇi | evam śūdrā visarpanto bhuvi kārtṣnyena jan-*  
*manā | na saṁskritena<sup>277</sup> dharmena veda-proktena karmaṇā |*

"Janamejaya says: 11808. I have heard, o Brāhmaṇa, the (description of the) Brahma Yuga, the first of the ages. I desire also to be accurately informed, both summarily and in detail, about the age of the

<sup>277</sup> The printed text reads *nāsaṁskṛitena*; but *na saṁskritena* seems necessary.

Kshattriyas, with its numerous observances, illustrated as it was by sacrifices, and described as it has been by men skilled in the art of narration. Vaiśampāyana replied : 11810. I shall describe to you that age revered for its sacrifices and distinguished for its various works of liberality, as well as for its people. Those Munis of the size of a thumb had been absorbed by the sun's rays. Following a rule of life leading to final emancipation, practising unobstructed ceremonies, both in action and in abstinence from action constantly intent upon Brahma, united to Brahma as the highest object,—Brāhmans glorious and sanctified in their conduct, leading a life of continence, disciplined by the knowledge of Brahma,—Brāhmans complete in their observances, perfect in knowledge, and contemplative,—when at the end of a thousand yugas, their majesty was full, these Munis became involved in the dissolution of the world. 11815. Then Viṣṇu sprung from Brahma, removed beyond the sphere of sense, absorbed in contemplation, became the Prajāpati Daksha, and formed numerous creatures. The Brāhmans, beautiful (or, dear to Soma),<sup>278</sup> were formed from an imperishable (*akshara*), the Kshattriyas from a perishable (*kshara*), clement, the Vaiśyas from alteration, the Sūdras from a modification of smoke. While Viṣṇu was thinking upon the castes (*varṇān*), Brāhmans were formed with white, red, yellow, and blue colours (*varṇaiḥ*).<sup>279</sup> Hence in the world men have become divided into castes, being of four descriptions, Brāhmans, Kshattriyas, Vaiśyas, and Sūdras, one in form, distinct in their duties, two-footed, very wonderful, full of energy(?), skilled in expedients in all their occupations. 11820. Rites are declared to be prescribed by the Vedas for the three (highest) castes. By that contemplation practised by the being sprung from Brahma (see v. 11815)—by that practised in his character as Viṣṇu,—the Lord Prāchetasa (Daksha), i.e. Viṣṇu the great contemplator (*yogin*), passed through his wisdom and energy from that state of meditation into the sphere of works.<sup>280</sup> Next the Sūdras, produced from extinction, are destitute

<sup>278</sup> In verse 11802, we read *abhishichya tu Somaṁ cha yauvarājye Pitāmuhāḥ | brāhmaṇānāṁ cha rājānāṁ sāsvataṁ rajani-čaram |* “Brahmā also inaugurated Soma as the heir to the kingdom, as the king of the Brāhmans who walks eternally through the night.”

<sup>279</sup> This play upon the two senses of the word *varṇa* will be noticed.

<sup>280</sup> I do not profess to be certain that I have succeeded in discovering the proper meaning of this last sentence.

of rites. Hence they are not entitled to be admitted to the purificatory ceremonies, nor does sacred science belong to them. Just as the cloud of smoke which rises from the fire on the friction of the fuel, and is dissipated, is of no service in the sacrificial rite, so too the Sūdras wandering over the earth, are altogether (useless for purposes of sacrifice) owing to their birth, their mode of life devoid of purity and their want of the observances prescribed in the Veda."

The next extract gives an account at variance with all that precedes, as it does not assign to all the Brāhmans themselves the same origin, but describes the various kinds of officiating priests as having been formed from different members of Vishṇu's body :

*Harivamśa*, 11355. *Evam ekārṇave bhūte śete loke mahādyutiḥ | prachchādya salilāṁ sarvāṁ Harir Nārāyaṇaḥ prabhuh | mahato rajaso madhye mahār̂nava-samasya vai | virajasko mahābāhur aksharam brāhmaṇā viduḥ | ātma-rūpa-prakāśena tapasā saṁvritah prabhuh | trikam āchchādya kālaṁ tu tataḥ sushvāpa sas tadā | purusho yajna ity evāṁ yat param parikīrtitam | yach chānyat purushākhyāṁ tu tat sarvam purushottamaḥ | ye cha yajnaparā vīprā ritvijā iti sanjnītāḥ | ātma-dehāt purā bhūtā yajnebhyaḥ śrūyatāṁ tadā | 11360. Brahmāṇam paramāṁ vaktrād udgātāraṁ cha sāma-gāṁ | hotāraṁ atha chādhvaryyūm bāhubhyām asrijat prabhuh | brāhmāṇo brāhmaṇatvāch cha prastotāraṁ cha sarvaśāḥ | tam maitrāvarunam sriṣṭvā pratishṭhātāram eva cha | udarāt pratiharttāram potāraṁ chaiva Bhārata | achhāvākam athonrubhyām neshṭāraṁ chaiva Bhārata | pāṇibhyām athachāgnīdhrām brahmaṇyāṁ chaiva yajñiyam | grāvāṇam atha bāhubhyām unnetāraṁ cha yājnikam | evam evaisha bhagavān shodaśaitān jagatpatih | pravaktṛīn sarva-yajnānām ritvijo 'srijad uttamān | tad esha vai yajnamayah purusho veda-saṁjnītāḥ | vedāś cha tanmayāḥ sare sāṅgopanishada-kriyāḥ |*

Vaisampāyana said : 1135. "Thus the glorious Lord Hari Nārāyaṇa, covering the entire waters, slept on (the world) which had become one sea, in the midst of the vast expanse of fluid<sup>281</sup> (*rajas*), resembling a mighty ocean, himself free from passion (*virajaskah*), with mighty arms :—Brāhmans know him as the undecaying. Invested through austere fervour with the light of his own form, and clothed with triple time (past, present, and future), the Lord then slept. Purushottama

<sup>281</sup> *Rajas* is said in two places of the Nirukta, iv. 19, and x. 44, to have the sense of "water."

(Vishnu) is whatever is declared to be the highest, Purusha the sacrifice, and everything else which is known by the name of Purusha. Hear how the Brāhmans devoted to sacrifice, and called *ritvijes*, were formerly produced by him from his own body for offering sacrifices. 11360. The Lord created from his mouth the brāhmaṇa, who is the chief, and the udgātri, who chants the Sāman; from his arms the hotri and the adhvaryu. He then . . .<sup>282</sup> created the prastotri, the maitrāvaraṇa, and the pratishṭhātri; from his belly the pratiharttri and the potri, from his thighs the achhavāka and the neshtri, from his hands the agnīdhra and the sacrificial brahmaṇya, from his arms the grāvan and the sacrificial unnetri. Thus did the divine Lord of the world create these sixteen excellent ṛtvijes, the utterers of all sacrifices. Therefore this Purusha is formed of sacrifice and is called the Veda; and all the Vedas with the Vedāngas, Upanishads, and ceremonies, are formed of his essence."

### SECT. XII.—*Extracts from the Bhāgavata Purāṇa on the same subject.*

I will conclude my quotations from the Purāṇas on the subject of the origin of mankind and of castes with a few passages from the Bhāgavata Purāṇa. The first extract reproduces some of the ideas of the Purusha Sūkta<sup>283</sup> more closely than any of the Puranic accounts yet given.

ii. 5, 34. *Varsha-pūga-sahasrānte tad andam udate śayam | kāla-karma-svabhāva-stho jīvo jīvam ajīvayat |* 35. *Sa eva Purushas tasmād andam nirbheda nirgataḥ | sahasrorv-anghri-bāhv-akshāḥ sahasrānanāśirshavān |* 36. *Yasyehāvayavair lokān kalpayanti maniśhināḥ | katy-*

<sup>282</sup> I am unable to make a proper sense out of the words *brahmaṇo brāhmaṇatvāch cha*, which, however, as I learn from Dr. FitzEdward Hall, are found (with only a difference of long and short vowels) in the best MSS. to which he has access, as well as in the Bombay edition. One of the sixteen priests, the Brāhmaṇāchhañsin, is not found in the enumeration, and his name may therefore have stood at the beginning of the line. Instead of the inept reading *sarvaśāḥ*, at the end, the author may perhaps have written *vakshasāḥ*, "from his chest," as, indeed, one MS. reads in the next line. The Bombay edition reads *prishṭhāt*, "from the back," instead of *srishṭivā*.

<sup>283</sup> M. Bournouf remarks in the Preface to the first vol. of his edition of the Bhāgavata, pp. cxii. ff., on the manner in which its author has gone back to Vedic sources for his materials. The same thing is noticed by Professor Weber, *Indische Studien*, i. 286, note.

*ādibhir adhaḥ sapta saptordhvāṁ jaghanādibhiḥ | 37. Purushasya mukham brahma kshatram etasya bāhavaḥ | ūrvor vaiśyo bhagavataḥ padbhyaṁ śūdra vyajāyata | 38. Bhūrlokaḥ kalpitah padbhyaṁ bhūvarloko 'sya nābhitaḥ | hṛidā svarloka urasū maharloko mahātmanah |*

"34. At the end of many thousand years the living soul which resides in time, action, and natural quality gave life to that lifeless egg floating on the water. 35. Purusha then having burst the egg, issued from it with a thousand thighs, feet, arms, eyes, faces, and heads. 36. With his members the sages fashion the worlds, the seven lower worlds with his loins, etc., and the seven upper worlds with his groin, etc. 37. The Brāhmaṇa (was) the mouth of Purusha, the Kshattriya his arms, the Vaiśya was born from the thighs, the Śūdra from the feet of the divine being. The earth was formed from his feet, the air from his navel; the heaven by the heart, and the maharloka by the breast of the mighty one."

In the following verse the figurative character of the representation is manifest :

ii. 1, 37. *Brahmānanām kshattra-bhujo mahātmā vid-ūrur anghri-srīta-kṛishṇa-varṇah |*

"The Brāhmaṇa is his mouth; he is Kshattriya-armed, that great One, Vaiśya-thighed, and has the black caste abiding in his feet."

The next passage is more in accord with the ordinary representation, though here, too, the mystical view is introduced at the close :

iii. 22, 2. *Brahmā 'srijat sva-mukhato yushmān ātma-parīpsayā | chhandomayas tapo-vidyā-yoga-yuktān alampaṭān | 3. Tat-trāṇāyā-srijach chāsmān doh-sahasrāt sahasra-pāt | hṛidayām tasya hi brahma kshatram angam prachakshate |*

"Brahmā, who is formed of the Veda (*chhandas*), with a view to the recognition of himself, created you (the Brāhmaṇas) who are characterized by austere fervour, science, devotion and chastity, from his mouth. For their protection he, the thousand-footed, created us (the Kshattriyas) from his thousand arms : for they declare the Brāhmaṇa to be his heart, and the Kshattriya his body."

iii. 6, 29 ff. contains another reference to the production of the castes :

29. *Mukhato 'vartata brahma Purushasya Kurūdvaha | yastūn-mukhatvād varṇānām mukhyo 'bhūd brāhmaṇo guruḥ | 30. Bāhubhyo 'vartata kshatram kshattriyas tad-anuvrataḥ | yo jātas trāyate varṇān*

*paurushāḥ kāntaka-kṣhatāt | 31. Viśo'varttanta tasyorvor loka-vritti-karīr vibhōḥ | vaiśyas tad-udbhavo vārttāṁ nriṇāṁ yaḥ samavarttayat | 32. Padbhyaṁ bhagavato jajne śuśrūshā dharma-siddhaye | tasyāṁ jātāḥ purā śūdra yad-vritti-yā tushyate Hariḥ | 33. Ete varṇāḥ sva-dharmena yajanti sva-guruñ Harim | śraddhayā "tma-viśuddhyarthāṁ yaj jātāḥ saha vrittibhiḥ |*

"29. From the mouth of Purusha, o descendant of Kuru, issued divine knowledge (*brahma*), and the Brāhmaṇa, who through his production from the mouth became the chief of the castes and the preceptor. 30. From his arms issued kingly power (*kṣhatra*), and the Kshattriya devoted to that function, who, springing from Purusha, as soon as born defends the castes from the injury of enemies. 31. From the thighs of the Lord issued the arts,<sup>284</sup> affording subsistence to the world; and from them was produced the Vaiśya who provided the maintenance of mankind. 32. From the feet of the divine Being sprang service for the fulfilment of duty. In it the Śūdra was formerly born, with whose function Hari is well satisfied. By fulfilling their own duties, with faith, for the purification of their souls, these castes worship Hari their parent, from whom they have sprung together with their functions."

In viii. 5, 41, we find the following:

*Vipro mukhād brahma cha yasya guhyañ rājanya āśid bhujayor balañ cha | ūrvor vid ojo'nghrir aveda-śūdrau prasīdalāṁ nah sa mahā-vibhūtiḥ |*

"May that Being of great glory be gracious to us, from whose mouth sprang the Brāhmaṇa and the mysterious Veda, from whose arms came the Rājanya and force, from whose thighs issued the Viś and energy, and whose foot is no-veda (*aveda*) and the Śūdra."

The same work gives the following very brief account of the *Arvāk-srotas* creation, which is described with somewhat more detail in the passages extracted above from the *Vishṇu* and *Vāyu* Purāṇas:

iii. 20, 25. *Arvāk-srotas tu navamāḥ kṣattar eka-vidho nriṇām | rajo 'dhikāḥ karma-parāḥ duḥkhe cha sukha-māninaḥ |*

<sup>284</sup> The word so rendered is *viśaḥ*, which in the hymns of the Rig-veda has always the sense of "people." Here, however, it seems to have the sense assigned in the text, if one may judge from the analogy of the following verse, in which the Śūdra is said to be produced from his special function, *śuśrūshā*, "service." The Commentator explains *viśaḥ* = *kṛishy-ādi-vyavasāyāḥ*, "the professions of agriculture," etc.

"The Arvaksrotas creation was of one description,<sup>285</sup> viz., of men, in whom the quality of passion abounded, who were addicted to works, and imagined that in pain they experienced pleasure."

In vi. 6, 40, a new account is given of the origin of mankind. We are there told :

*Aryamño Mātṛikā patnī tayoś Charshanayah sutāḥ | yatra vai mā-nushī jātir Brahmanā chopakalpitā |*

"The wife of Aryaman (the son of Aditi) was Mātṛikā. The Charshaniś were the sons of this pair, and among them the race of men was formed by Brahmā." The word *charshani* signifies "men," or "people" in the Veda.

In the following verse (which forms part of the legend of Purūravas, quoted in the 3rd vol. of this work, pp. 27 ff.) it is declared that in the Kṛita age there was only one caste :

ix. 14, 48. *Eka eva purā vedah pranavaḥ sarva-vāñmayah | devo Nārāyaṇo nānya eko 'gnir varṇa eva cha | Purūravasa evāśit trayī tretā-mukhe nrīpa |*

"There was formerly but one Veda, the *pranava* (the monosyllable *Om*), the essence of all speech; only one god, Nārāyaṇa, one Agni, and (one) caste. From Purūravas came the triple Veda, in the beginning of the Tretā."

Some of the Commentator's remarks on this text will be found in vol. iii. p. 29. He says the one caste was called "Hansa" (*varṇaś cha eka eva haṁso nāma*), and concludes his note by remarking : "The meaning is this: In the Kṛita age when the quality of goodness predominated in men, they were almost all absorbed in meditation; but in the Tretā, when passion prevailed, the method of works was manifested by the division of the Vedas, etc."

<sup>285</sup> The Sāṅkhya Kārikā, 53, says: *ashṭa-vikalpo daivas tairyaggyonyas cha pan-chadhā bhavati mānushyas chaika-vidhāḥ samīṣato bhautikāḥ sargāḥ*; which is thus translated by Mr. Colebrooke (in Wilson's Sāṅkhya Kārikā, p. 164): "The divine kind is of eight sorts; the grovelling is five-fold; mankind is single in its class. This, briefly, is the world of living beings." The Commentator Gaudapāda shortly explains the words *mānushyas chaikavidhāḥ* by *mānushayonir ekaivu*, "the source of production of mankind is one only." Vijnāna Bhikshu, the Commentator on the Sāṅkhya Pravachana, iii. 46, paraphrases the same words thus, *mānushya-sargas-paika-prakārah*, "the human creation is of one sort."

SECT. XIII.—*Results of this Chapter.*

The details which I have supplied in the course of this chapter must have rendered it abundantly evident that the sacred books of the Hindus contain no uniform or consistent account of the origin of castes ; but, on the contrary, present the greatest varieties of speculation on this subject. Explanations mystical, mythical, and rationalistic, are all offered in turn ; and the freest scope is given by the individual writers to fanciful and arbitrary conjecture.

First : we have the set of accounts in which the four castes are said to have sprung from progenitors who were separately created ; but in regard to the manner of their creation we find the greatest diversity of statement. The most common story is that the castes issued from the mouth, arms, thighs, and feet of Purusha, or Brahmā. The oldest extant passage in which this idea occurs, and from which all the later myths of a similar tenor have no doubt been borrowed, is, as we have seen, to be found in the Purusha Sūkta ; but it is doubtful whether, in the form in which it is there presented, this representation is anything more than an allegory. In some of the texts which I have quoted from the Bhāgavata Purāna, traces of the same allegorical character may be perceived ; but in Manu and the Puranas the mystical import of the Vedic text disappears, and the figurative narration is hardened into a literal statement of fact. In other passages, where a separate origin is assigned to the castes, they are variously said to have sprung from the words Bhūh, Bhuvah, Svah ; from different Vedas ; from different sets of prayers ; from the gods, and the asuras ; from nonentity (pp. 17–21), and from the imperishable, the perishable, and other principles (Harivamśa, 11816). In the chapters of the Vishṇu, Vāyu, and Mārkandeya Purānas, where castes are described as coeval with the creation, and as having been naturally distinguished by different guṇas, or qualities, involving varieties of moral character, we are nevertheless allowed to infer that those qualities exerted no influence on the classes in whom they were inherent, as the condition of the whole race during the Kṛita age is described as one of uniform perfection and happiness ; while the actual separation into castes did

not take place, according to the *Vāyu Purāṇa*, until men had become deteriorated in the *Tretā* age.

Second : in various passages from the Brāhmaṇas, Epic poems, and Puranas, the creation of mankind is, as we have seen, described without the least allusion to any separate production of the progenitors of the four castes (pp. 23–27, and elsewhere). And whilst in the chapters where they relate the distinct formation of the castes, the Puranas, as has been observed, assign different natural dispositions to each class, they elsewhere represent all mankind as being at the creation uniformly distinguished by the quality of passion. In one of the texts I have quoted (p. 26 f.) men are said to be the offspring of Vivasvat; in another his son Manu is said to be their progenitor; whilst in a third they are said to be descended from a female of the same name. The passage which declares Manu to have been the father of the human race explicitly affirms that men of all the four castes were descended from him. In another remarkable text the *Mahābhārata* categorically asserts that originally there was no distinction of classes, the existing distribution having arisen out of differences of character and occupation. Similarly, the *Bhāgavata Purāṇa* in one place informs us that in the *Kṛita* age there was but one caste; and this view appears also to be taken in some passages which I have adduced from the Epic poems.

In these circumstances we may fairly conclude that the separate origination of the four castes was far from being an article of belief universally received by Indian antiquity.

I shall now proceed to enquire what opinion the writers of the older Vedic hymns appear to have entertained in regard to the origin of the race to which they themselves belonged.

## CHAPTER II.

### TRADITION OF THE DESCENT OF THE INDIAN RACE FROM MANU.<sup>1</sup>

It appears from the considerations urged in the preceding chapter that in all probability the Purusha Sūkta belongs to the most recent portion of the Rig-veda Sanhitā, and that it is at least doubtful whether the verse in which it connects the four castes with the different members of the creator's body is not allegorical. And we have seen that even if that representation is to be taken as a literal account of the creation of the different classes, it cannot, in the face of many other statements of a different tenor, and of great antiquity, be regarded as expressing the fixed belief of the writers of the period immediately succeeding the collection of the hymns in regard to the origin of the social divisions which prevailed in their own time. But the notions entertained of the origin of caste at the date of the Purusha Sūkta, whatever they may have been, will afford no criterion of the state of opinion on the same subject in an earlier age; and it therefore remains to enquire whether those hymns of the Rig-veda, which appear to be the most ancient, contain either (1) any tradition regarding the origin of mankind, or of the Indian tribes; or (2) any allusion to the existence, in the community contemporary with their composition, of separate classes corresponding to those afterwards known as Brāhmans, Kshattriyas, Vaiśyas, and Sūdras; and if they embrace any reference of the latter kind, whether they afford any explanation of the manner in which these orders of men came to occupy their respective positions

<sup>1</sup> On the subjects treated in this chapter compare my article in the Journal of the Royal Asiatic Society, vol. xx. for 1863, pp. 406 ff., where a reference is made to the other writers who had previously treated of them, such as M. Nève, Mythe des Ribhavas, etc.

in society. We shall find on examination that the hymns supply some information on both these branches of enquiry.

Numerous references are undoubtedly to be found in all parts of the hymn-collection to a variety of ranks, classes, and professions; of which an account will be given in the next chapter; but no hint is anywhere discoverable, except in the single text of the Purusha Sūkta, of those classes being distinguished from each other by any original difference of race. If, however, the early Vedic Indians had all along believed in the quadruple production of their nation from the different members of Purusha, one might naturally have expected to find allusions to such a variety of birth running through the hymns. But nothing, I repeat, of this kind is to be traced. On the contrary it appears from a considerable number of passages that at least the superior ranks of the community were regarded as being of one stock, the Aryan, and as having one common ancestor. This chapter will therefore embrace, First, the texts which are found in the hymns regarding the origin of the Indian tribes, and the history of their progenitor, and Secondly those passages which occur in the Brāhmaṇas, and other later works in which the statements of the early Vedic poets on these subjects are re-echoed or developed.

*Sect. I.—Manu as the progenitor of the Āryan Indians and the institutor of religious rites according to the Hymns of the Rig-veda.*

In this section I shall first quote the texts which allude to Manu as father (which must of course be understood to designate him as the actual human progenitor of the authors of the hymns, and of the bulk of the people to whom they addressed themselves); and then adduce those which speak of him as the institutor of religious rites, or as the object of divine protection.

(1) The following texts are of the first class :

i. 80, 16. *Yām Atharvā Manush pītā Dadhyāñ dhiyam atrata | tasmin brahmāni pūrvathā Indre ukthā samagmata |*

“Prayers and hymns were formerly congregated in that Indra, in the ceremony which Atharvan, father Manu, and Dadhyanch celebrated.”<sup>2</sup>

<sup>2</sup> This verse is quoted in the Nirukta, xii. 34, where the words *Manush pītā*,

i. 114, 2. *Yat śāṁ cha yoś cha Manur āyeje pitā tad aśyāma tava Rudra pranītishu |*

“ Whatever prosperity or succour father Manu obtained by sacrifice, may we gain all that under thy guidance, O Rudra.”

ii. 33, 13. *Yā vo bheshajā Marutah śuchīni yā śantamā vrishano yā mayobhū | yāni Manur avrinīta pitā nah tā śāṁ cha yoś cha Rudrasya raśmi |*

“ Those pure remedies of yours, O Maruts, those which are most auspicious, ye vigorous gods, those which are beneficent, those which our<sup>3</sup> father Manu chose, those, and the blessing and succour of Rudra, I desire.”

viii. 52, 1 (Sāma-veda, i. 355). *Sa pūrvyo mahānām veno kratubhir ānaje | yasya dvārā Manush pitā deveshu dhiyah ānaje |*

“ That ancient friend hath been equipped with the powers of the mighty (gods). Father Manu has prepared hymns to him, as portals of access to the gods.”<sup>4</sup>

“ father Manu,” are explained as meaning *Manuścha pitā mānavānām*, “ Manu the father of men.” Sāyana, the Commentator on the Rig-veda, interprets them as meaning *sarvāśām prajānām pitribhūto Manuścha*, “ Manu the father of all creatures.” In R.V., x. 82, 3, the words “ our father and generator” (*yo nah pitā janitā*), are applied to Vis'vakarman, the creator of the universe. The word “ father” in the R.V. is often applied to Dyaus, the Sky, and “ mother” to the Earth, as in vi. 51 5. (Compare Journ. Roy. As. Soc. for 1864, pp. 55 ff.) But in these passages it is not necessary to suppose that the words are employed in any other than a figurative sense; although in a hymn to the Earth in the Atharva-veda, xii. 1, we find the following verse (the 15th): *Tvaj-jātas tvayi charanti martyās tvam bībhṛshi dvipadas tvaṁ chatushpadah | taveme prithivi pancha-mānavāḥ yebhyo jyotir amritam martyebhyāḥ udyan sūryo raśmibhir ātanoti |* “ Mortals born of thee live on thee thou supportest both bipeds and quadrupeds. ‘Thine, o Earth, are these five races of men, these mortals on whom the sun rising, sheds undying light with his rays;’—where it might almost appear as if the poet meant to represent mankind as actually generated by the earth. Brihaspati (iv. 50, 6; vi. 73, 1) and the other gods, as Indra, are called “ father,” or compared to fathers (vii. 52, 3); as are Rudra, vi. 49, 10; and the Rishi, R.V., x. 81, 1; x. 82, 1, 3, 4. S.P. Br., i. 5, 3, 2, has *Prajāpatau pitari*; and Taitt. Br. iii. 9, 22, 1, *Prajāpatim pitaram*. In both the last places Prajāpati is referred to as the father of the gods.

<sup>3</sup> It is to be observed that while in the two preceding passages Manu is styled merely “ father Manu,” he is here called “ *our* father Manu” (*Manuh pitā nah*).

<sup>4</sup> I am indebted to Professor Aufrecht for the above translation of this, to me, obscure verse. Sāyana explains it thus: *Sa pūrvyo mukhyo mahānām pūjyānām yajamānānām kratubhīḥ karmabhir nimittabhūtair venāḥ kāntas teshām havīḥ kāma, yamānah ānaje āgachhati | yasyendrasya dvārā dvārāṇi prāptyupāyāni dhiyah karmani deveshv eteshu madhye pitā sarveshām pālako Manur ānaje prāpa | ānajih prāpti-*

The sense of the next text is less clear, but it appears at least to allude to the common designation of Manu as a father:

x. 100, 5. *Yajno Manuh pramatir nah pitā hi kam |*

“Sacrifice is Manu, our protecting father.”

The following verse, according to the Commentator at least, speaks of the *paternal* or *ancestral* path of Manu. Professor Aufrecht thinks it need not mean more than the ancestral human path:

viii. 30. 3. *Te nas trādhvam te avata te u no adhi vochata | mā nah pathah pitryād mānavād adhi dūram naishṭa parāvataḥ |*

“Do ye (gods) deliver, protect, and intercede for us; do not lead us far away from the paternal path of Manu.”

As in the preceding passages Manu is spoken of as the progenitor of the worshippers, so in the following the same persons may perhaps be spoken of as his descendants, although it is also true that the phrases employed may be merely equivalent to “children of men.”

i. 68, 4. *Hotā nishatto Manor apatye sa chit nu āśām patih rayīnām |*

“He (Agni) who abides among the offspring of Manu as the invoker (of the gods), is even the lord of these riches.”<sup>6</sup>

*karmā* | “This chief one, in consequence of the rites of the venerable sacrificers, desiring their oblation, comes,—he (Indra) as means of attaining whom Manu the preserver of all has obtained rites among these gods.” Professor Benfey renders the verse, where it occurs in the Sāma-veda, thus. “He is the chief of the rich, through works the dear one enlightens him, whose doors father Manu has, and illuminates observances towards the gods.” From Prof. Benfey’s note to the passage (p. 230) it appears that the Commentator on the Sāma-veda explains *ānaje* by *vyaktikaroti* *āt-mānam*, “makes himself distinct” (herein differing from Sāyana), Manu by *jnātā sarvasya=Indrah*, “the knower of all, Indra,” and *ānaje*, where it occurs the second time, by *āgamayati*, “causes to come.” Such are the differences of opinion regarding the interpretation of some parts of the hymns.

<sup>5</sup> On this verse Sāyana comments thus: *Sarveshām Manuh pitā tataḥ āgatāt | parāvataḥ | pitā Manur dūram mārgam chakre | tasmāt patho mārgāt no asmān mā naishṭāmā nayata | apanayanam mā kuruta ity arthaḥ | sarvadā brahmacharyyāgnihotrādi-karmāṇī yena mārgena bhavanti tam eva asmān nayata | kintu dūram ya etad-vyatirkito vprakrishto mārgo ‘sti tasmād adhi adhikam ity arthaḥ asmān apanayata |* “‘Of Manu’ means, come from Manu who is the father of all. ‘Distant.’ Father Manu journeyed along a distant path. Do not lead us away from that path. Lead us along that path in which continence, the agnihotra sacrifice, and other duties have always been practised. But lead us away from the distant path which is different from that.”

<sup>6</sup> The Commentator here explains “the offspring of Manu” as offspring or creatures in the form of worshippers (*yajamāna-svarūpāyām prajāyām*); and adds that according to a Brāhmaṇa “creatures are sprung from Manu” (“*Mānavyo hī prajāḥ*”)

iii. 3, 6. *Agnir devebhir manushaścha jantubhis tanvāno yajnam puru-  
peśasam dhiyā |*

"Agni, together with the gods, and the children (*jantubhīḥ*) of Manush, celebrating a multiform sacrifice with hymns," etc.

In the following texts reference is made to the *people* of Manu, the word for "people" being *viś*, from which *vaiśya*, "a man of the people," is derived:

iv. 37, 1. *Upa no Vājāḥ adhvaram Ribhukshāḥ devāḥ yāta pathibhir  
devayānaiḥ | yathā yajnam manusho vikshu āsu dadhidve ranvāḥ sudine-  
shu ahnām |*

"Ye gods, Vājas, and Ribhukshans, come to our sacrifice by the path travelled by the gods, that ye, pleasing deities, may institute a sacrifice among these people of Manush (*Manusho vikshu*) on auspicious days."

vi. 14, 2. *Agnim hotāram īlate yajneshu manusho viśāḥ |*

"The people of Manush praise in the sacrifices Agni the invoker."

viii. 23, 13. *Yad vai ū viśpatiḥ śitāḥ suprīto manusho viśi | viśvā id  
Agnih prati rakshāṁsi sedhati |*

"Whenever Agni, lord of the people,<sup>7</sup> kindled, abides gratified among the people of Manush, he repels all Rakshases."

(2.) From the preceding texts it appears that the authors of the hymns regarded Manu as the progenitor of their race. But (as is clear from many other passages) they also looked upon him as the first person by whom the sacrificial fire had been kindled, and as the institutor of the ceremonial of worship; though the tradition is not always consistent on this subject. In one of the verses already quoted (i. 80, 16) Manu is mentioned in this way, along with Atharvan and *iti hi brāhmaṇam*). Yāska (Nir. iii. 7) gives the following derivations of the word *manushya*, "man:" *Manushyāḥ kasmāt | matvā karmāṇi sīvyanți | manasyamānenu  
srishṭāḥ . . . . | Manor apatyam Manusho vā |* "From what are men (named)? Because after reflection they sew together works; (or) because they were created by one who reflected (or, according to Durga, "rejoiced") . . . . (or) because they are the offspring of Manu, or Manush."

<sup>7</sup> *Viśpati*. Compare vi. 48, 8, where it is said: *viśvāṁ grihapatir viśāṁ asi  
tvam Agne mānushēnam |* "Agni, thou art the master of the house of all human people (or, people sprung from Manush); and x. 80, 6, *Agnim viśāḥ īlate mānushur  
yāḥ Agnim Manusho Nahusho vi jātāḥ |* "Human people (or, people descended from Manush) praise Agni: (people) sprung from Manush, from Nahush, (praise) Agni." Or if *manushāḥ* be the nom. plur. the last clause will run thus: "men sprung from Nahush (praise) Agni."

Dadhyanch, as having celebrated religious rites in ancient times. The following further passages refer to him as a kindler of fire, and offerer of oblations :

i. 36, 19. *Ni tvām Agne Manur dadhe jyotir janāya śāsvate |*

“ Manu has placed (or ordained) thee, Agni, a light to all the people.”

i. 76, 5. *Yathā viprasya Manusho havirbhīr devān ayajah kavibhīḥ karih san | eva hotah satyatara tvam adya Agne mandrayā juhvā yajasva |*

“ As thou, thyself a sage, didst, with the sages, worship the gods with the oblations of the wise Manush, so to-day, Agni, most true invoker, worship them with a cheerful flame.”

v. 45, 6. *Ā ita dhiyam krinārāma sakhāyah . . . . yayā Manur Viśiśipram jigāya . . . .*

“ Come, friends, let us perform the prayer . . . . whereby Manu conquered Viśiśipra . . . .

viii. 10. 2. *Yad vā yajnam Manave sammimikshathur eva it Kānvasya bodhatam |*

“ Or if ye (Aśvins) sprinkled the sacrifice for Manu, think in like manner of the descendant of Kanya.”

ix. 96, 11. *Twā hi naḥ pitarah Soma pūrve karmāṇi chakruḥ pava-māna dhīrāḥ | . . . . 12. Yathā apavathāḥ Manave vayodhāḥ amitrahā varivovid havishmān | eva pavasva . . . .*

“ For through thee, O pure Soma, our early fathers, who were wise, performed their rites . . . 12. As thou didst flow clear for Manu, thou upholder of life, destroyer of foes, possessor of wealth, rich in oblations, so (now) flow clear.” . . . .

x. 63, 7. *Yebhyo hotrām prathamām āyeje Manuh samiddhāgnir ma-nasā sapta hotribhīḥ | tā Ādityā abhayam śarma yachhata . . . .*

“ O ye Ādityas, to whom Manu, when he had kindled fire, presented along with seven hotṛi priests the first oblation with a prayer, bestow on us secure protection.”

x. 69, 3. “ *Yat te Manur yad anīkam Sumitraḥ samīdhe Agne tad idam navīyah* ”<sup>8</sup> |

<sup>8</sup> The S'atapatha Brāhmaṇa (i. 4, 2, 5) thus explains the words *deveddho Manvid-dhah*.—*Manviddhah iti | Manur hy etam agre ainddha | tasmād āha “ Manviddhah” iti |* “The gods formerly kindled it (fire): hence it is called ‘god-kindled.’ Manu formerly kindled it: and hence it is called ‘kindled by Manu.’” The Aitareya Brāhmaṇa (ii. 34), however, explains the word *Manv-iddhah* from the fact that “men kindle it” (*imam hi manushyā indhate*).

"That lustre of thine which Manu, which Sumitra, kindled is this same which is now renewed."

In conformity with the preceding texts, the following may be understood as declaring that the sacrificial fire had been first kindled by Manu :

i. 13, 4 (= S.V. ii. 700). *Agne sukhata me rathe devān īlitaḥ ā vaha | asi hotā Manurhitāḥ |*

"O Agni, lauded, bring the gods hither in a most pleasant chariot. Thou art the invoker (of the gods) placed by Manush."<sup>9</sup>

i. 14, 11. *Tvam hotā Manurhito 'gne yajneshu sīdasi | saḥ imam no adhvaram yaja |*

"Thou, Agni, the invoker placed by Manush, art present at the sacrifices : do thou present this our oblation." (See also R.V. iii. 2, 15.)

vi. 16, 9. *Tvam hotā Manurhitāḥ . . . .*

"Thou art the invoker placed by Manush . . . ."

viii. 19, 21. *Īle girā Manurhitam yam devā dūtam aratim ni erire | yajishṭham havya-vāhanam |*

"With a hymn I laud that adorable bearer of oblations placed by Manush,<sup>10</sup> whom the gods have sent as a ministering messenger."

<sup>9</sup> The compound word which I have here rendered "placed by Manush" is in the original *Manur-hita*. Professor Aufrecht would render it "given to man," and quotes i. 36, 10, in support of this view. The sense I have given is supported by i. 36, 19, where the same root, *dhā*, from which *hita* (originally *dhita*) comes, is used, joined with the particle *ni*. The same participle *hita* is used in vi. 16, 1, where it is said : *Tvam Agne yajñānām hotā sarveshām hitāḥ | devebhīr mānushe Jane |* "Thou, Agni, hast been placed, or ordained, among the race of Manush by the gods as the invoker at all sacrifices." The fact that Agni is here said to have been placed by the gods among the race of Manush does not forbid us to suppose that there are other passages in which, either inconsistently, or from a different point of view, Agni may have been said to be placed by Manu. The compound *manur-hita* occurs also in the following texts, where, however, it has probably the sense of "good for man," viz. : i. 106, 5. *Brihaspate sadam id naḥ sugāṁ kridhi sāṁ yor yat te manur-hitam tad īmake |* "Brihaspati, do us always good : we desire that blessing and protection of thine which is *good for man*." (Sāyana says that here *manur-hitam* means either "placed in thee by Manu, i.e., Brahmā," or, "favourable to man." Benfey, in loco, renders "destined for man.") vi. 70, 2. *Rājantī asya bhuvanasya rodasī asme retāḥ sinchataī yad manur-hitam |* "Heaven and earth, ruling over this world, drop on us that seed which is *good for man*." x. 26, 5. *Rishiḥ sa yo manur-hitāḥ |* "He (Pūshan) who is a rishi *kind to man*," etc. Professor Roth s.v. gives only the latter sense.

<sup>10</sup> Though the word *manur-hita* is here interpreted by Sāyana as meaning "placed by Manu Prajāpati who sacrificed," it might also signify "friendly to men," as Agni is also said to have been sent by the gods.

viii. 34, 8. *Ā tvā hotā Manurhito devatrā vakshad īdyah* |

“May the adorable invoker placed by Manu bring thee (Indra) hither among the gods,” etc.

There is also a class of passages in which the example of Manush may be referred to by the phrase *manush-vat*, “like Manush,” or, “as in the case of Manush.”<sup>11</sup> Thus in i. 44, 11, it is said :

*Ni tvā yajnasya sādhanam Agne hotāram ritvijam manushvat deva dhīmahi . . . . |*

“Divine Agni, we, like Manush, place thee, the accomplisher of the sacrifice, the invoker, the priest,” etc.

v. 21, 1. *Manushvat tvā ni dhīmahi Manushvat sam idhīmahi | Agne Manushvat Angiro derān devayate yaja |*

“Agni, we place thee like Manush, we kindle thee like Manush. Agni, Angiras, worship the gods like Manush, for him who adores them.”

vii. 2, 3. *Manushvat Agnim Manunā samiddham sam adhvarāya sadam in mahema |*

“Let us, like Manush, continually invoke to the sacrifice Agni who was kindled by Manu.”

viii. 27, 7. *Suta-somāśo Varuna havāmahe Manushvat iddhāgnayah |*

“We invoke thee, Varuna, having poured out soma, and having kindled fire, like Manush.”

viii. 43, 13. *Uta tvā Bhṛiguvat śuche Manushvat Agne āhuta | Angirrasvat havāmahe | . . . . 27. Yam tvā janāśa indhate Manushvat Angirastama | Agne sa bodhi me vachah |*

“Like Bhṛigu, like Manush, like Angiras, we invoke thee, bright Agni, who hast been invoked. . . . . 27. Agni, most like to Angiras, whom men kindle like Manush, attend to my words.”

The Satapatha Brāhmaṇa, i. 5, 1, 7, explains thus the word *Manushvat* :<sup>12</sup>—*Manur ha vai agre yajnena ūje | tad anukṛitya imāḥ prajāḥ ya-*

<sup>11</sup> I should observe that Prof. Aufrecht thinks the phrase—except perhaps with the single exception of viii. 43, 13—means “amongst men.” Prof. Roth gives only the sense “like men,” “as among, or for, men.”

<sup>12</sup> The same work in the same passage thus explains the phrase *Bharata-vat*. “He bears (*bharati*) the oblation to the gods; wherefore men say, Bharata (or ‘the bearer’) is Agni. Or, he is called Bharata (the ‘sustainer’) because, being breath, he sustains these creatures.” This phrase may, however, refer to the example of King Bharata. See S'atapatha Brāhmaṇa, xiii. 5, 4, 14.

jante | tasmād āha “*Manush-vad*” iti | “*Manor yajnah*” iti u vai  
 āhuh | tasmād vā iva āhur “*Manushvad*” iti | “Manu formerly sacrificed with a sacrifice. Imitating this, these creatures sacrifice. He therefore says, *Manushvat*, ‘like Manu.’ Or, they say ‘like Manu,’ because men speak of the sacrifice as being Manu’s.”

It must, however, be admitted that Manu is not always spoken of in the hymns of the first, or only, kindler of fire or celebrator of religious rites. In i. 80, 16, already quoted, Atharvan and Dadhyanch are specified along with him as having offered sacrifice in early times.

In the following verses Atharvan is mentioned as having generated fire :

vi. 16, 13. *Imam tu tyam Atharva-vad Agnim mathanti vedhasah* |  
 “The wise draw forth this Agni, as Atharvan did.”

vi. 16, 13 (= S. V. i. 9; Vāj. Sanh. xi. 32). *Tvām Agne pushkarād adhy Atharvā nir amanthata . . . .* | 14. *Tam u tvā Dadhyāñi rishih putrāḥ idhe Atharvanāḥ* |

“Agni, Atharvan drew thee forth from the lotus leaf,” etc. 14.  
 “Thee the rishi Dadhyanch, son of Atharvan, kindled,” etc.

[In the Vājasaneyi Sanhitā, the first of these verses is immediately preceded by the following words (xi. 32): *Atharvā tvā prathamo nir amanthad Agne* | “Atharvan was the first who drew thee forth, Agni.”]

Again it is said in the Rig-veda, x. 21, 5. *Agnir jāto Atharvanā vidad viśvāni kāvyā* | *bhuval dūto Vivasvataḥ* | “Agni, produced by Atharvan, knows all wisdom, and has become the messenger of Vi-vaswat.”

In i. 83, 5, Atharvan is mentioned as the earliest institutor of sacrifice : *Yajnair Atharvā prathamah pathas tate tataḥ sūryo vratapāḥ venāḥ ājani* | “Atharvan was the first who by sacrifices opened up paths ; then the friendly Sun, the upholder of ordinances, was produced,” etc. : so too in x. 92, 10. *Yajnair Atharvā prathamo vi dhārayad devā dakshair Bhṛigavāḥ sam chikitrire* | “Atharvan, the first, established (all things) with sacrifices. The divine Bhṛigus co-operated with their powers.”<sup>13</sup>

<sup>13</sup> These two texts might, though not very probably, be understood to mean not that Atharvan was the first to employ sacrifice, but to use it for the purpose referred to in the context.

The next texts speak of the Bhṛigus as the institutors of sacrifice by fire :

i. 58, 6. *Dadhūs tvā Bhṛigavo mānusheshv ā rayim na chārum suhavam Janebhyaḥ | hotāram Agne |*

“The Bhṛigus have placed thee, o Agni, among men, as an invoker, like a beautiful treasure, and easily invoked for men,” etc.

ii. 4, 2. *Inam vidhanto apām sadasthe dvitā adadhur Bhṛigavo vikshu Āyoh |*

“Worshipping him (Agni) in the receptacle of waters, the Bhṛigus placed him among the people of Āyu.”

x. 46, 2. *Inam vidhanto apām sadasthe paśum na nashṭam padair anugman | guhā chatantam uśijo namobhir ichhanto dhīrā Bhṛigavo avindan |*

“Worshipping him in the receptacle of waters, and desiring him with prostrations, the wise and longing Bhṛigus followed him with their steps, like a beast who had been lost, and found him lurking in concealment”<sup>14</sup> (i. 65, 1).

In other places, the gods, as well as different sages, are mentioned as introducing or practising worship by fire, or as bringing down the sacred flame from heaven :

i. 36, 10. *Yam tvā devāso manave dadhur iha yajishṭham havyavāhana | yam Kanvo Medhyātithir dhanaspritam yam Vṛishā yam Upastutah |*

“Thou, o bearer of oblations, whom the gods placed here as an object of adoration to man (or Manu); whom Kanva, whom Medhyātithi, whom Vṛishan, whom Upastuta (have placed) a bringer of wealth,” etc. Compare vi. 16, 1, quoted above, p. 167, note 9.

iii. 5, 10. *Yadī Bhṛigubhyaḥ pari Mātariśvā guhā santañ havyavāham samādhe |*

“When Mātariśwan kindled for the Bhṛigus Agni, the bearer of oblations, who was in concealment.”

x. 46, 9. *Dyāvā yam Agnim prithivī janishṭām āpas Tvaṣṭā Bhṛigavo yam sahobhiḥ | īlenyam prathamam Mātariśvā devās tatakshur manave yajatram |*

“Mātariśwan and the gods have made, as the first adorable object of worship to man (or Manu), that Agni whom heaven and earth, whom

<sup>14</sup> In the following passages also the Bhṛigus are mentioned as connected with the worship of Agni: i. 71, 4; i. 127, 7; i. 143, 4; iii. 2, 4; iv. 7, 1; vi. 15, 2; viii. 43, 13; viii. 91, 4; x. 122, 5.

the waters, whom Tvashtṛi, whom the Bhṛigus, have generated by their powers."

In the 8th verse the Āyus, and in the 10th the gods, as well as men, are said to have placed Agni.

In i. 60, 1; i. 93, 6; i. 148, 1; iii. 2, 13; iii. 5, 10; iii. 9, 5; vi. 8, 4, Mātariśvan is again spoken of as the bringer or generator of fire. (Compare note 1, in p. 416, of my article "On Manu the progenitor of the Āryan Indians," in the Journal of the Royal Asiatic Society, vol. xx. for 1863.)

But to return to Manu. Although the distinction of having been the first to kindle fire is thus, in various passages, ascribed to Atharvan or the Bhṛigus, this does not disprove the fact that in other places, it is, somewhat inconsistently, assigned to Manu; and none of these other personages is ever brought forward as disputing with Manu the honour of having been the progenitor of the Aryan race. In this respect the Vedic tradition exhibits no variation, except that Yama also seems in some places to be represented as the first man. (See my article in the Journal of the Royal Asiatic Society, for 1865, pp. 287 ff., and especially the words of the Atharva-veda, xviii. 3, 14. *Yo mamāra prathamo martyānām* | "Who (Yama) died first of men.")

(III.) The following passages describe Manu as being the object of special favour or intervention on the part of some of the gods:

i. 112, 16. *Yābhīr narā Sayave yābhīr Atraye yābhīḥ purā Manave gātum iṣhathuh* | *yābhīḥ śārīr ājatam Syūmaraśmaye tābhīr u shu ūti-bhīr Aśvinā gatam* | 18. . . . . *Yabhir Manum sūram iṣhā samāvatam* |

"Come, Aświns, with those succours, whereby, o heroes, ye effected deliverance for Sayu, for Atri, and formerly for Manu, whereby ye shot arrows for Syūmaraśmi. 18. . . . . whereby ye preserved the hero Manu with food."<sup>15</sup>

viii. 15, 5. *Yena jyotiṁshi Āyave Manave cha viveditha* | *mandāno asya barhisho vi rājasī* |

"Exulting in this (exhilaration), wherewith thou didst make known the luminaries to Āyu, and to Manu, thou art lord of the sacrificial grass."

<sup>15</sup> This passage, as far as it concerns Manu, is thus explained by Sāyana: "And with those succours, whereby ye made a path, a road which was the cause of escape from poverty, by sowing barley and other kinds of grain, etc., for Manu, the royal rishi of that name; according to another text" (i. 117, 21).

When compared with the preceding verse it seems not improbable that the following text may refer to the same tradition, and that instead of *Vāyave* we should read *Āyave* :

vii. 91, 1. *Kuvid anga namasā ye vridhāsah purā devā anavadyāsah āsan | te Vāyave (Āyave?) Manave bādhitāya avāsayan Ushasam Suryena |*

“Certainly those gods who were magnified by worship were of old faultless. They displayed the dawn with the sun to Vāyu (Āyu ?), to Manu when distressed.

There is also a reference to the sky being displayed to Manu in the following verse, unless the word (*manu*) is to be there taken as an epithet of Purūravas, which does not seem a probable supposition :

i. 31, 4. *Tvam Agne Manave dyām avāśayah Purūravase sukrīte su-krītarah |*

“Thou, Agni, didst display the sky to Manu, to the beneficent Purūravas, (thyself) more beneficent.”

If Manu be taken for a proper name in vii. 91, 1, it may reasonably be understood in the same way in vi. 49, 13, where the person referred is similarly spoken of as distressed :

vi. 49, 13. *Yo rajāṁsi vimame pārthivāni triś chid Vishnur Manave bādhitāya |*

“Vishṇu who thrice measured the terrestrial regions for Manu when distressed.”

And in that case the word Manu may perhaps also be taken to denote a person in vii. 100, 4, *Vichakrame prithivīṁ esha etām kshetrāya Vishnur Manave daśasyan |* “This Vishṇu strode over this earth, bestowing it on Manu for an abode.” Although here the general sense of “man” would make an equally good sense.

I may introduce here another text in which, from its conjunction with other proper names, it must be held that the word Manu denotes a person .

i. 139, 9. *Dadhyāñ ha me janusham pūrvo Angirāḥ Priyamedhāḥ Kanvo Atrir Manur vidus te me pūrve Manur viduh |*

“Dadhyanch, the ancient Angiras, Priyamedha, Kanva, Atri, Manu, know my (Paruchhepa’s?) birth ; they, my predecessors, Manu, know it.’

There are, as we have seen, some passages in the hymns in which it is doubtful whether the words *manu* and *manush* denote an

individual, or stand for man in general; and there are also texts in which the latter sense is clearly the only one that can be assigned. Such are the following :

(1.) *Manu* in the singular :

i. 130, 5. . . . *Dhenur iva manave viśvadohaso janāya viśvadohasah* |

“All-productive as a cow to *man*, all-productive to a person.”

v. 2, 12. *Barhishmate manave śarma yaṁsat havishmate manave śarma yaṁsat* |

“That he may bestow protection on the *man* who sacrifices, on the *man* who offers oblations.”

viii. 47, 4. *Manor viśvasya gha id ime Ādityāḥ rāya iśate . . . .* |

“These Ādityas are lords of every *man's* riches” . . . .

(2.) *Manu* in the plural :

viii. 18, 22. *Ye chid hi mrityubandhavah Ādityāḥ manavah smasi | pra su nah āyur jīvase tiretana* |

“O ye Ādityas, prolong the days of us who are *men* who are of kin to death, that we may live.”

x. 91, 9. *Yad devayanto dadhati prayāṁsi te havishmanto manavo vrikta-barhishah* |

“When these pious *men* sacrificing, and spreading the sacrificial grass, offer thee oblations.”

(3.) *Manush* in the singular :

i. 167, 7. *Guhā charantī manusho na yosha* |

“Like the wife of a *man* moving secretly.”

vii. 70, 2. . . . *atāpi gharmo manusho duroṇe* |

“Fire has been kindled in the *man's* abode.”

The same phrase *manusho duroṇe* occurs also in viii. 76, 2; x. 40, 13; x. 104, 4; x. 110, 1. In x. 99, 7, we find the words *druhvane manushe*, “against the injurious man.”

(4.) *Manush* in the plural :

iv. 6, 11. *Hotāram Agnim manusho nishedur namasyanta uśijāḥ śāṁsam āyoḥ* |

“*Men* offering worship, and eager, attend upon Agni the invoker, the object of man's (or Āyu's) praises.”

In the following passages, if the word *Manu* is not to be understood as denoting a person, the progenitor of men, it seems, at all events, to designate his descendants, the favoured race to which the authors of

the hymns believed themselves to belong, and appears to be in some cases at least nearly synonymous with Ārya, the name by which they called men of their own stock and religion, in contradistinction to the Dasyus, a term by which we are either to understand hostile demons, or the rude aboriginal tribes :

i. 130, 8. *Indraḥ samatsu yajamānam āryam prāvad viśveshu śatamūtir  
ājishu . . . . | manave śāsād avratān tvacham krishnām arandhayat |*<sup>16</sup>

“ Indra who bestows a hundred succours in all conflicts . . . . has preserved the Ārya in the fights. Chastising the lawless, he has subjected the black skin to the man (*manave*).”

Compare i. 117, 21, where instead of *manu*, or *manush*, the word *manusha* is employed :

*Yavañ vṛikenā Aśvinā vapantā isham duhantā manushāya dasrā |  
abhi dasyum bakurenā dhamantā uru jyotiś chakrathur āryāya |*

“ Sowing barley with the wolf, ye, o potent Aśvins, milking out food for man (*manusha*), blowing away the Dasyu with the thunder-bolt(?), have made a broad light for the Ārya.”<sup>17</sup>

i. 175, 3. *Tvam hi śūrah sanitā chodayo manushe ratham | sahāvān  
dasyum avratam oshah pātram na śochishā |*

“ Thou, a hero, a benefactor, hast impelled the chariot of *man* : victorious, thou hast burnt up the rite-less Dasyu, as a vessel is consumed by a blaze.”

ii. 20, 6. *Sa ha śruta Indro nāma deva ūrddhvo bhuvad manushe das-  
matamah | ava priyam arśasānasya sahvān śiro bharad dāsasya svadhā-  
vān | 7. Sa vrittrahā Indraḥ krishnayonih purandaro dāsīr airayad vi |  
ajanayad manave kshām apaścha satrā śāmsam yajamānasya tūlot |*

“ The god renowned as Indra hath arisen most mighty for the sake of *man*. Violent, self-reliant, he has smitten down the dear head of the destructive Dāsa. 7. Indra, the slayer of Vṛittra, the destroyer of cities, has scattered the Dasyu (hosts) sprung from a black womb. He

<sup>16</sup> A similar opposition between the word *āyu*, “ man,” and *dasyu* is to be noted in the following passage, vi. 14, 3 : *nānā hi Agne avase spardhante rāyo aryāḥ | tur-  
vanto dasyum āyavo vrataih sīkshanto avratam |* “ In various ways, o Agni, the riches of the enemy emulously hasten to the help (of thy worshippers). The men destroy the Dasyu, and seek by rites to overcome the riteless.”

<sup>17</sup> See Prof. Roth's explanation of this passage as given in a note to the article on “Manu the progenitor of the Aryan Indians, Journal of the Royal Asiatic Society, vol. xx. p. 418.

has produced for *man* the earth<sup>18</sup> and the waters; he has perfectly fulfilled the aspiration of his worshipper."

vi. 21, 11. *Nu me ā vācham upa yāhi vidvān viśvebhiḥ sūno sahaso yajatraiḥ | ye agnijihvāḥ ritasāpāḥ āsur ye manum chakrur uparam dasāya |*

"Do thou, o wise god, son of strength, approach my hymn with all the adorable (deities), who were fire-tongued, rite-frequenting, and made *man* superior to the Dāsa."

viii. 87, 5. *Abhi hi satya somapāḥ ubhe babbūtha rodasī | Indrāsi sunvato vridhāḥ patir divāḥ |* 6. *Tvam hi śaśvatīnām Indra dārtā pu-rām asi | hantā dasyor manor vridhāḥ patir divāḥ |*

"5. For thou, o true soma-drinker, hast overcome both worlds. Indra, thou art the prosperer of him who makes libations, the lord of the sky. 6. Thou, Indra, art the destroyer of all the cities, the slayer of the Dasyu, the prosperer of *man*, the lord of the sky."

ix. 92, 5. *Tan nu satyam pavamānasya astu yatra viśve kāravāḥ saṁ-nasanta | jyotir yad ahne akriṇod u lokam prāvad manum dasyave kar abhīkam |*

"Let this be the true (abode) of the pure god (Soma) where all the sages have assembled; since he has made light and space for the day, has protected man, and repelled the Dasyu."

x. 49, 7. *Yad mā sāvo manushāḥ āha nirṇiye riḍhak krishe dāsuāṁ krit-vyam hathaiḥ |*

"When the libation of *man* calls me to splendour, I tear in pieces (?) with blows the vigorous Dāsa."

x. 73, 7. *Tvam jaghantha Namuchim makhasyum dāsam kriṇvānah rishaye vimāyam | tvam chakartha manave syonān patho devatrā anjasā iva yanān |*

"Thou hast slain the lusty Namuchi, making the Dāsa bereft of magic against the rishi: thou made for man beautiful paths leading as it were straightway to the gods."

It is to be observed that in none of these passages is the Brahmanical, or any other, caste singled out as having been the special object of divine protection. Men, or Āryas, are the favourites of the gods. And

<sup>18</sup> In iv. 26, 7, Indra says: "Aham bhūmīm adadām āryāya aham vrishṭīm dā-sushe martyāya |" "I gave the earth to the Ārya; I gave rain to the sacrificing mortal."

even in such hymns as R.V. i. 112; i. 116; i. 117; i. 119, etc., where the Aśvins are celebrated as having interposed for the deliverance of many of their worshippers, whose names are there specified, we are nowhere informed that any of these were Brāhmans, although reference is often made to their being rishis.<sup>19</sup>

There is one other text of considerable interest and importance, R.V. iii. 34, 9, which, although it is unconnected with Manu, may be here cited, as it connects the word *ārya* with the term *varṇa*, "colour," which in later times came to signify "caste," as applied to the Brāhmans and other classes. It is this:

*Sasānātyān uta sūryam̄ sasāna Indrah sasāna purubhojasam̄ gām | hiranyayam̄ uta bhogam̄ sasāna hatvī dasyūn pra āryam̄ varṇam̄ āvat |*

"Indra bestowed horses, he bestowed the sun, he bestowed the many-nourishing cow, he bestowed golden wealth: having slain the Dasyu, he protected the Āryan colour."

It is to be observed that here the word *varṇa* is used in the singular. Thus all the persons coming under the designation of Ārya, are included under one class or colour, not several.<sup>20</sup>

We shall see in the next chapter that, irrespective of the verse of the Purusha Sūkta, there are in the Rig-veda Sanhitā a few texts in which the Brāhmans are mentioned alone of all the four castes, without any distinct reference being found anywhere to the second class as Rājanyas, or Kshattriyas, or to the third and fourth as Vaiśyas and Sūdras.

In the mean time I shall advert to some other phrases which are employed in the hymns, either to denote mankind in general, or to signify certain national or tribal divisions. The most important of these is that of the "five tribes," who are frequently referred to under the appellations of *pancha-kṛishṭayah*, *pancha-kṣhitayah*, *pancha-kṣhitayo mānushyyah* (vii. 97, 1), *pancha-charshanayah*, *pancha-janāḥ*, *pāñchajanya viś* (viii. 52, 7), *pancha bhūma* (vii. 69, 2), *pancha jātā* (vi. 61, 12).<sup>21</sup>

<sup>19</sup> See Journal of the Royal Asiatic Society for 1866, pp. 7 ff.

<sup>20</sup> Sāyana, indeed, interprets the word *āryam̄ varṇam̄* by *uttamam̄ varṇam̄ traivarṇikam̄* | "the most excellent class consisting of the three upper castes;" but he of course explains according to the ideas of his own age. In the S'atapatha Brāhmaṇa, Kāṇva S'ākhā (Adhvara Kānda, i. 6) it is stated that the upper three castes only were Āryas and fit to offer sacrifice (*ārya eva brāhmaṇo vā kshattriyo vā vaiśyo vā te hi yajniyāḥ*) see Journ. Roy. As. Soc. for 1866, p. 281.

<sup>21</sup> In iii. 49, 1, mention is made not of the five tribes, but of all the tribes: *S'āṁsa*

Some of these terms are occasionally used of the gods, as in x. 53, 4 : *ūrjāda uta yajniyāsaḥ panchajanā mama hotraṁ jushadhvam* | “Ye five tribes who eat (sacrificial) food, and are worthy of adoration, receive my oblation with favour.”<sup>22</sup>

On this verse Yāska remarks, Nirukta, iii. 8 : “*Gandharvāḥ pitaro devā asurā rakshānsi*” ity eke | “*chatvāro varṇā nishādāḥ panchamāḥ*” ity *Aupamanyavah* | “Some say the word denotes the Gandharvas, fathers, gods, asuras, and rakshases. Aupamanyava says it denotes the four castes and the Nishādas.”<sup>23</sup>

If Aupamayava was right, the Nishādas also were admissible to the worship of the gods in the Vedic age, as the “five classes” are represented in various texts as votaries of Agni. Such are the following :

vi. 11, 4. *Āyum na yaṁ namasā rātahavyāḥ anjanti suprayasam panchajanāḥ* |

“Agni, whom, abounding in oblations, the five tribes, bringing offerings, honour with prostrations, as if he were a man.”

Sāyaṇa here defines the five tribes as “priests and offerers of sacrifices” (*ritvig-yajamāna-lakshanāḥ*).

ix. 65, 22. *Ye somāsaḥ . . . sunvire . . .* | 23. *Ye vā janeshu panchasu |*

*mahām Indraṁ yasmin visvā ā kṛishṭayaḥ somapāḥ kāmam avyan* | “Praise the great Indra, in whom all the tribes drinking soma have obtained their desire.”

<sup>22</sup> Compare x. 60, 4. “In whose worship Ikshvāku prospers, wealthy and foe-destroying, like the five tribes in the sky (*divīva pancha kṛishṭayah*). Sāyaṇa, however, renders “His five tribes (the four castes and the Nishādas) are as (happy as) if in heaven.” Prof. Müller, Journ. Roy. As. Soc. for 1866, p. 462, renders, “as the five tribes in heaven.”

<sup>23</sup> In his note on this passage in his “Illustrations of the Nirukta,” p. 28, Prof. Roth remarks : “The conception of the five races which originally comprehended all mankind . . . is here transferred to the totality of the divine beings. Hence also arises the diversity of understanding, when the number has to be indicated.” Prof. Roth then quotes part of Aitareya Brahmana, iii. 31, which I give a little more fully from Dr. Haug’s edition : *Pānchajanāṁ vai etat ukthaṁ yad vaisvadevam | sarveshāṁ vai etat pānchajanānāṁ ukthaṁ deva-manushyāṇāṁ gandharvāpsarasānāṁ sarpaṇānāṁ cha pitṛīnānāṁ cha | eteshāṁ vai etat pānchajanānāṁ uktham | sarve enam pānchajanā viduḥ | ā enam pānchiṇyai janatāyai havino gacchanti ya evāṁ vedu* | “This Vaisvadeva uktha belongs to the five classes of beings. It belongs to all the five classes of gods, men, gandharvas and apsarases, serpents, and fathers. To these five classes belongs this uktha. All these five classes know him (who uses it). Those of this five-fold set of beings who are skilled in invocation come to the man who knows this.” See Dr. Haug’s Ait. Br. ii. 214, where it is said that Gandharvas and Apsarases are counted as one class.

"Or those soma-libations which have been poured out . . (23) among the five tribes."

x. 45, 6. *Vilum chid adrim abhinat parāyan janāḥ yad agnim aya-janta pancha |*

"He (Agni), travelling afar, clove even the strong mountain, when the five tribes worshipped Agni."

vii. 15, 2. *Yah pancha charshanīr abhi nishasāda dame dame | kavir grihapatir yuvā |*

"The wise and youthful master of the house (Agni) who has taken up his abode among the five tribes in every house."

In vi. 61, 12, Sarasvatī is spoken of as "augmenting or prospering the five tribes" (*pancha jātā vardhayanti*).

In viii. 52, 7, it is said: *Yat pāñchajanyayā viśā Indre ghoshāḥ asrīkshata |* "When shouts were uttered to Indra by the people of the five tribes," etc.

In R.V. i. 117, 3, Atri is styled *rishim pāñchajanyam*, "a rishi belonging to the five tribes." In v. 32, 11, the epithet *satpatih pāñchajanyah*, "the good lord of the five tribes," is applied to Indra. And in ix. 66, 20, Agni is called the purified rishi, the priest of the five tribes (*pāñchajayah purohitah*).<sup>24</sup>

In other passages, however, it is far from clear that the "five races" are intended to be identified with the Aryas, or people of honourable race, to whom the authors of the hymns belonged. Such, perhaps, is the case in the following verse: ii. 2, 10. *Asmākañ dyumnam adhi pancha krishṭihu uchchā svar na śuśuchīta dushtaram |* "May our glory shine aloft among the five tribes, like the heaven unsurpassable." See also vi. 46, 7, to be quoted below.

On the same subject, Professor Roth remarks as follows in his Lexicon under the word *krishṭi*: "The phrase *five races* is a designation of all nations, not merely of the Aryyan tribes. It is an ancient enumeration, of the origin of which we find no express explanation in the Vedic texts. We may compare the fact that the cosmical spaces or points of the compass are frequently enumerated as *five*, especially in

<sup>24</sup> See Mahābhārata, iii. 14160, as referred to by Roth under *jana*, where the birth of a being of five colours, apparently a form of Agni, is described, who was generated by five rishis, and who was known as the god of the five tribes (*pāñchajanya*) and the producer of five races.

the following text of the A.V. iii. 24, 2 : *imā yāḥ pancha pradiśo mānavīḥ pancha kṛishṭayāḥ* | ‘these five regions; the five tribes sprung from Manu’ ; among which (regions) we should have here to reckon as the fifth the one lying in the middle (*dhruvā dik*, A.V. iv. 14, 8 ; xviii. 3, 34), that is, to regard the Aryyas as the central point, and round about them the nations of the four regions of the world. . . . According to the Vedic usage, five cannot be considered as designating an indefinite number.”

We cannot therefore regard the use of the term “five races” as affording any evidence of the existence of a rigidly defined caste-system at the period when it was in frequent use. The frequent reference to such a division, which fell into disuse in later times, rather proves the contrary. The caste-system was always a quadruple, not a quintuple, one ; and although the Nishādas are added by Aupamanyava as a fifth division of the population, this class was esteemed too degraded to allow us to suppose that they could ever have formed part of a universally recognized five-fold division, of which all the parts appear to be regarded as standing on an equal, or nearly equal, footing.

It is supposed by Dr. Kuhn<sup>25</sup> that the “five tribes” are to be identified with the clans whose names are mentioned in the following verse :

i. 108, 8. *Yad Indragnī Yadushu Turvaśeshu yad Druhyushv Anushu Pūrushu sthāḥ* | *ataḥ pari vrishanāv ā hi yātam athā somasya pibataṁ sutasya* |

“If, o Indra and Agni, ye are abiding among the Yadus, Turvaśas, Druhyus, Anus, Pūrus,—come hither, vigorous heroes, from all quarters, and drink the Soma which has been poured out.”

Although, however, these tribes are often mentioned separately in the Rig-veda, this is either the only, or almost the only, text in which they are all connected with one another. Their identity with the “five classes” is therefore doubtful.

There is another word employed in the Rig-veda to designate a race well known to the authors of the hymns, viz., *nahush*. We have already met with this term in a verse (x. 80, 6) I have quoted above, where it appears clearly to denote a tribe distinct from the descendants of Manush ; and the adjective derived from it occurs in vi. 46, 7 (=

<sup>25</sup> See Weber's *Indische Studien*, i. 202, where Dr. Kuhn's paper in the Hall. Allg. Lit. Z. for 1846, p. 1086, is referred to.

S.V. i. 262), where also the tribes of Nahush appear to be discriminated from the five tribes, whoever these may be supposed to be. The words are these : *Yad Indra nāhushīshv ā ojo nṛimnām cha kṛiṣṭishu | yad vā pancha kṣhitinām dyumnam ā bhara satrā viśvāni pauñsyā |* “Indra, whatever force or vigour exists in the tribes of Nahush, or whatever glory belongs to the five races, bring it (for us) ; yea all manly energies together.”

Professor Roth (see his Lexicon, s. v.) regards the people designated by the word *nahush* as denoting men generally, but with the special sense of stranger, or neighbour, in opposition to members of the speaker’s own community ; and he explains the words of x. 80, 6, twice referred to above, as signifying “the sons of our own people, and of those who surround us.”

These descendants of Nahush, whoever they may have been, are, however, distinctly spoken of in x. 80, 6 (the passage just adverted to), as worshippers of Agni, and can scarcely, therefore, have been regarded by the Aryas as altogether aliens from their race and worship.

Setting aside, as before, the Purusha Sūkta, there are few distinct references in the hymns of the Rig-veda to the creation of men, and none at all to the separate creation of castes. The following text ascribes the generation of mankind to Agni, R.V. i. 96, 2 : *Sa pūrvayā nividā kavyatā āyor imāḥ prajāḥ ajanayad manūnām | vivasvatā chakshasā dyām apaś cha devā Agniṁ dhārayan dravīnodām |* “By the first nivid, by the wisdom of Āyu, he (Agni) created these children of men ; by his gleaming light the earth and the waters : the gods sustained Agni the giver of riches.”<sup>26</sup>

The Aitareya Brāhmaṇa introduces this verse by the following passage : *Prajāpatir vai idam eka eva agre āsa | so ’kāmayata “prajāyeya bhūyān syām” iti | sa tapo ’tapyata | sa vācham ayachhat | sa saṁvat-sarasya parastād vyāharad dvādaśa kṛitvāḥ | dvādaśapadā vai eshā nivit | etām vāva tām nividām vyāharat | tām sarvāṇi bhūtāny anvas-riyanta | tad etad rishih paśyann abhyānūvacha “sa pūrvayā” ityādinā |* “Prajāpati alone was formerly this universe. He desired ‘may I be propagated, and multiplied.’ He practised austere fervour. He suppressed his voice. After a year he spoke twelve times. This nivid

<sup>26</sup> See Dr. Haug’s translation in his Ait. Br. ii. 143 ; and Benfey’s German version in his Orient und Occident, ii. 512.

consists of twelve words. This nivid he uttered. After it all beings were created. Beholding this the rishi uttered this verse, ‘by the first nivid,’ etc.

The generation of “creatures” (*prajāḥ*) is ascribed in various texts to different gods, in iii. 55, 19<sup>27</sup> to Tvashtṛi Savitṛi; in ix. 86, 28 to Soma; in viii. 85, 6 (*ya imā jajāna viśvā jātāni*) to Indra. In x. 54, 3 Indra is said to have “generated the father and mother (heaven and earth) from his own body” (*yan mātarām cha pitaraṁ cha sākam ajanayathās tanvāḥ svāyāḥ*); while Viśvakarman, who in x. 81, 2, 3 is said to have generated heaven and earth, is also in x. 82, 3 called “our father and generator” (*yo nah pitā janitā*). All these passages are, however, too vague to afford us any insight into the ideas of their authors regarding the creation of the human race.

*Sect. II.—Legends and Notices regarding Manu from the Satapatha, Aitareya, and Taittiriya Brāhmaṇas, the Taittiriya Sanhitā, and the Chhāndogya Upanishad.*

The first passage which I adduce contains the very important legend of the deluge, which has already been quoted in the 2nd vol. of this work, pp. 324 ff., and which has also been rendered into English by Professor Max Müller (Anc. Sansk. Lit. pp. 425 ff.) and by Professor M. Williams (Ind. Epic Poetry, p. 34), as well as into German by its earliest translator, Professor Weber, in the year 1849 (Ind. Studien, i. 163 f.).

Satapatha Brāhmaṇa, i. 8, 1, 1. *Manave ha vai prātar avaneygam udakam ājahrur yathā idam pānibhyām avanejanāya āharanti | evaṁ tasya avanenijānasya matsyāḥ pānī āpede |* 2. *Sa ha asmai vācham uvāda “bibhrihi mā pārayishyāmi tvā” iti | “kasmād mā pārayishyasi” iti | “aughaḥ imāḥ sarvāḥ prajāḥ nirvodhā tatas tvā pārayitāsmi” iti | “Katham te bhritir” iti |* 3. *Sa ha uvācha “yāvad vai kshullakāḥ bhavāmo bahvī vai nas tāvad nāshṭrā bhavaty uta matsya eva matsyam gilati | kumbhyāmī mā agre bibharāsi | sa yadā tām ativardhā atha karshūm khātvā tasyāmī mā bibharāsi | sa yadā tām ativardhā atha mā samudram abhyavaharāsi | tarhi vai atināshṭro bhavitāsmi” iti |* 4. *Sāsvad<sup>28</sup> ha*

<sup>27</sup> Perhaps, however, we are to understand Tvashtṛi’s function of aiding in pro-creation to be here referred to.

<sup>28</sup> *Sāsvat-s’abdo ’tra sūmarthyāt kshipra-vachanāḥ*.—Comm.

*jhasha*<sup>29</sup> āsa sa hi *jyeshṭham*<sup>30</sup> *vardhate* | “atha itithīm samām tad aughaḥ  
 āgantā tad mā nāvam *upakalpya* upāsāsai | sa aughe utthite nāvam  
 āpadyāsai tatas tvā pārayitāsmi” iti | 5. Tam evam bhrītvā samudram  
*abhyavajahāra* | sa *yatithīm* tat samām *paridideśa* *tatithīm* samām nāvam  
*upakalpya* upāsānchakre | sa aughe utthite nāvam āpede | tam sa matsyah  
*upanyāpuplure* | *tasya śringe* nāvaḥ pāśām *pratimumochā* | tena etam ut-  
 tararam *girim*<sup>31</sup> *atidudrāva*<sup>32</sup> | 6. Sa ha uvācha “apīparam vai tvā vṛikṣhe  
 nāvam *pratibadhnīshva* | taṁ tu tvā mā girau santam udakam antaśchhait-  
 sīd yāvad yāvad udakam samavāyāt tāvat tāvad *anvavasarpāsi*” iti | Sa  
 ha tāvat tāvad eva *anvavasarpa* | tad api etad *uttarasya* girer “Manor  
*avasarpanam*” iti | augho ha tāḥ *sarvāḥ* *prajāḥ* *niruvāha* atha iha *Manur*  
*eva ekaḥ pariśishe* | 7. Saḥ archan śrāmyaṁ chachāra *prajākāmaḥ* |  
 tatra api pāka-yajnena īje | sa *ghritam* dadhi mastv āmikshām ity *apsu*  
*Juhwānchakāra* | tataḥ *saṁvatsare* *yoshit* *sambabhūva* | sā ha *pibdamānā*<sup>33</sup>  
 iva udeyāya | *tasyai* ha *sma* *ghritaṁ* *pade* *santishṭhate* | *tayā Mitrā-Va-*  
*runau* *sanjagmāte* | 8. Tāṁ ha *ūchatuh* “kā asi” iti | “Manor duhitā”  
 iti | “āvayor brūshva” iti | “na” iti ha uvācha “yah eva mām ajīja-  
 nata *tasya* eva aham asmi” iti | *tasyām* *apitvam*<sup>34</sup> *īshāte* | tad vā *jajnau*  
 tad vā na *jajnāv*<sup>35</sup> ati tu eva iyāya | sā *Manum* *ājagāma* | 9. Tāṁ ha  
*Manur* uvācha “kā asi” iti | “tava duhitā” iti | “katham bhagavati  
 mama duhitā” iti | “yāḥ amūr *apsu* āhutīr *ahaushīr* *ghritaṁ* dadhi  
 mastv āmikshām tato mām ajījanathāḥ | sā āśīr asmi tām mā *yajne* *ava-*  
*kalpaya* | *yajne* *ched* vai mā *avakalpayishyasi* *bahuḥ* *prajayā* *paśubhir* *bha-*  
*vishyasi* yām u mayā kāncha āśisham āśāśishyase sā te *sarvā* *samardhi-*  
*shyate*” iti | tām etad madhye *yajnasya* *avākalpayat* | *madhyaṁ* hi etad  
*yajnasya* yad *antarā* *prayājānuyājān* | 10. *Tayā archan* śrāmyaṁ  
*chachāra* *prajākāmaḥ* | *tayā imām* *prajātim* *prajājne* yā iyam *Manuh*  
*prajātiḥ* | yām u enayā kāncha āśisham āśāśta sā asmai *sarvā* *samār-*  
*dhyata* | sā eshā *nidānena* yad *Idā* | sa yo ha evam *vidvān* *Idayā* *cha-*  
*ratī* etām ha eva *prajātim* *prajāyate* yām *Manuh* *prājāyata* | yām u  
*enayā* kāncha āśisham āśāśte sā asmai *sarvā* *samāriddhyate* |

“1. In the morning they brought to Manu water for washing, as

<sup>29</sup> *Jhasho mahā-matsyah*.—Comm.

<sup>30</sup> *Jyeshṭham vṛiddhatamam*.—Comm.

<sup>31</sup> *Uttaram girim* *Himavantam*.—Comm.

<sup>32</sup> Some MSS. read *adhidudrāva*.

<sup>33</sup> *Pibdamānā . . . ghrita-prabhavatvāt* *ghritam* *sraवanti* *susnighdhā* *udakād* *ut-*  
*īkītā*.—Comm.

<sup>34</sup> *Apitvam bhāgaḥ* | tam *prārthitavantau*.—Comm.

<sup>35</sup> *Pratijñātavatī* *cha* *na* *pratijñātavatī*.—Comm.

men are in the habit of bringing it to wash with the hands. As he was thus washing, a fish<sup>36</sup> came into his hands, (2) (which spake to him) ‘preserve me; I shall save thee.’ (Manu enquired) ‘From what wilt thou save me?’ (The fish replied) ‘A flood shall sweep away all these creatures;<sup>37</sup> from it I will rescue thee.’ (Manu asked) ‘How (shall) thy preservation (be effected)?’ 3. The fish said: ‘So long as we are small, we are in great peril, for fish devours fish; thou shalt preserve me first in a jar. When I grow too large for the jar, then thou shalt dig a trench, and preserve me in that. When I grow too large for the trench, then thou shalt carry me away to the ocean. I shall then be beyond the reach of danger.’ 4. Straightway he became a large fish; for he waxes to the utmost. (He said) ‘Now in such and such a year, then the flood will come; thou shalt, therefore, construct a ship, and resort to me; thou shalt embark in the ship when the flood rises, and I shall deliver thee from it.’ 5. Having thus preserved the fish, Manu carried him away to the sea. Then in the same year which the fish had enjoined, he constructed a ship and resorted to him. When the flood rose, Manu embarked in the ship. The fish swam towards him. He fastened the cable of the ship to the fish’s horn. By this means he passed over<sup>38</sup> this northern mountain.<sup>39</sup> 6. The fish said, ‘I have delivered thee; fasten the ship to a tree. But lest the water should cut thee off whilst thou art on the mountain, as much as the water subsides, so much shalt thou descend after it.’ He accordingly descended after it as much (as it subsided). Wherefore also this, viz., ‘Manu’s descent’ is (the name) of the northern mountain. Now the flood had swept away all these creatures; so Manu alone was left here. 7. Desirous of offspring, he lived worshipping and toiling in arduous religious rites. Among these he also sacrificed with the *pāka* offering. He cast clarified butter, thickened milk, whey and curds, as an oblation into the waters. Thence in a year a woman was produced. She rose

<sup>36</sup> *Bhāvino’rthasya siddhyarthāñ devatā eva matsya-rūpena ājagāma* | “To accomplish what was to follow, it was a deity which came in the form of a fish.”—Comm.

<sup>37</sup> *Aughañ uduka-sanghātāñ* | *sa imāñ Bharatavarsha-nivāsinīñ prajāñ niḥśeshāñ vodhā* | *desāntaram prāpīzitū* | “The flood will entirely carry these creatures abiding in Bharatavarsha;—will convey them to another country.”—Comm.—I do not see why the verb *nirvodhā* should have the sense here assigned to it: at all events we are afterwards told that Manu alone was left after the flood.

<sup>38</sup> Or, if *adhidudrāva* be the true reading, “he hastened to.”

<sup>39</sup> The Himavat or Himalaya, according to the Commentator.

up as it were unctuous.<sup>40</sup> Clarified butter adheres to her steps. Mitra and Varuṇa met her. They said to her, ‘Who art thou?’ ‘Manu’s daughter,’ (she replied). ‘Say (thou art) ours,’ (they rejoined). ‘No,’ she said, ‘I am his who begot me.’ They desired a share in her. She promised that, or she did not promise that; but passed onward. She came to Manu. 9. Manu said to her, ‘Who art thou?’ ‘Thy daughter,’ she replied. ‘How, glorious one,’ asked Manu, ‘(art thou) my daughter?’ ‘Thou hast generated me,’ she said, ‘from those oblations, butter, thick milk, whey and curds, which thou didst cast into the waters. I am a benediction. Apply me in the sacrifice. If thou wilt employ me in the sacrifice, thou shalt abound in offspring and cattle. Whatever benediction thou wilt ask through me, shall accrue to thee.’ He (accordingly) introduced her (as) that (which comes in) the middle of the sacrifice; for that is the middle of the sacrifice which (comes) between the introductory and concluding forms. 10. With her he lived worshipping and toiling in arduous religious rites, desirous of offspring. With her he begot<sup>41</sup> this offspring which is this offspring of Manu.<sup>42</sup> Whatever benediction he asked with her, was all vouchsafed to him. This is essentially that which is Idā. Whosoever, knowing this, lives with Idā, begets this offspring which Manu begot. Whatever benediction he asks with her, is all vouchsafed to him.”

<sup>40</sup> Such is the rendering of *pibdamānā* given by the Commentator, who is followed by Professors Weber and Müller. Professor Roth in his Lexicon, s.v., explains it by “firm,” i.e. “the woman arose solid out of the fluid mass.”

<sup>41</sup> I should observe that the same verb (*prajajne*) by which the generative act of Manu is here described, is in other passages of the same Brähmana (ii. 2, 4, 1; ii. 5, 1, 1; vi. 1, 1, 8; vi. 1, 3, 1; vii. 5, 2, 6; xi. 5, 8, 1) applied in another tense to the god Prajāpati, of whom it is said that he considered how he should *beget* progeny (*sa aikshata ‘katham nu prajāyeya*). (Compare xi. 1, 6, 1.) In other parts of the same work, however, it is said that Prajāpati *created* (*asrijata*) the waters (vi. 1, 1, 9), or creatures (*prajāḥ asrijata*, vii. 4, 3, 5; x. 2, 2, 1); and the fact of the word “beget” being applied to Prajāpati, either in a figurative, or anthropomorphic sense, does not authorize us to suppose that the author of the S’atapatha Brähmana, in the passage before us (the legend of the deluge), intended to represent Manu as the creator of the human race, and not as their progenitor in the natural sense. (In R.V. ii. 33, 1; vi. 70, 3, we find the phrase *prajāyemahi prajābhīḥ | pra prajābhīr jāyate |* “let us beget children,” “he begets children.”)

<sup>42</sup> Compare Taitt. Sanhitā, v. 1, 5, 6. “*S’ivo bhava prajābhyaṁ*” *ity āha prajābhya eva enam śamayati |* “*mānushībhyaś tvāṁ angirāḥ*” *ity āha mānavyo hi prajāḥ |* “He says, ‘be auspicious to the twain offspring;’ for he pacifies him from (injuring) the offspring. He says, ‘(We pacify) thee from (injuring) the human offspring, o Angiras.’ For creatures are descended from Manu.”

From this interesting legend we learn that, according to its author's belief, Manu was not the creator of mankind, as some later accounts considered him to have been, but himself belonged to an earlier race of living beings, which was entirely destroyed by the deluge which is described. The legend regards him as a representative of his generation, who, for some reason, perhaps his superior wisdom, or sanctity, or position, was selected out of the crowd of ordinary mortals to be rescued from the impending destruction. That he was regarded as a mere man, and not as a being of a superior order, is shown by the fact of his requiring the aid of a higher power to preserve him. A supernatural fish, apparently some divine person, conceived as taking the form of a creature which would be perfectly secure and at home in the midst of the raging waters, undertook to deliver him, and guided the ship on which he was directed to embark, through all dangers to its destined haven. No one but Manu took refuge in the ship, for he alone, the story expressly records, was preserved, while all the other living beings were overwhelmed. Finding himself the sole survivor when the waters subsided, he became desirous of progeny; and with intense devotion performed certain religious rites in the hope of realizing his wish through their efficacy. As a result of his oblations, a woman arose from the waters into which they had been cast. A male and a female now existed, the destined parents of a new race of men who sprang from their union,—a union the fruitfulness of which was assured by their assiduous practice of sacred ceremonies. From Manu and Idā, we are expressly told, the race known as that of Manu, *i.e.* the race of men, was produced. The legend says nothing whatever of this race being originally characterized by any distinction of castes, or about four sons, the ancestors of Brāhmans, Kshattriyas, Vaiśyas, and Sūdras being born to Manu and Idā. We must therefore suppose that the author of the legend intends to represent the early race of mankind, or at least the first inhabitants of Bharatavarsha, as descended from one common progenitor without any original varieties of caste, however different the professions and social position of their descendants afterwards became. We are consequently entitled to regard this legend of the Satapatha Brāhmaṇa as at variance with the common fable regarding the separate origin of the Brāhmans, Kshattriyas, Vaiśyas, and Sūdras.

The following are some other passages in which Manu and Idā are both referred to :

Taitt. S. ii. 6, 7, 1. *Manuh prithivyāḥ yajniyam aiehhat | sa ghritam nishiktam avindat | so 'bravīt “ko 'syā iśvaro yajne 'pi kartto” iti | tāv abrūtām Mitrā-Varunau “gor eva āvām iśvarau karttoḥ svāḥ” iti | tau tato gāṁ śamairayatām | sā yatra yatra nyakrāmat tato ghritam apīḍyata | tasmād ghritapadī uchyate | tad asyai janma | . . . . 3. Idām upahvayate | paśavo vai Idā | paśūn eva upahvayate | chatur upahvayate | chatushpādo hi paśavāḥ | “Mānavī” ity āha | Manur hy etām agre 'paśyat | “ghritapadī” ity āha | yad eva asyai padād ghritam apīḍyata tasmād evam āha | “Maitrāvaruṇī” ity āha | Mitrāvarunau hy enām samairayatām |*

“Manu sought whatever upon earth was fit for sacrifice. He found butter poured out. He said, ‘Who has power to employ this in sacrifice also?’ Mitra and Varuṇa replied, ‘We two have power to employ the cow.’ They then sent forth the cow. Wherever she went forth, butter was pressed out. Hence she is called the ‘butter-footed.’ This is her birth . . . . 3. He calls upon Idā. Animals are Idā. He calls upon animals. He calls upon them four times. For animals are four-footed. He says ‘Mānavī.’ For Manu first saw her. He says ‘Butter-footed.’ He says so, because butter was pressed from her foot. He says ‘Maitrāvaruṇī.’ For Mitra and Varuṇa sent her forth.” (Comp. Taitt. Br. iii. 7, 5, 6.)

Taitt. Br. i. 1, 4, 4. *Idā vai Mānavī yajnānukūśīny<sup>43</sup> āsīt | sā 'śrinod “Asurā agnim adadhate” iti . . . . | 6. Sā 'bravīd Idā Manum “tathā vai aham tava agnim ādhāsyāmi yathā pra prajayā paśubhir mithunair janishyase praty asmin loke sthāsyasi abhi suvargañ lokañ jeshyasi” iti | gārhapatyam agre ādadhat | . . . . gārhapatyena eva asmai prajām paśūn prājanayat |*

“Idā, the daughter of Manu, was a revealer of sacrifice. She heard, ‘the Asuras are placing fire.’ . . . . 6. Idā said to Manu, ‘I shall so place thy fire that thou shalt increase in offspring, cattle, and twins; thou shalt be firmly established in this world, and shalt conquer the heavenly world.’<sup>44</sup> She first placed the gārhapatya fire. It was

\* 43 *Yajna-tattva-prakāśana-samarthā*.—Comm.

<sup>44</sup> Compare the Kāthaka Br. viii. 4, quoted in Weber's Indische Studien, iii. 463, where Idā is said to have promised to Manu. *tathā te Agnim ādhāsyāmi yathā ma-*

through the gārhapatya that she produced for him offspring and cattle."

Taitt. S. i. 7. 1, 3. *Sarvena vai yajnena devāḥ suvargaṁ lokam āyan | pākayajnena Manur aśrāmyat | sā Idā Manum upāvarttata | tām devā-surāḥ vyahvayanta pratīchīm devāḥ parāchīm Asurāḥ | sā devān upā-varttata |*

"The gods arrived at the heavenly world by the whole sacrifice. Manu worshipped with the pākayajna. That Idā came to Manu. The gods and asuras called her away in different directions, the gods in front, the asuras behind. She came to the gods."

The following texts refer to Manu alone, as a celebrator of religious ceremonies :

Taitt. S. ii. 5, 9, 1. "Agne mahān asi" ity āha | mahān hy esha yad Agnih | "brāhmaṇa" ity āha | brāhmaṇo hy esha | "bhārata" ity āha | esha hi devebhyo havyam bharati | "deveddhā" ity āha | devāḥ hy etam aindhata | "Manviddha" ity āha | Manur hy etam uttaro deve-bhyāḥ aindha |

"He says, 'Agni, thou art great.' For this Agni is great. He says, 'o Brāhmaṇ.' For he is a Brāhmaṇ. He says, 'o Bhārata.' For he bears the oblation to the gods. He says, 'kindled by the gods.' For the gods kindled him. He says, 'kindled by Manu.' For Manu kindled him after the gods."

Taitt. S. vi. 2, 5, 2 f. *Trivrato vai Manur asīd dvirvata asurā ekavratā devāḥ | prātar madhyandine sāyam tad Manor vratam āsīt pākayajnasya rūpam pushtyai | prātaścha sāyāncha asurānām nirmadhyam kshudho rūpam | tatas te parābhavan | madhyandine madhyarāttre devānām tatas te 'bhavan suvargaṁ lokam āyan |*

"Manu performed three rites; the asuras two; the gods one. Manu's rite was in the morning, at noon, and in the evening, the form of a pākayajna for nourishment. That of the asuras was in the morning and evening, without any midday rite, a form of hunger. Hence they perished. That of the gods was at midday and midnight. Hence they prospered, and arrived at the heavenly world."

Taitt. S. vii. 5, 15, 3. *Etayā (i.e. abhijityā) vai Indram devāḥ ayājayan | tasmād "Indrasavāḥ" | etayā Manum manushyāḥ | tasmād "Manu-savāḥ" | nushyā devān upaprajanishyante | "I will so place Agni for thee, than men shall be born among the gods."*

*yathā Indro devānām yathā Manur manushyānām eva bhavati yaḥ evāṁ  
vidvān etayā ishtyā yajate |*

"With this (*abhijiti*) the gods sacrificed for Indra. Hence it is called 'Indra-sava.' Men sacrificed with it for Manu. Hence it is called 'Manu-sava.' As Indra is among gods, and Manu among men, so he becomes who thus knowing sacrifices with this oblation."

In Taitt. S. ii. 2, 10, 2, we find nearly the words which Kullūka quotes on Manu's Institutes, i. 1: *Yad vai kincha Manur avadat tad  
bheshajam | "Whatever Manu said was a remedy."*

In Satapatha Br. vi. 6, 1, 19, Manu is called a Prajāpati: "*Prajā-  
pataye Manave svāhā*" iti | *Prajāpatir vai Manuh | sa hi idam sarvam  
amanuta | Prajāpatir vai etad agre karma akarot |* "Svāhā to Manu  
the lord of creatures. Manu is a lord of creatures (*prajā-pati*) for he  
thought (*amanuta*) all this. The lord of creatures (*prajā-pati*) formerly  
did all this work."

The following story in its different versions also connects Manu with religious observances and represents him as very devout:

S. P. Br. i. 1, 4, 14 ff. *Manor ha vai rishabhaḥ āsa | tasminn asura-  
ghnī sapatna-ghnī vāk pravishṭā āsa | tasya ha sma śvasathād ravathād  
asura-rākshasāni mṛidyamānāni yanti | te ha asurāḥ samūdire "pūpaṁ  
vata no 'yam rishabhaḥ sachate kathaṁ nv imāṁ dabhnuyāma"* iti |  
"*Kilātakulī*" iti ha asura-brahmāv āsatuh | tau ha ūchatuḥ "śraddhā-  
devo vai Manuh | āvām nu vedāva" iti | tau ha āgatya ūchatur "Mano  
yājayāva tvā" iti | "kena" iti | "anena rishabheṇa" iti | "tathā" iti |  
tasya ālabdhasya sā vāg apachakrāma | sā Manor eva jāyām Mānāvīm  
praviveśa | tasyai ha sma yatra vadantyai śrīnvanti tato ha sma eva  
asura-rākshasāni mṛidyamānāni yanti | te ha asurāḥ samūdire "ito vai  
nah pāpiyah sachate bhūyo hi mānushī vāg vadati" iti | *Kilātakulī* ha  
eva ūchatuḥ "śraddhā-devo vai Manur āvām nv eva vedāva" iti | tau  
ha āgatya ūchatur "Mano yājayāva tvā" iti | "kena" iti | "enayā  
eva jāyayā" iti | "tathā" iti | tasyai ālabdhāyai sā vāg apachakrāma  
sā yajnam eva yajna-pātrāni praviveśa | tato ha enām na śekatur nirhan-  
tum | sā eshā asura-ghnī vāg udvadati | sa yasya ha evāṁ vidushaḥ etām  
atra vācham pratyudvādayanti pāpiyāṁso ha eva asya sapatnāḥ bhavanti |

"Manu had a bull. Into it an Asura-slaying, enemy-slaying voice  
had entered. In consequence of this (bull's) snorting and bellowing,  
Asuras and Rakshasas were continually destroyed. Then the Asuras

said : ‘This bull, alas, does us mischief; how shall we overcome him?’ Now there were two priests of the Asuras called Kilāta and Akuli. They said: ‘Manu is a devout believer: let us make trial of him.’ They went and said to him, ‘let us sacrifice for thee.’ ‘With what (victim)?’ he asked. ‘With this bull,’ they replied. ‘Be it so,’ he answered. When it had been slaughtered, the voice departed out of it, and entered into Manu’s wife Manāvī. Wherever they hear her speaking, the Asuras and Rākshasas continue to be destroyed in consequence of her voice. The Asuras said: ‘She does us yet more mischief; for the human voice speaks more.’ Kilāta and Akuli said, ‘Manu is a devout believer: let us make trial of him.’ They came and said to him, ‘Manu, let us sacrifice for thee.’ ‘With what (victim)?’ he asked. ‘With this (thy) wife,’ they replied. ‘Be it so,’ he answered. When she had been slaughtered the voice departed out of her and entered into the sacrifice and the sacrificial vessels. Thence they were unable to expel it. This is the Asura-slaying voice which speaks out (when the two stones are struck with the śamyā, as a part of the ceremonial). Wretched become the enemies of that man for whom, when he knows this, they cause this voice here to reverberate.”

Taitt. Br. iii. 2, 5, 9. *Manoh śraddhā-devasya yajamānasya asura-ghnī vāg yajnāyudhesu pravishṭā āśit | te 'surāḥ yāvanto yajnāyudhānām udvadatām upāśrinvans te parābhavan |*

“An asura-slaying voice had entered into the sacrificial implements of the devout believer and sacrificer Manu. The Asuras, as many as heard the sacrificial implements sounding, were overcome.”

Kāthaka Br. ii. 30, 1.<sup>45</sup> *Manor vai kapālāny āsan | tair yāvato yāvato 'surān abhyupādadhāt te parābhavan | atha tarhi Trishṭhā-varūtrī<sup>46</sup> āstām asura-brahmau | tā asurāḥ abruvann “imāni shaṭ kapālāni yāche-thām” iti | tau prataritvānā abhiprāpadyatām “Vāyave Agne Vāyave Indra” iti | “kiṁkāmau sthāḥ” ity abravit | “imāni nau kapālāni dehi” iti | tāny abhyām adadāt | tāny aranyām parāhritya samapiṁshṭām | tad Manor gāvo 'bhivyatishṭhanta | tāni rishabhaḥ samaleṭ | tasya ruvato yāvanto 'surāḥ upāśrinvauṁs te parābhavan |*

<sup>45</sup> Extracted from Weber’s *Indische Studien*, iii. 461 f. A translation of this, as well as of the next passage, is given by Prof. Weber in the *Journal of the German Oriental Society*, vol. xviii. 284 ff.

<sup>46</sup> Roth in his *Lexicon s. v.* reads *Trishnāvarūtrī*.

*tau prātaritvānā abhiprāpadyetām “Vāyave Agne Vāyave Indra” iti | “kimkāmau sthāḥ” ity abravīt | “anena tvā rishabhenā yājayāva” iti | tat patnīm yajur vadantīm pratyapadyata | tasyāḥ dyām vāg ātish-ṭhat | tasyāḥ vadantyāḥ yāvanto ‘surāḥ upāśrinvaṁs te parābhavan | tasmād naktāṁ strī chandrataram vadati | tau prātaritvānā abhiprāpadyetām “Vāyave Agne Vāyave Indra” iti | “kimkāmau sthāḥ” ity abravīt | “anayā tvā patnyā yājayava” iti | sā paryagnikritā āśit | atha Indro ’chāyad “Manvam śraddhādevam Trishṭhāvarūtrī asura-brahmau jāyayā vyardhayatam” iti | sa āgachhat | so ’bravīd “ābhyañ tvā yājayāni” iti | “na” ity abravīd “na vai aham anayor iśe” iti | atithipatir vāva atither iśe” ity abravīt | tā asmai prāyaśchhat | sa prativeśo vedīñ kurvann āsta | tā apriśchhatām “ko ’si” iti | “brāhmaṇah” iti | “katamo brāhmaṇah” iti | “kim brāhmaṇasya pitaram kim u pri-chhasi mātarām | śrutāṁ ched asmin vedyam sa pitā sa pitāmahah” iti | tā avittām “Indro vai” iti | tau prāpatatām | taylor yāḥ prokshanīr āpah āsaṁs tābhīr anuvisrijya śīrshe aśchhinat | tau vṛiṣhaś cha yavāshaś cha abhavatām | tasmāt tau varsheshu śushyataḥ | adbhir hi hatau | tām paryagnikritām udāśrijat | tayā ”rdhnōt | tāḥ imāḥ Mānavyah prajāḥ | yat paryagni-kritam pātnīvatam utsrijati yām eva Manur ḥiddhim ārdhnōt tām ḥidhnōti |*

“Manu had platters. All the Asuras, against whom he laid out the sacrifice with these were destroyed. Now Trishtha and Varūtri were at that time the priests of the Asuras. The Asuras said to them, ‘ask for these six platters.’ These two arrived as morning guests, repeating the formula, ‘To Vāyu, o Agni, to Vāyu, o Indra.’ ‘What do you desire?’ asked Manu. ‘Give us these platters,’ they replied. He gave them to them. Taking them they smashed them in the forest. Then Manu’s cattle were standing round. The bull licked the platters. As many Asuras as heard him bellowing were destroyed. The two Asura priests came as morning guests, repeating the formula, ‘To Vāyu, o Agni, to Vāyu, o Indra.’ ‘What do you desire?’ enquired Manu. ‘Let us sacrifice for thee with this bull,’ they answered. He then came to his wife who was uttering a yajush. Her voice reached to the sky. As many Asuras as heard her speaking were destroyed. Hence a woman speaks more pleasantly by night. The two Asura priests arrived as morning guests, repeating the formula, ‘To Vāyu, o Agni, to Vāyu, o Indra.’ ‘What do you desire?’ asked Manu. ‘Let us sacrifice for thee with

this thy wife (as the victim),' they replied. The fire was carried round her. Then Indra perceived, 'Trishtha and Varūtri, the two Asura priests are depriving the devout believer Manu of his wife.' He came and said (to Manu), 'Let me sacrifice for thee with these two Asura priests (for victims).' 'No,' answered Manu, 'I am not their master.' 'The host is master of the guest,' rejoined Indra. Manu then gave them to him. (Standing) near them he was making an altar. They asked 'Who art thou?' 'A Brāhmaṇ,' he replied. 'What (class of) Brāhmaṇ,' they enquired. He rejoined (with a verse), 'Why askest thou the father or the mother of a Brāhmaṇ? If Vedic tradition is to be discovered in him, that is his father, that his grandfather.' They knew, 'this is Indra.' They fled. He threw after them the water which was there for consecration, and therewith cut off their heads. They became, (the one) a *vrisha*, (the other) a *yavāsha* plant. Hence these (two plants) wither in the rains, because they were killed with water. He released her (Manu's wife) after the fire had been carried round her. By her he prospered. These are the creatures sprung from Manu. Whenever a man releases the victim offered to Agni Pātnīvata, after fire has been carried round it, he prospers with the same prosperity with which Manu prospered."

Compare with this a passage of the Taitt. Sanh. vi. 6, 6, 1. *Indrah patniyā Manum ayājayat | tām paryagnikritām udasrijat | tayā Manur ārdhnōt | yat paryagnikritam pātnīvatam utsrijati yām eva Manur ṛidhim ārdhnōt tām eva yajamāna ṛidhnoti |*

"Indra was sacrificing for Manu with his wife (as the victim). He released her after the fire had been carried round her. By her Manu prospered. Whenever the worshipper releases the victim offered to Agni Pātnīvata after fire has been carried round it, he prospers with the same prosperity with which Manu prospered."

I quote the following passages also from the interest which they possess as relating to a personage so ancient and venerable as Manu is reputed to be :

Aitareya Brāhmaṇa, v. 14. *Nābhānedishṭhaṁ vai Mānavam brahma-  
charyyaṁ vasantam bhrātaro nirabhajan | so 'bravīd etya "kim mahyam  
abhākta" iti | "etam eva nishṭhāvam avavāditāram" ity abruvan | bas-  
mād ha apy etarhi pitaram putrāḥ "nishṭhāvo 'vavāditā" ity eva ācha-  
kshate | sa pitaram etya abravīt "tvām ha vāva mahyām tata abhākṣkur"*

iti | tam pitā 'bravīd "mā putraka tad ādrithāḥ | Angiraso vai ime svargāya lokāya satram āsate | te shashṭham shashṭham eva ahar āgatya muhyanti | tān ete sūkte shashṭhe 'hani śāṁsaya | teshāṁ yat sahasraṁ satra-pariveshaṇāṁ tat te svar yanto dāsyanti" iti | "tathā" iti | tān upait "pratigṛibhñita Mānavam sumedhasāḥ" iti | tam abruvan "kiñ-kāmo vadasi" iti | "idam eva yaḥ shashṭham ahaḥ projñāpayāni" ity abravīd "atha yad vai etat sahasraṁ satra-pariveshaṇam tad me svar yanto datta" iti | "tathā" iti | tān ete sūkte shashṭhe 'hany aśāṁsayat | tato vai te pra yajnam ajānan pra svargaṁ lokam | tad yad ete sūkte shashṭhe 'hani śāṁsati yajnasya prajnātyai svargasya lokasya anukhyāt-yai | tāṁ svar yanto 'bruvann "etat te brāhmaṇa sahasram" iti | tad enāṁ samākurvāṇam purushaḥ kṛishṇaśa-vāsy uttarataḥ upothāya abravīd "mama vai idam mama vai vāstuham" iti | so 'bravīd "mahyaṁ vai idam adur" iti | tam abravīt "tad vai nau tava eva pitari praśnah" iti | sa pitaram ait | tam pitā 'bravīd "nanu te putraka adur" iti | "adur eva me" ity abravīt "tat tu me purushaḥ kṛishṇaśa-vāsy uttarataḥ upodatishṭhat 'mama vai idāṁ mama vai vāstuham' iti ādita" iti | tam pitā 'bravīt "tasya eva putraka | tat tubhyāṁ sa dāsyati" iti | sa punar etya abravīt "tava ha rāva kila bhagavah idam iti me pitā āha" iti | so 'bravīt "tad aham tubhyam eva dadāmi yaḥ eva satyam avādīr" iti | tasmād evaṁ vidushā satyam eva vaditavyam | sa esha sahasra-sanir mantro yad nābhānedishṭham | upa enām sahasraṁ namati pra shashṭhena ahnā svargaṁ lokam jānāti yaḥ evaṁ veda |<sup>47</sup>

"The brothers of Nābhānedishṭha disinherited him whilst he was living in the state of a Brahmachārin. Coming (to them) he said: 'What share have you given to me?' They replied, '(we have given thee) this judge and divider (as thy share).' In consequence sons even now speak of their father as the 'judge and divider.' He came to his father and said, 'Father, they have given thee to me as my share.' His father answered, 'Do not, my son, care about that. These Angirases are performing a sacrifice in order to (secure) the heavenly world; but as often as they come to the sixth day (of the ceremony) they become perplexed. Make them recite these two hymns (R.V. x. 61 and 62) on the sixth day; and when they are going to heaven, they will give

• <sup>47</sup> This passage has been already translated into German by Prof. R. Roth, Journal of the German Oriental Society, vi. 244, and into English by Prof. Max Müller in his Anc. Sansk. Lit. p. 423 f., and by Dr. M. Haug in his Ait. Br. vol. ii. p. 341 f.

thee that provision of a thousand<sup>48</sup> which has been made for the sacrifice.' He said, 'So be it.' He approached them, saying, 'Receive me, the son of Manu, ye sages.' They replied, 'With what object dost thou speak?' He said, 'Let me make known to you this sixth day; and then you shall give me this sacrificial provision of a thousand, when ye are going to heaven.' 'Let it be so,' they answerd. He made them repeat these two hymns on the sixth day. They then knew the sacrifice, and the heavenly world. Hence when any one repeats these two hymns on the sixth day, it is with a view to a knowledge of the sacrifice, and to the revelation of the heavenly world. When they were going to the heavenly world, they said to him, 'This thousand, o Brāhmaṇ,<sup>49</sup> is thine.' As he was collecting (the thousand) a man in dark clothing rose up before him from the north, and said, 'This is mine; what remains on the spot is mine.' Nābhānedishṭha replied: 'But they have given it to me.' (The man) rejoined: 'It belongs to (one of) us; let thy father be asked.' He went to his father, who enquired: 'Have they not given thee (the thousand), my son?' 'They did give it to me,' he replied, 'but a man in dark clothes rose up before me from the north, and took it from me, saying, 'This is mine; what remains on the spot is mine.'" His father said: 'It is his; but he will give it to thee.' He returned, and said (to the man): 'This is thine, reverend sir, so my father says.' (The man) replied: 'I will give it to thee, who hast spoken the truth.' Wherefore one who has this knowledge should speak only truth. That is a hymn which bestows a thoussnd, that Nābhānedishṭha hymn. A thousand falls to his lot, he knows the heavenly world on the sixth day—the man who knows this."

Taittirīya Sanhitā, iii. 1, 9, 4. *Manuḥ putrebhyo dāyañ vyabhajat | sa Nābhānedishṭham brahmacharryañ rasantañ nirabhajat | sa āgachhat | so 'bravīt "kathā mā nirabhāg" iti | "na tvā nirabhāksham" ity abravīd "Angirasah ime satram āsate te suvargam lokam na prajānanti | tebhyah idam brāhmaṇam brūhi | te suvargam lokam yanto ye eshām paśvas tāṁs te dāsyanti" iti | tad ebhyo 'bravīt | te suvargam*

<sup>48</sup> See R.V. x. 62, 7.

<sup>49</sup> The application of this title to Nābhānedishṭha is to be remarked, as his father Manu is recorded in the Puranic legends as ancestor of the solar race of kings. See the passage from the M. Bh. i. 3135 ff., quoted above, p. 126.

*lokam yanto ye eshām paśavah āsaṁs tān asmai adaduh | tam paśubhiś charantam yajna-vāstau Rudraḥ āgachhat | so'bravīt "mama vai ime paśavah" iti | "adur vai mahyam imān" ity abravīt | "na vai tasya te īśate" ity abravīt | "yad yajnavāstu hīyate mama vai tad" iti | tas-mād yājnavāstu na abhyavetyam | so'bravīt | "yajne mā bhaja atha te paśūn na abhimānsye" iti | tasmai etam manthinaḥ saṁsrāvam ajuhot | tato vai tasya Rudro paśūn na abhyamanyata | yatra etam eva vidvān manthinaḥ saṁsrāvam juhoti na tatra Rudraḥ paśūn abhimanyate |*

"Manu divided his property among his sons. He disinherited his son Nābhānedishṭha who was living as a Brahmachārin. He came and said, 'How hast thou disinherited me?' 'I have not disinherited thee,' replied (his father); 'these Angirases are celebrating a sacrifice; they do not know the heavenly world; declare to them this Brāhmaṇa; and when they are going to heaven, they will give thee the cattle they have.' He declared the Brāhmaṇa to them, and when they were going to heaven they gave him the cattle they had. Rudra came to him as he was on the place of sacrifice employed with the cattle and said: 'These are my cattle.' 'But,' replied Nābhānedishṭha, 'they have given them to me.' 'They have not power to do so; that which is left on the place of sacrifice is mine,' answered Rudra. 'Hence the place of sacrifice must not be approached. (Rudra further) said: 'Give me a share in the sacrifice, and I shall not injure thy cattle.' He offered him this libation of soma and flour. Then Rudra did not injure his cattle. Whenever any one knows this libation of soma and flour and offers it up, Rudra does not injure his cattle."<sup>50</sup>

A passage, quoted above, p. 26 f., from the Taittirīya Sanhitā, vi. 5,

<sup>50</sup> The reader who knows German, and wishes to see an able discussion of the question, whether the legend of Nābhānedishṭha, as given in the Aitareya Brāhmaṇa, has any real connection with the two hymns of the Rig-veda (x. 61 and 62) which are referred to in it, and whether it contains any reminiscence, or symbolical representation, of ancient historical events, may consult Prof. Roth's paper on the subject, in the 6th vol. of the Journal of the German Oriental Society, pp. 243 ff. The learned writer settles both questions in the negative, maintaining that the legend is manufactured out of certain misinterpreted allusions in the hymns, with the view of asserting the superiority of priestly knowledge to earthly power and worldly wealth, and that there never existed either a Nābhānedishṭha or a Manu. The object which I have in view in the collection of these texts does not require that I should express any opinion on these points. I only seek to ascertain what were the traditions received by the most ancient Indian writers themselves regarding the origin of their race, and not what was the historical value of those traditions.

6, 1 ff., may perhaps also be considered as affirming the descent of men from Manu when it declares them to be the offspring of Vivasvat; since the latter is regarded as the father of Manu.

In the Chhāndogya Upanishad, iii. 11, 4 (p. 178 of Bibliotheca India, vol. iii.) the following reference to Manu occurs :

*Tad ha etad Brahmā Prajāpataye Prajāpatir Manave Manuḥ prajābhyaḥ | tad ha etad Uddālakāya Ārunaye putrāya jyeshṭhāya pitā brahma provācha |*

“ This (doctrine) Brahmā declared to Prajāpati, Prajāpati to Manu, Manu to (his) offspring. This sacred truth was declared to his eldest son Uddālaka Aruṇi by his father.”

The first half of this passage is repeated in viii. 15, 1, of the same work (p. 625).

In his commentary on the former of the two passages, Sankara Āchāryya gives this explanation :

*Brahmā Hiranyagarbho Virāje Prajāpataye uvācha | so 'pi Manave | Manur Ikshvākv-ādibhyaḥ prajābhyaḥ provācha |*

“ Brahmā Hiranyagarbha declared it to the Prajāpati Virāj ; he to Manu ; and Manu declared it to his descendants Ikshvāku and the rest.”

In his note on the second passage, viii. 15, 1, he varies somewhat in his explanation of the personages by whom the doctrine was transmitted :

*Brahmā Hiranyagarbhaḥ Parameśvara vā tad-dvārena Prajāpataye Kaśyapāya uvācha | asāv api Manave sva-putrāya | Manuḥ prajābhyaḥ |*

“ Brahmā Hiranyagarbha, or the supreme Lord (Parameśvara) through his instrumentality, declared it to the Prajāpati Kaśyapa ; he to his son Manu ; Manu to his descendants.”

In these two passages of the Chhāndogya Upanishad Brahmā is distinguished from Prajāpati, and Prajāpati from Manu, who again is said to have handed down the doctrine, not to any one person in particular, but “ to the offspring,” or “ descendants ” (*prajābhyaḥ*), apparently his own descendants. This Upanishad therefore seems to coincide in the doctrine of the hymns, and of the Satapatha Brāhmaṇa, that Manu was the progenitor of mankind. The Commentator, it will have been noticed, in one place declares that Prajāpati is identifiable with Virāj, and again that Kaśyapa is to be understood under that appellation. Virāj and Kaśyapa are not, however, generally regarded as the same.

Nor is Kaśyapa commonly considered to be Manu's father. In the passages from the Rāmāyaṇa, ii. 110, and Mahābhārata, quoted above, pp. 115 and 126, Kaśyapa is said to be the father of Vivasvat, and he again of Manu.

However this may be, as Manu is said to have handed down the sacred tradition to his descendants, we must suppose that those descendants included the whole of the progenitors of the Aryan Indians who were worthy of being made the depositaries of such a tradition; and must therefore conclude that the Chhāndogya Upanishad agrees with the passage quoted above, p. 126, from the Mahābhārata, in recognizing Manu as the progenitor of the Brāhmans, as well as the other castes.

### *Sect. III.—Extracts from the Mahābhārata regarding Manu.*

I have already adduced in the preceding chapter, page 126, an important passage of the Mahābhārata, Ādiparvan verses 3128 ff., in which Manu Vaivasvata is expressly declared to have been the progenitor of mankind including the four castes. A legend of the deluge, corresponding to the one which has been adduced from the Satapatha Brāhmaṇa, in the last section, is also to be found in the Vana-parvan of the Mahābhārata, and although it does not represent Manu as the parent from whom the human race was reproduced, but as the creator by whom the world was renewed, after the flood, I shall extract the entire text. Its style of narration is tedious, when compared with the quaint brevity of the Brāhmaṇa; but I shall condense it as much as possible in the translation. It begins thus, verse 12747 :

*Mārkandeya uvācha | Vivasvataḥ suto rājan maharshiḥ suprātāpavān | babbūva nara-sārdūla Prajāpati-sama-dyutih | ojasā tejasā lakshmyā tapasā cha viśeshataḥ | atichakrāma pitaram Manuh svāṁ cha pitāmaham | ūrddhva-bāhur viśālāyām Badaryām sa narādhipah | eka-pāda-sthitas tīvram chachāra sumahat tapah | 12750. Avāk-śirās tathā chāpi netrair animishair dṛidham | so 'tapyata tapo ghorām varshānām ayutām tadā | tam kadāchit tapasyantam ārdrachīraṁ jaṭā-dharam | Chīriṇī-tīram āgamyā matsyo vachanam abravīt | “bhagavan kshudra-matsyo 'smi bala-vadbhyo bhayam mama | matsyebhyo hi tato māṁ tvam trātum arhasi su-vrata | durbalam balavanto hi matsyam matsyā viśeshataḥ | āsvadanti sadā • vrittir vihitā nah sanātanī | tasmād bhayaughād mahato majjantam māṁ viśeshataḥ | trātum arhasi karttāsmi krite pratikṛitaṁ tava” | 12755.*

Sa matsya-vachanaṁ śrutvā kripayā 'bhipariplutaḥ | Manur Vaivasvato  
 'gṛihṇat tam matsyaṁ pāṇinā svayam | udakāntam upānīya matsyaṁ  
 Vaivasvato Manuh | alinjire prākshipat tam chandrāṁśu-sadriṣa-  
 prabhe | sa tatra vavridhe rājan matsyah parama-satkṛitaḥ | pu-  
 travat svīkarot tasmai Manur bhāvam viśeshataḥ | atha kālena mahatā  
 sa matsyah sumahān abhūt | alinjire yathā chaiva nāsau samabhavat  
 kila | atha matsyo Manum dṛishṭvā punar evābhyaabbhāshata | “bhag-  
 avan sādhu me 'dyānyat sthānaṁ sampratipādaya” | 12760. Uddhri-  
 tyālinjirāt tasmāt tataḥ sa bhagavān Munuh | tam matsyam anayad  
 vāpi mahatīn sa Manus tadā | tatra tam prākshipach chāpi Manuh  
 para-puranjaya | athāvarddhata matsyah sa punar varsha-gaṇān ba-  
 hūn | dvi-yojanāyatā vāpi vistṛitā chāpi yojanam | tasyām nāsau sama-  
 bhavat matsyo rājīva-lochanaḥ | vicheshṭitum cha Kaunteya matsyo vā-  
 pyām viśāmpate | Manum matsyas tato dṛishṭvā punar evābhyaabbhāshata |  
 “naya mām bhagavan sādho samudra-mahishīm priyām | Gangām tatra  
 nivatsyāmi yathā vā tāta mānyase | 12765. Nideśe hi mayā tubhyaṁ  
 sthātavyam anasūyata | vriddhir hi paramā prāptā trat-krite hi mayā  
 'nagha” | evam ukto Manur matsyam anayad bhagavān vaśi | nadīm  
 Gangām tatra chainam svayam prākshipad achyutāḥ | sa tatra vavridhe  
 matsyah kanchit kālam arīndama | tataḥ punar Manum dṛishṭvā mat-  
 syo vachanam abravīt | “Gangāyām na hi śaknomi bṛihatrāch cheshtitum  
 prabho | samudraṁ naya mām āśu prasīda bhagarann” iti | uddhritya  
 Gangā-salilāt tato matsyam Manuh svayam | samudram anayat pārtha  
 tatra chainam avāśrijat | 12770. Sumahān api matsyas tu sa Manor  
 nayatas tadā | āśid yatheshṭa-hāryyaścha sparśa-gandha-sukhaścha vai |  
 yudā samudre prakshiptaḥ sa matsyo Manunā tadā | tata enam idam  
 rākyām smayamāna ivābravīt | “bhagavun hi kṛitā rakshā trayā sarrā  
 viśeshataḥ | prāpta-kālām tu yat kāryyām trayā tach chhrūyatām  
 mama | achirād bhagavan bhaumam idam sthāvura-jangamam | sarvam  
 eva mahābhāga pralayaṁ vai gamishyati | samprakshälana-kālo 'yām  
 lokānām samupasthitāḥ | tasmāt tvām bodhayāmy adya yat te hitam  
 anuttamam | trasānām sthāvarāṇām cha yach chengām yach cha nen-  
 gati | tasya sarvasya samprāptāḥ kālaḥ parama-dūruṇāḥ | naruḥ cha  
 kārayitavyā te dṛidhā yukta-vuṭrākā | tatra saptarshibhiḥ sārddham  
 āruhethā mahāmune | vījāni chaiva sarvāṇi yathoktāni dvijaiḥ purā |  
 tasyām ārohayer nāvi susanguptāni bhāgaśaḥ | naru-sthaś cha mām  
 pratīkshethās tato muni-jana-priya | āgamishyāmy ahaṁ śringī vījne-

yas tena tāpasa | evam etat tvayā kāryam āpriṣhṭo 'si vrajāmy aham |  
 tā na śakyā mahatyo vai āpas tarṭṭum mayā vinā | 12780. Nābhi-  
 śankym idāñ chāpi vachanam me tvayā vibho" | "evaṁ karishye"  
 iti taṁ sa matsyam pratyabhāshata | jagmatuś cha yathākāmam anu-  
 jnāpya parasparam | tato Manur mahārāja yathoktam matsyakena ha |  
 vījāny ādāya sarvāñi sāgaram pupluve tadā | naukayā śubhayā vīra  
 mahorminām arindama | chintayāmāsa cha Manus tam matsyam pri-  
 thivīpate | sa cha tach-chintitañ jnātvā matsyah parapuranjaya | śringī  
 tatrājagāmāsu tadā Bharata-sattama | tañ drishṭvā manuja-vyāghra  
 Manur matsyañ jalārnave | 12785. Śringināñ tañ yathoktena rūpenā-  
 drim ivochhritam | vaṭārakamayam pāśam atha matsyasya mūrdhani |  
 Manur manuja-śārdūla tasmin śringe nyaveśyat | sañyatas tena pāśena  
 matsyah para-puranjaya | vegena mahatā nāvam prākarshal lavanām-  
 bhasi | sa cha tāñ tārayan nāvā samudram manujeśvara | nrityamānam  
 ivormībhīr garjamānam ivāmbhasā | kehobhyamāñā mahāvātaiḥ sā nau  
 tasmin mahodadhanu | ghūrṇate chapaleva strī mattā para-puranjaya |  
 naiva bhūmir na cha diśaḥ pradiśo vā chakāśire | 12790. Sarvam ām-  
 bhasam evāśit khañ dyaus cha narapungava | evambhūte tadā loke sankule  
 Bharatarshabha | adriśyanta saptarshayah Manur matsyas tathaiva cha |  
 evam bahūn varsha-gaṇān tāñ nāvam so'tha matsyakah | chakarshātandrito  
 rājan tasmin salila-sanchaye | tato Himavataḥ śringam yat param Bharatar-  
 shabha | tatrākarshat tato nāvāñ sa matsyah Kurunandana | athābravīt  
 tadā matsyas tāñ ṛishīn prahasan śanaiḥ | "asmin Himavataḥ śringe nāvāñ  
 badhnīta māchiram" | sā baddhā tatra tais tūrṇam ṛishibhir Bharatarsha-  
 bha | 12795. Naur matsyasya vachah śrutvā śringe Himavatas tadā | tach  
 cha Naubandhanañ nāma śringam Himavataḥ param | khyātam adyāpi  
 Karunteya tad viddhi Bharatarshabha | athābravīd anismishas tāñ ṛishīn  
 sa hitas tadā | "aham Prajāpatir Brahmā yat-param nādhigamyate |  
 matsya-rūpena yūyam cha mayā 'smād mokshitā bhayāt | Manunā cha  
 prajāḥ sarvāḥ sa-devāsura-mānushāḥ | srashṭavyāḥ sarva-lokāś cha yach  
 chengam yach cha nengati | tapasā chāpi tīvrena pratibhā 'sya bhavish-  
 yati | mat-prasādāt prajā-sarge na cha mohāñ gamishyati" | 12800. Ity  
 uktvā vachanam matsyah kshānenādarśanāñ gataḥ | srashṭu-kāmāḥ prajāś  
 chāpi Manur Vaivasvataḥ svayam | pramūḍho 'bhūt prajā-sarge tapas tepe  
 mahat tataḥ | tapasā mahatā yuktaḥ so'tha srashṭum prachakrame | sar-  
 vāḥ prajā Manuḥ sākshād yathāvad Bharatarshabha | ity etad mātsyakam  
 nāma purāñam parikīrtitam |

"12747. Mārkan̄deya said: There was a great rishi Manu, son of Vivasvat, majestic, in lustre equal to Prajāpati. In energy, fiery vigour, prosperity, and austere fervour he surpassed both his father and his grandfather. Standing with uplifted arm, on one foot, on the spacious Badari, he practised intense austere fervour. 12750. This direful exercise he performed, with his head downwards,<sup>51</sup> and with unwinking eyes, for 10,000 years. Once, when, clad in dripping rags, with matted hair, he was so engaged, a fish came to him on the banks of the Chirinī, and spake: 'Lord, I am a small fish; I dread the stronger ones, and from them you must save me. For the stronger fish devour the weaker; this has been immemorially ordained as our means of subsistence. Deliver me from this flood of apprehension in which I am sinking, and I will requite the deed.' 12755. Hearing this, Manu, filled with compassion, took the fish in his hand, and bringing him to the water threw him into a jar bright as a moon-beam. In it the fish, being excellently tended, grew; for Manu treated him like a son. After a long time he became very large, and could not be contained in the jar. Then, seeing Manu, he said again: 'In order that I may thrive, remove me elsewhere.' 12760. Manu then took him out of the jar, brought him to a large pond, and threw him in. There he continued to grow for very many years. Although the pond was two *yojanas* long, and one *yojana* broad, the lotus-eyed fish found in it no room to move; and again said to Manu: 'Take me to Gangā, the dear queen of the ocean-monarch; in her I shall dwell; or do as thou thinkest best, (12765) for I must contentedly submit to thy authority, as through thee I have exceedingly increased.' Manu accordingly took the fish and threw him into the river Gangā. There he waxed for some time, when he again said to Manu: 'From my great bulk I cannot move in the Gangā; be gracious and remove me quickly to the ocean.' Manu took him out of the Gangā; and cast him into the sea. 12770. Although so huge, the fish was easily borne, and pleasant to touch and smell, as Manu carried him. When he had been thrown into the ocean he said to Manu: 'Great lord, thou hast in every way preserved me: now hear from me what thou must do when the

<sup>51</sup> He could not have stood on one foot and with his head downwards (if this means standing on his head) at one and the same time. The text may mean that these attitudes were successively adopted.

time arrives. Soon shall all these terrestrial objects, both fixed and moving, be dissolved. The time for the purification of the worlds has now arrived. I therefore inform thee what is for thy greatest good. 12775. The period dreadful for the universe, moving and fixed, has come. Make for thyself a strong ship, with a cable attached ; embark in it with the seven rishis, and stow in it, carefully preserved and assort'd, all the seeds which have been described of old by Brāhmans.<sup>52</sup> When embarked in the ship, look out for me : I shall come recognizable by my horn. So shalt thou do ; I greet thee and depart. These great waters cannot be crossed over without me. 12780. Distrust not my word.' Manu replied, 'I shall do as thou hast said.' After taking mutual leave they departed each on his own way. Manu then, as enjoined, taking with him the seeds, floated on the billowy ocean in the beautiful ship. He then thought on the fish, which, knowing his desire, arrived with all speed, distinguished by a horn. When Manu saw the horned leviathan, lofty as a mountain, he fastened the ship's cable to the horn. Being thus attached, the fish dragged the ship with great rapidity, transporting it across the briny ocean which seemed to dance with its waves and thunder with its waters. Tossed by the tempests, the ship whirled like a reeling and intoxicated woman. Neither the earth, nor the quarters of the world appeared ; (12790) there was nothing but water, air, and sky. In the world thus confounded, the seven rishis, Manu, and the fish were beheld. So, for very many years, the fish, unwearied, drew the ship over the waters ; and brought it at length to the highest peak of Himavat. He then, smiling gently, said to the rishis, 'Bind the ship without delay to this peak.' They did so accordingly. 12795. And that highest peak of Himavat is still known by the name of Naubandhana ('the Binding of the Ship'). The friendly fish (or god, *animisha*) then said to the rishis, 'I am the Prajāpati Brahmā, than whom nothing higher can be reached. In the form of a fish I have delivered you from this great danger. Manu shall create all living beings, gods, asuras, MEN, with all worlds, and all things moving and fixed. By my favour and through severe austere fervour, he shall attain perfect insight into his creative work, and shall not be-

<sup>52</sup> The S'atapatha Brāhmaṇa is silent as to these seeds, as well as to the seven rishis ; but it is possible that the reference here made to them may have been borrowed from some other ancient source.

come bewildered.' 12800. Having thus spoken, the fish in an instant disappeared. Manu, desirous to call creatures into existence and bewildered in his work, performed a great act of austere fervour; and then began visibly to create all living beings. This which I have narrated is known as the Mātsyaka Purāṇa (or 'Legend of the Fish')."

It will be observed that towards the close of this narrative it is stated that Manu (not Brahmā himself) was the creator of Men, as well of gods and asuras; and that no reference is made to the formation of separate castes.

The commentators seem disinclined to take this legend in its literal sense. We shall see below what reason the scholiast on the Bhāgavata Purāṇa assigns for this procedure. The following are some of the remarks of the Commentator Nīlakanṭha on the above passage of the Mahābhārata :

"*Manoh*" manute ity abhimānātmako 'hankāro *Manuh* | viśeshena vaste āchhādayati chit-prakāśam iti viveka-jnānam tad-vān vivasvān mā-yāvī iśvaraḥ "māyinām tu maheśvaram" iti śruteḥ | tusya Vaivasvatasya charitam sancharaṇam | "avidyā-nāśe saty āvidyako 'hankāraḥ kathaṁ sancharati | nahi tantu-dāhe paṭas tishṭhati" ity ākshepaḥ | . . . . atra para-brahmaṇa eva rūpāntaram matsyākhyo jīraḥ | so 'hankārena Manunā uttarottara-śreshtheshu alinjirādi-rūpeshu sthūla-deheshu tapo-balād nipātyate | sa cha samudrākhye vairāje dehe nipātitaś cha kalpante avidyā-nāśa-rūpe saty api dādhā-(dagdha?) -paṭa-nyāyena anuvarttamānam ahankāraṁ saptarshi-sanjnākaiḥ prāṇādibhiḥ vīja-sanjnaiḥ prārabdha-karmabhiḥ cha sahitām charama-deha-nāvy ārūḍham vāsanā-varatrayā jīva-matsyena pralaya-kale 'py uhyamānam meru-śringā same 'chale bhavato (*Himavud?*) rūpe sadvāsanayā labdhāspadām vilinum anulakṣhyu jīva-matsyo 'darśanam prāptah | ati-vilīne hy ahankāre jīratvam naśyati | sa punar nirasta-jīva-bhāvo 'hankāro brahma-rūpatām āpanno yathā pūrvam vāsunayā jagat srijati | nashṭe 'py avidyākhye kāraṇe suṁsāra-bhāna-lakṣhaṇām kāryam chakra-bhramam ivā kanchit kālam anuvartate ity adhyāya-tātparyam | aksharārthaḥ tv ityādi |

"'Manu,' that which imagines, denotes the consciousness of self (*ahankāra*), consisting in the idea that objects refer to one's self (*abhimāna*).<sup>53</sup> 'Vivasvat' is he who possesses the discriminating knowledge that (such and such a thing) obscures the light of the mind, i.e.

<sup>53</sup> See Colebrooke's Misc. Essays, vol. i. 212.

he is the Illuder, Īśvara, for the Veda<sup>54</sup> speaks of ‘Maheśvara the Illuder.’ It is the ‘history,’ the action, of this son of Vivasvat, that is related. It is objected, ‘how can Ahankāra, which arises from ignorance, operate when ignorance is destroyed?’ for when the threads are burnt the cloth no longer remains’ . . . . Here the embodied soul, called in this passage a ‘Fish,’ is only another form of the supreme Brahma. This ‘Fish’ is thrown by ‘Manu,’ who is Ahankāra, through the power of austere fervour, into gross bodies, here represented by ‘a jar,’ ‘a pond,’ etc., which gradually rise in excellence. Being at last cast into the body of Virāj, called ‘the ocean,’ although ‘the close of the Kalpa’ means the destruction of ignorance, still the embodied soul denoted by the ‘Fish,’ contemplating Ahankāra still remaining like the ashes of burnt cloth, then entering, along with the breath and other vital airs named ‘the seven rishis,’ and the works of a former birth designated as ‘seeds,’ into the ship which signifies its last body, and then borne along even in the period of dissolution by the embodied soul itself symbolized as a ‘Fish,’ by means of the ‘rope’ of the remaining consciousness of past perceptions (*vāsanā*), obtaining at length through a consciousness of former perceptions, which were pure (*sad-vāsanā*), a resting-place on a mountain like the peak of Meru, represented by the Himavat(?), and finally dissolved;—the embodied soul under the figure of a ‘Fish’ having contemplated all this,—vanishes. For when Ahankāra has become entirely dissolved, the state of the embodied soul ceases. Then Ahankāra, after the state of the embodied soul has been dispelled, obtains the condition of Brahma; but by its consciousness of past perceptions creates the world as before. Even when the cause called ignorance has been destroyed, the effect in the shape of the semblance of the world continues for some time, like the revolution of a wheel. Such is signification of the section.”

According to this allegorical interpretation “Vivasvat,” father of Manu, represents Īśvara, the Illuder. “Manu” is Ahankāra, or self-consciousness. The “Fish” is the embodied soul, which fancies itself to be, but is not, distinct from the Supreme spirit. Ahankāra, denoted by ‘Manu,’ places the embodied soul, symbolized by the “Fish,” in a variety of bodies gradually increasing in excellence, which are signified

<sup>54</sup> The words are taken from one of the Upanishads, to which, at the time of correcting this sheet, I am unable to give the necessary reference.

by the “jar,” “pond,” “Gangā,” and “ocean.” Although the end of the Kalpa means the removal of ignorance, still Ahankāra continues for a time; and along with the “seven rishis,” who stand for the vital airs, and the “seeds,” which are former works, embarks on the “ship,” which is its last body, and is drawn over the ocean by the embodied soul by means of a “rope,” which signifies the consciousness of former perceptions. Ahankāra at length finds a resting-place, denoted by Mount Himavat; and when it has been destroyed, the embodied soul vanishes. Ahankāra, however, passes into the form of Brahma, and, through the operation of the cause explained by the Commentator, creates the world anew.

It is scarcely necessary to remark that the narrator of the legend himself appears to have had no idea of making it the vehicle of any Vedantic allegory such as is here propounded.

The following is another version of the same legend from the Matsya Purāna :

i. 12.<sup>55</sup> *Purā rājā Manur nāma chīrṇavān vipulam̄ tapah | putre rājyam̄ samāropya kshamāvān Ravi-nandanah |* 13. *Malayasyaika-deśe tu sarvātmagūḍha-saṁyutah | sama-duḥkha-sukho vīrah prāptavān yogam uttamam |* 14. *Vachanañ<sup>56</sup> varadus chāsyā varshāyuta-śate gate | “varām vṛiṇīshva” provācha prītātmā Kamalāsanah |* 15. *Evam ukto bra-vīd rājā pranamya sa Pitāmaham | “ekam evāham ichhāmī tvatto varam anuttamam |* 16. *Bhūta-grāmasya sarvasya sthāvara-asya charasya cha | bhaveyañ rakṣaṇāyālam pralaye samupasthite” |* 17. “*Evam astv*” iti viśvātmā tatraivāntaradhiyata | *pushpa-vrishṭiś cha mahati khāt papāta surārpitā |* 18. *Kadāchid āśrame tasya kurvataḥ pitri-tarpanam | pa-pāta pānyor upari śaphari jala-saṁyutā |* 19. *Dṛiṣṭvā tach-chhaphari-rūpam̄ sa dayālur mahīpatih | rakṣaṇāyākarod yatnam̄ sa tasmin ka-rakodare |* 20. *Ahorātreṇa chaikena shoḍaśāngulu-vistrītah | so ’bhavad matsya-rūpena “pāhi pāhīti” chābravīt |* 21. *Sa tam ādāya manike prā-kshipaj jala-chāriṇam | tatrāpi chaikarātreṇa hasta-trayam avarādhata |* 22. *Punah prāhārttanādena Sahasrakiraṇātmajum | sa matsyah “pāhi pāhīti” “tvām ahañ śaraṇam̄ gataḥ” |* 23. *Tataḥ sa kūpe tam matsyam prāhīnod Ravi-nandanah | yadā na māti tatrapi kūpe matsyah*

<sup>55</sup> This passage is extracted in Professor Aufrecht's Catalogue of the Bodleian • Sanskrit MSS. p. 347.

<sup>56</sup> The Taylor MS. reads *babhūva*, instead of *vachanam*.

sarovare | 24. *Kshiptah sa prithutām āgāt punar yojana-sammitām | tatrāpy āha punar dīnah “pāhi pāhi nripottama”* | 25. *Tataḥ sa Manunā kshipto Gangāyām apy avarddhata | yadā tadā samudre tam prākshipad medinīpatih* | 26. *Yadā samudram akhilaṁ vyāpyāsau samavasthitah | tadā prāha Manur bhītaḥ “ko’pi tvam asuretarah* | 27. *Athavā Vāsudevas tvam anya īdrikk katham bhavet | yojanāyutavimśatyā kasya tulyam bhaved vapuh* | 28. *Jnātas tvam matsya-rūpena mām khedayasi Keśava | Hṛishīkeśa jagannātha jagad-dhāma namo ’stu te”* | 29. *Evam uktah sa bhagavān matsya-rūpī Janārdanah | “sādhu sādhu” iti chovācha “samyaṅ jnātaṁ tvayā ’ngha* | 30. *Achire-naiva kālena medinī medinīpate | bhavishyati jale magnā sā-śaila-vana-kānanā* | 31. *Naur iyañ sarva-devānām nikāyena vinirmitā | mahā-jīva-nikāyasya rakṣaṇārtham mahīpate* | 32. *Svedāñdajodbhijā jīvā ye cha jīvā jarāyujāḥ | asyañ nidhāya sarvāñs tān anarthāt<sup>57</sup> pāhi suvrata* | 33. *Yugānta-vātābhīhatā yadā chalati naur nṛipa | śringe ’smiṇ mama rājendra tademām sañyamishyasi* | 34. *Tato layānte sarvasya sthāvarasya charasya cha | prajāpatis tvam bhavitā jagataḥ prithivī-pate* | 35. *Evaṁ kṛite mahārāja<sup>58</sup> sarvajno dhritimān ṛishiḥ | manvantarādhipaś chāpi deva-pūjyo bhavishyasi* | 36. *Adhyāya ii. Sūta uvācha* | 1. *Evam ukto Manus tena paprachhāsura-sūdanam | varshair kiyadbhir bhagavan bhavishyati antara-kshayah* | 2. *Sattvāni cha kathaṁ nātha rakshishye Madhu-sūdana | tvayā saha punar yogah kathaṁ vā bhavitā mama* | 3. *Śrī-matsya uvācha | adya-prabhṛity anāvṛishṭir bhavishyati mahītale | yāvad varsha-śataṁ sāgrañ durbhikshaṁ narakāvaham* | 4. *Tato ’lpa-sattva-kshayadā raśmayah sapta dārunāḥ | sapta-sapter bhavishyanti prataptāngāra-varshināḥ* | 5. *Aurvānalo ’pi vikṛitiṁ gamishyati yuga-kshaye | vishāgniś chāpi pātālat sankarshana-mukha-chyutah* | 6. *Bhavasyāpi lalātottas tritīya-nayanānalah | jagad dagdhām tathā kshobhaṁ gamishyati mahāmate* | 7. *Evañ dagdhā mahī sarvā yadā syād bhasma-sannibhā<sup>59</sup> | ākāśam ushmaṇā taptam bhavishyati parantapa* | 8. *Tataḥ sa-deva-nakshatraṁ jagad yāsyati sankshayam | sañvartto bhīmanādaś cha dronaś chando<sup>60</sup> balāhakah* | 9. *Vidyutpatākah śonāmbuḥ saptaite laya-vāridāḥ | agni-prasveda-sambhūtāḥ plāvayishyanti medinīm* | 10. *Samudrāḥ kshobham āgatya*

<sup>57</sup> Instead of *anarthāt* the Taylor MS. reads *anāthān*.

<sup>58</sup> The Taylor MS. reads here *evaṁ kṛita-yugasyādau*.

<sup>59</sup> *Kūrma-sannibhā* | Taylor MS.

<sup>60</sup> The Taylor and Gaikwar MSS. have *chandro*.

*chaikatvena vyavasthitāḥ | etad ekārṇavaṁ sarvam karishyanti jagat-trayam |* 11. *Divyāṁ nāvam<sup>61</sup> imāṁ grīhya sarva-vijāni sarvaśāḥ | āropya rajjvā yogena mat-prayuktena suvrata |* 12. *Saṁyamya nāvam mach-chhṛinge mat-prabhāvābhirkshitāḥ | ekah sthāsyasi deveshu dagdhesu api parantapa |* 13. *Soma-sūryāv aham Brahmā chatur-loka-samanvitāḥ | Narmadā cha nadī punyā Mārkandeyo mahān rishiḥ |* 14. *Bhavo vedāḥ purānaṁ cha vidyābhiḥ sarvato vritam | tvayā sārddham idāṁ sarvam sthāsyaty antara-sankshaye |* 15. *E�am ekārṇave jāte Chākshushāntara-sankshaye | vedān pravarttayishyāmi tvat-sargādau mahipate |* 16. *Sūta uvācha | Eवam uktvā sa bhagavāns tatraivāntaradhiyata | Manur apy āsthito yogaṁ Vāsudeva-prasādajam |* 17. *Athābhūch cha tathā-bhūtaḥ samplavaḥ pūrva-sūchitaḥ | kāle yathokte sanjāte Vāsudeva-mukhodyate |* 18. *Śringī prādurbabhuवātha matsya-rūpi Janārdanāḥ | Ananto rajju-rūpena Manoh pārśvam upāgamat |* 19. *Bhūta-sangān samākṛishya yoge-nāropya dharmavit | bhujanga-rajjvā matsyasya śringe nāvam ayojayat |* 20. *Uparyy upasthitas tasyāḥ pranipatya Janārdanam | ābhūta-samplave tasminn atite yoga-śāyinā |* 21. *Prishtena Manunā proktam purānam matsyarūpiṇā | tad idānīm pravakshyāmi śrinudhvam rishi-sattamāḥ |*

“12. Formerly a heroic king called Manu, the patient son of the Sun, endowed with all good qualities, indifferent to pain and pleasure, after investing his son with the royal authority, practised intense austere fervour, (13) in a certain region of Malaya (Malabar), and attained to transcendent union with the Deity (*yoga*). 14. When a million years had elapsed, Brahmā became pleased and disposed to bestow a boon, which he desired Manu to choose. 15. Bowing before the father of the world the monarch said, ‘I desire of thee this one incomparable boon, that when the dissolution of the universe arrives I may have power to preserve all existing things, whether moving or stationary.’ 17. ‘So be it,’ said the Soul of all things, and vanished on the spot; when a great shower of flowers, thrown down by the gods, fell from the sky. 18. Once as, in his hermitage, Manu offered the oblation to the Manes, there fell, upon his hands, along with some water, a Saphari fish (a carp), (19) which the kind-hearted king perceiving, strove to preserve in his water-jar. 20. In one day and night the fish grew to the size of sixteen fingers, and cried, ‘preserve me, preserve me.’ 21. Manu then took and threw him into a large pitcher, where in one night he

<sup>61</sup> The Taylor MS. reads *veda-nāvum*, “the ship of the Vedas.”

increased three cubits, (22) and again cried, with the voice of one distressed, to the son of Vivasvat, ‘preserve me, preserve me, I have sought refuge with thee.’ 23. Manu next put him into a well, and when he could not be contained even in that, (24) he was thrown into a lake, where he attained to the size of a yojana; but still cried in humble tones, ‘preserve me, preserve me.’ 25. When, after being flung into the Gangā he increased there also, the king threw him into the ocean. 26. When he filled the entire ocean, Manu said, in terror, ‘Thou art some god,’ (27) or thou art Vāsudeva; how can any one else be like this? Whose body could equal 200,000 yojanas? 28. Thou art recognised under this form of a fish, and thou tormentest me, Keśava; reverence be to thee, Hrishīkeśa, lord of the world, abode of the universe! 29. Thus addressed, the divine Janārdana, in the form of a fish, replied: ‘Thou hast well spoken, and hast rightly known me. 30. In a short time the earth with its mountains, groves, and forests, shall be submerged in the waters. 31. This ship has been constructed by the company of all the gods<sup>62</sup> for the preservation of the vast host of living creatures. 32. Embarking in it all living creatures, both those engendered from moisture and from eggs, as well as the viviparous, and plants, preserve them from calamity. 33. When driven by the blasts at the end of the yuga, the ship is swept along, thou shalt bind it to this horn of mine. 34. Then at the close of the dissolution thou shalt be the Prajāpati (lord of creatures) of this world, fixed and moving. 35. When this shall have been done,<sup>63</sup> thou, the omniscient, patient rishi, and lord of the Manvantara, shalt be an object of worship to the gods.’

2nd Adhyāya: “1. Sūta said: Being thus addressed, Manu asked the slayer of the Asura, ‘In how many years shall the (existing) Manvantara come to an end? 2. And how shall I preserve the living creatures? or how shall I meet again with thee?’ The fish answered: ‘From this day forward a drought shall visit the earth for a hundred years and more, with a tormenting famine. 4. Then the seven direful rays of the sun, of little power, destructive, shall rain burning charcoal. 5. At the close of the yuga the submarine fire shall burst forth,

<sup>62</sup> The reading of the Taylor MS. here is partially erased; but it may have been *sarva-vedānām*, “of all the Vedas.” Compare the various reading in verse 11 of the next *adhyāya*.

<sup>63</sup> According to the reading of the Taylor MS. we should have to substitute the words, “Thus at the beginning of the Kṛita age, thou” etc.

while the poisonous flame issuing from the mouth of Sankarshana (shall blaze) from Pātāla, and the fire from Mahādeva's third eye shall issue from his forehead. Thus kindled the world shall become confounded. 7. When, consumed in this manner, the earth shall become like ashes, the æther too shall be scorched with heat. 8. Then the world, together with the gods and planets, shall be destroyed. The seven clouds of the period of dissolution, called Saṁvaritta, Bhīmanāda, Drona, Chanda, Balāhaka, (9) Vidyutpatāka, and Sōnāmbu, produced from the steam of the fire, shall inundate the earth. 10. The seas agitated, and joined together, shall reduce these entire three worlds to one ocean. 11. Taking this celestial ship, embarking on it all the seeds, and through contemplation fixed on me fastening it by a rope (12) to my horn, thou alone shalt remain, protected by my power, when even the gods are burnt up. 13. The sun and moon, I Brahmā with the four worlds, the holy river Narmadā,<sup>64</sup> the great rishi Mārkandeya, (14) Mahādeva, the Vedas, the Purāṇa with the sciences,—these shall remain with thee at the close of the Manvantara. 15. The world having thus become one ocean at the end of the Chākshusha manvantara, I shall give currency to the Vedas at the commencement of thy creation.' 16. Sūta continued: Having thus spoken, the divine Being vanished on the spot; while Manu fell into a state of contemplation (*yoga*) induced by the favour of Vāsudeva. 17. When the time announced by Vāsudeva had arrived, the predicted deluge took place in that very manner. Then Janārdana appeared in the form of a horned fish; (the serpent) Ananta came to Manu in the shape of a rope. 19. Then he who was skilled in duty (*i.e.* Manu) drew towards himself all creatures by contemplation (*yoga*) and stowed them in the ship, which he then attached to the fish's horn by the serpent-rope, (20) as he stood upon the ship, and after he had made obeisance to Janārdana. 21. I shall now declare the Purāṇa which, in answer to an enquiry from Manu, was uttered by the deity in the form of the fish, as he lay in a sleep of contemplation till the end of the universal inundation : Listen." The Matsya Purāṇa gives us no further information here about the progress and results of the deluge; and this narrative does not appear to be ever afterwards resumed.

<sup>64</sup> In the opinion of this writer, therefore, the Narmadā (Nerbudda) must have been a holier stream than the Gangā: otherwise we should have expected him to select the latter as the river to be preserved at the dissolution.

The Bhāgavata P. viii. 24, 7, gives the same story with variations as follows :

Āśid atīta-kalpānte brāhma naimittiko layaḥ | samudropaplutās tatra lokā bhūr-ādayo nrīpa | 8. Kālenāgata-nidrasya Dhātuḥ śisayishor balī | mukhato nissṛitān vedān Hayagrīvo 'ntike 'harat | 9. Jnātvā tad dāna-vendrasya Hayagrīvasya cheshṭitam | dadhāra śapharī-rūpam bhagavān Harir iśvarah | 10. Tatra rāja-ṛishiḥ kaścid nāmnā Satyavrato mahān | Nārāyaṇa-paro 'tapyat tapaḥ sa salilāśanaḥ | 11. Yo 'sāv asmin mahākalpe tanayaḥ sa Vivasvataḥ | Srāddhadeva iti khyāto manutve Harinā 'rpitah | 12. Ekadhā Kṛitamālāyām kurvato jala-tarpaṇam | tasyānjaly-udake kāchich chhaphary ekā 'bhyapadyata | 13. Satyavrato 'njali-gatām saha toyena Bhārata | utsasarja nadī-toye śapharīm Dravideśvaraḥ | tam āha sātikaruṇam mahākaruṇikām nrīpam | yādobhyo jnāti-ghātibhyo dīnām mām dīnavatsala | kathaṁ visṛijase rājan bhītām asmin sarijj-jale | . . . . . 32. Saptame 'dyatanād ūrddhvam 'ahany etad arindama | ni-mankshyaty apyayāmbhodhau trailokyam bhūr-bhuvādikam | 33. Triloc-yām liyamānāyām saṁvarttāmbhasi vai tada | upasthāsyati nauḥ kāchid viśālā tvām mayeritā | 34. Tvām tāvad oshadhīḥ sarvā vījāny uchchā-vachāni cha | saptarshibhiḥ parivṛitaḥ sarva-sattvopavṛiṁhitāḥ | 45. Āruhya vṛihatīm nāvaṁ vicharishyasy aviklavaḥ | ekārṇave nirāloke ṛishīnām eva varchasā | 36. Dodhūyamānām tām nāvaṁ samireṇa balī-yaśā | upasthitasya me śringe nibadhnīhi mahāhinā | 37. Aham tvām ṛishibhiḥ sākām sahanāvam udanvati | vikarshan vicharishyāmi yāvad Brāhmī niśā prabho | . . . . . 41. Tataḥ samudraḥ udvelaḥ sarvataḥ plāvayan mahīm | vardhamāno mahāmeghair varshadbhiḥ samadriṣyata | 42. Dhyāyan bhagavad-ādeśām dadṛiṣe nāvam āgatām | tām āruroha viprendrair ādāyaushadhi-vīrudhaḥ | 43. Tam uchur munayaḥ prītā rājan dhyāyasva Keśavam | sa vai naḥ sankatād asmād avitā śām vidhāsyati | 44. So 'nudhyātas tato rājnā prādūrāśid mahārṇave | eka-śringa-dharo matsyo haimo niyuta-yojanaḥ | 45. Nibadhyā nāvaṁ tach-čhṛinge yathokto Harinā purā | varatreṇāhinā tuṣṭas tuṣṭāva Madhusūdanam | . . . . . 54. Ity uktavantaṁ nrīpatim bhagavān Ādipūrushaḥ | matsya-rūpi mahāmbhodhau viharaṁs tattvam abravīt | 55. Purāṇa-saṁhitām divyām Sāṅkhya-Yoga-kriyāvatīm | Satyavrataḥ rājarsher ātma-guh-yam aśeshataḥ | 56. Aśraushīḥ ṛishibhiḥ sākam ātma-tattvam asaṁśayam | nāvy āśīno bhagavatā proktam brahma sanātanam | 57. Atīta-pralayāpāye utthitāya sa Vedhase | hatvāśuraṁ Hayagrīvaṁ vedān prat-

*yāharad Hariḥ* | 58. *Sa tu Satyavrato rājā jnāna-vijñāna-saṁyutah* |  
*Vishṇoh prasādāt kalpe 'smīn āśid Vaivasvato Manuh* |

“ 7. At the close of the past Kalpa there occurred an occasional<sup>65</sup> dissolution of the universe arising from Brahmā’s nocturnal repose ; in which the Bhūrloka and other worlds were submerged in the ocean. 8. When the creator, desirous of rest, had under the influence of time been overcome by sleep, the strong Hayagrīva coming near, carried off the Vedas which had issued from his mouth. 9. Discovering this deed of the prince of the Dānavas, the divine Hari, the Lord, took the form of a Sāpharī fish. 10. At that time a certain great royal rishi, called Satyavrata, who was devoted to Nārāyaṇa, practised austere fervour, subsisting on water. 11. He was the same who in the present great Kalpa is the son of Visvasvat, called Śrāddhadeva,<sup>66</sup> and was appointed by Hari to the office of Manu. 12. Once, as in the river Kritamālā he was offering the oblation of water to the Pitrīs, a Sāpharī fish came into the water in the hollow of his hands. 13. The lord of Dravida, Satyavrata, cast the fish in his hands with the water into the river. 14. The fish very piteously cried to the merciful king, ‘ Why dost thou abandon me poor and terrified to the monsters who destroy their kindred in this river ? ’ [Satyavrata then took the fish from the river, placed it in his waterpot, and as it grew larger and larger, threw it successively into a larger vessel, a pond, various lakes, and at length into the sea. The fish objects to be left there on the plea that it would be devoured ; but Manu replies that it can be no real fish, but Vishṇu himself ; and with various expressions of devotion enquires why he had assumed this disguise, verses 15–31.] The god replies : 32. “ On the seventh day after this the three worlds Bhūrloka, etc., shall sink beneath the ocean of the dissolution. 33. When the universe is dissolved in that ocean, a large ship, sent by me, shall come to thee. 34. Taking with thee the plants and various seeds, surrounded by the seven rishis, and attended by all existences, (35) thou shalt embark on the great ship, and shalt without alarm move over the one dark ocean, by the sole light of the rishis. When the ship shall be vehemently shaken by

<sup>65</sup> *Naimittika*. See above p. 45.

<sup>66</sup> Manu is called Śrāddhadeva in the Mahābhārata also, Sāntip. 4507. In the Brāhmaṇas, however, he receives the appellation, or epithet, not of Śrāddhadeva, but of *Śrāddhādeva*. See above, p. 188 ff.

the tempestuous wind, fasten it by the great serpent to my horn—for I shall come near. 37. So long as the night of Brahmā lasts, I shall draw thee with the rishis and the ship over the ocean.” [The god then disappears after promising that Satyavrata shall practically know his greatness and experience his kindness, and Satyavrata awaits the predicted events, verses 38–40.] 41. “Then the sea, augmenting as the great clouds poured down their waters, was seen overflowing its shores and everywhere inundating the earth. 42. Meditating on the injunctions of the deity, Satyavrata beheld the arrival of the ship, on which he embarked with the Brāhmans, taking along with him the various kinds of plants. 43. Delighted, the Munis said to him, ‘meditate on Keśava; he will deliver us from this danger, and grant us prosperity.’ 44. Accordingly when the king had meditated on him, there appeared on the ocean a golden fish, with one horn, a million yojanas long. 45. Binding the ship to his horn with the serpent for a rope, as he had been before commanded by Hari, Satyavrata lauded Madhusūdana.” [Verses 46–53 contain the hymn.] 54. When the king had thus spoken, the divine primeval Male, in the form of a fish, moving on the vast ocean declared to him the truth; (55) the celestial collection of Puranas, with the Sāṅkhya, Yoga, the ceremonial, and the mystery of the soul. 56. Seated on the ship with the rishis, Satyavrata heard the true doctrine of the soul, of the eternal Brahmā, declared by the god. 57. When Brahmā arose at the end of the past dissolution, Hari restored to him the Vedas, after slaying Hayagrīva. 58. And King Satyavrata, master of all knowledge, sacred and profane, became, by the favour of Vishnu, the son of Vivasvat, the Manu in this Kalpa.”

Before adducing the remarks of the commentator Śridhara Svāmin on the passage last cited from the Bhāgavata Purāṇa, I shall quote one more version of the same legend from the Agni Purāṇa.<sup>67</sup> It is not of any great consequence, as, though more condensed, it coincides in purport with that in the Bhāgavata Purāṇa: which of the two has bor-

<sup>67</sup> This has been copied by Professor Aufrecht from a MS. of the Agni Purāṇa, belonging to the Royal Asiatic Society of London. I am informed by Prof. Aufrecht that the East India Office Library has two MSS. of the Vahni Purāṇa, which (although Vahni is, in later Sanskrit, synonymous with Agni) differ entirely in their contents from the Agni Purāṇa.

rowed from the other, or whether both are derived from a common source, I am unable to say.

*Vasishṭha uvācha | 1. Matsyādi-rūpiṇām Vishṇum brūhi sargādi-kāranam | purāṇam brahma chāgneyaṁ yathā Vishṇoḥ purā śrutam | Agnir uvācha | 2. Matsyāvatāraṁ vakshye 'ham Vasishṭha śrīnu vai Hareḥ | avatāra-kriyāṁ dushṭa-nashtyai sat-pālanāya hi | 3. Āśid atīta-kalpānte brāhma naimittiko layaḥ | sanudropaplutās tatra lokā bhūrādikā mune | 4. Manur Vaivasvatas tepe tapo vai bhukti-muktaye | ekāda Kṛitalmālā-yāṁ kurvato jala-tarpanam | 5. Tasyānjaly-udake matsyaḥ svalpa eko 'bhyaṇḍyata | ksheptu-kāmaṁ jale prāha “na māṁ kshipa narottama | 6. Grahādibhyo bhayam me 'tra” tash chhrutvā kalaše 'kshipat | Manuṁ vriddhaḥ punar matsyaḥ prāha taṁ “dehi me vrihat” | 7. Tasya tad vachanaṁ śrutvā rājā 'tha vandane 'kshipat | tatra vriddho 'bravīd bhūpam “prīthu dehi padam mama” | 8. Sarovare punah kshipro vavridhe tat-pramāṇavān | ūche “dehi vrihat sthānam” prākshipach chāmbudhau tataḥ | 9. Laksha-yojana-vistīrṇaḥ kshana-mātrena so 'bhavat | matsyaṁ tam abhutāṁ drishṭvā vismitaḥ prābravīd Manuḥ | 10. “Ko bhavān nanu vai Vishṇur Nārāyaṇa namo 'stu te | māyayā mohayasi māṁ kimartham cha Janārdana” | 11. Manur-ukto<sup>68</sup> 'bravīd matsyo Manuṁ vai pālane ratam | avatīrṇo bhavāyāsa jagato dushṭa-nashtaye | 12. “Saptame divase tv abdhīḥ plāvayishyati vai jagat | upasthitāyāṁ nāvi tvāṁ vijadīni vidhāya cha | 13. Saptarshibhiḥ parivrito niśām brāhmīm charishyasi | upasthitasya me śringe nibadhñīhi mahāhina” | 14. Ity uktvā 'ntardadhe matsyo Manuḥ kāla-pratīkshakah | stitāḥ samudra udvele nāvam āruruhe tadā | 15. Eka-śringa-dharo matsyo haimo niyuta-yojanaḥ | nāvam babandha tach-chhṛinge matsyākhyāṁ cha purāṇakam | 16. Suśrāva matsyāt pāpa-ghnaṁ sa-śrutam śrutibhiḥ śrutam(?) | brahma-veda-prahartāraṁ Hayagrīvaṁ cha dānavam | 17. Avadhīd veda-mantrādyān pālayāmāsa Keśavaḥ |*

“Vasishṭha said: 1. Declare to me Vishṇu, the cause of the creation, in the form of a Fish and his other incarnations; and the Puranic revelation of Agni, as it was originally heard from Vishṇu. Agni replied: 2. Hear, o Vasishṭha, I shall relate to thee the Fish-incarnation of Vishṇu, and his acts when so incarnate for the destruction of

<sup>68</sup> Professor Aufrecht's transcript has this reading *Manur-ukto*; which I have retained, although I was not aware that *Manus* was commonly used for *Manu*, except in the Vedic period.

the wicked, and protection of the good. 3. At the close of the past Kalpa there occurred an occasional dissolution of the universe caused by Brahmā's sleep, when the Bhūrloka and other worlds were inundated by the ocean. 4. Manu, the son of Vivasvat, practised austere fervour for the sake of worldly enjoyment as well as final liberation. Once, when he was offering the libation of water to the Pitrīs in the river Kṛitamālā, (5) a small fish came into the water in the hollow of his hands, and said to him when he sought to cast it into the stream, 'Do not throw me in, (6) for I am afraid of alligators and other monsters which are here.' On hearing this Manu threw it into a jar. Again, when grown, the Fish said to him, 'Provide me a large place.' 7. Manu then cast it into a larger vessel (?). When it increased there, it said to the king, 'Give me a wide space.' 8. When, after being thrown into a pond, it became as large as its receptacle, and cried out for greater room, he flung it into the sea. 9. In a moment it became a hundred thousand yojanas in bulk. Beholding the wonderful Fish, Manu said in astonishment: (10) 'Who art thou? Art thou Vishṇu? Adoration be paid to thee, o Nārāyaṇa. Why, o Janārdana, dost thou bewilder me by thy illusion?' 11. The Fish, which had become incarnate for the welfare of this world and the destruction of the wicked, when so addressed, replied to Manu, who had been intent upon its preservation: (12) 'Seven days after this the ocean shall inundate the world. A ship shall come to thee, in which thou shalt place the seeds, (13) and accompanied by the rishis shalt sail during the night of Brahmā. Bind it with the great serpent to my horn, when I arrive. 14. Having thus spoken the Fish vanished. Manu awaited the promised period, and embarked on the ship when the sea overflowed its shores. 15. (There appeared) a golden Fish, a million yojanas long, with one horn, to which Manu attached the ship, (16) and heard from the Fish the Matsya Purāṇa, which takes away sin, together with the Veda. Keśava then slew the Dānava Hayagrīva who had snatched away the Vedas, and preserved its mantras and other portions."

The following is Śrīdhara's comment, before referred to, on the legend of the deluge, as told in the Bhāgavata Purāṇa. These remarks have been well translated and explained in the preface to the 3rd volume of his edition of this Purāṇa (pp. xxxviii ff.) by M. Burnouf, whose elaborate discussion of the legend extends from p. xxiii to p. liv.

Atra idam chintyam “kim ayam mahāpralayo dainandino vā” iti |  
 tatra tāvad “brāhma layah” (v. 7) iti “yo sāv asmin mahā-kalpe”  
 (v. 11) iti cha ukter “mahāpralayah” iti prāptam “na” iti brūmāḥ |  
 mahāpralaye prithivy-ādīnām avaśeshāsambhavād “yāvad brāhmī niśā”  
 (v. 37) ity-ādy-ukti- virodhāch cha | ato “dainandana” iti yuktam | na  
 cha etad api sangachhate | saṁvarttakair anāvṛishṭy-ādibhir vinā akasmād  
 eva “saptame ‘hani trailokyam nimankshyati” (v. 32) iti matsyokter  
 anupapatteḥ | yathoktam prathama-skandhe “rūpam” (i. 3, 15) ity ādi  
 tad api tadā durghaṭam | na hi pralaya-dvaye ‘pi “mahīmayyām nāvy”  
 ārohaḥ sambhavati na cha Chākshusha-manvantare pralayo ‘sti | tathā  
 cha sati saptamo Manur Vaivasvataḥ ity api durghaṭam syāt | “tvām  
 tāvad oshadhīḥ sarvāḥ” (viii. 24, 34) ity-ādi-nirdeśo ‘pi na sangachhate |  
 na hi tadā oshadhy-ādīnām sattvānām cha avaśeshāḥ sambhavati | tasmād  
 anyathā varṇyate | naivāyaṁ vāstavaḥ ko ‘pi pralayah | kintu Satyavra-  
 tasya jnānopadeśaya āvirbhūto bhagavān vairāgyārtham akasmāt prala-  
 yam iva darśayāmāsa yathā ‘smīn eva Vaivasvata-manvantare Mārkan-  
 deyāya darśitavān | tad-apekshayā eva cha “mahā-kalpe ‘smīn” iti  
 viśeshanām sangachhate | tathā cha “tataḥ samudraḥ udvelaḥ sarvataḥ  
 samadriṣyata” (v. 41) iti tasyaiva yathā darśanam uktam ity eshā dik |

“Here we have to consider whether this was a great dissolution of the universe, or one of those which occur at the close of each day of Brahmā. If it be supposed from the expressions ‘a dissolution proceeding from Brahmā’ (v. 7), and ‘he is the same who in this Mahākalpa’ (v. 11), that it was a great dissolution, we reply,—no; because in a great dissolution the earth and other worlds cannot possibly remain in existence, and because this would be opposed to the words ‘so long as the night of Brahmā lasts’ (v. 37). Hence it might appear that it must be one of the dissolutions which occur at the end of a day of Brahmā. But this also is impossible, because it would be at variance with the Fish’s words that ‘the three worlds should be submerged on the seventh day,’ (v. 32) suddenly, without the drought and other calamities which precede a dissolution. What is stated in the first book (iii. 15), ‘at the deluge, in the Chākshusha Manvantara, he took the form of a Fish, and preserved Manu Vaivasvata, whom he placed in a ship formed of the earth,’<sup>69</sup> would also in that case be inconceivable; for

<sup>69</sup> Bhāgavata Purāṇa, i. 3. 15. Rupam sa jagrihe mātsyam Chākshushodudhi-sam-  
plave | nāvy āropya mahīmayyām apād Vaivasvatam Manum | On this passage also

(1.) in neither of the two dissolutions could any one be placed ‘in a ship in the form of the earth’ (as the earth is submerged in the one case and altogether destroyed in the other); (2.) there is no dissolution of the world in the Chākshusha Manvantara; (3.) in the case supposed the existence of a seventh Manu, the son of Vivasvat would be impossible (for the fourteen Manus succeed each other in one Kalpa without the intervention of any dissolution). And in that case, the command to take ‘all the plants into the ship’ (viii. 24, 34), would be inconceivable, since no plants or other such substances are left at such a period. Such being the fact, the narrative must be otherwise explained. It was in fact no real dissolution which is here related. But the deity, who appeared to teach Satyavrata knowledge, shewed him suddenly the semblance of a dissolution to instil into him dispassion, just as in the Vaivasvata Manvantara he shewed to Mārkandeya. And if referred to this, the words ‘in this Māhakalpa’ will be conceivable. And consequently the words ‘Then the sea was beheld overflowing its shores on every side’ are spoken with reference to what Satyavrata saw (in the vision). Such is an indication of the purport of the Section.”

Srīdhara Svāmin here reasons only upon the data supplied by the particular version of the story which he found before him in the Bhāgavata, and does not seem to have extended his researches so far as to ascertain whether the legend might not exhibit some variations as narrated in other Puranas. If he had turned to the Matsya Purāna he would have found that one of his objections, viz., that drawn from the absence of any reference to the calamities supposed to precede a dissolution, did not apply to the account there given; since that narrative expressly asserts that these premonitory signs were manifested. Others of his objections apply no doubt to the other narratives as well as to that in the Bhāgavata. According to the ordinary Puranic theory (see above, pp. 43 ff.) fourteen Manus exist in each Kalpa, and one succeeds another without the intervention of any *pralaya* or dissolution. It is obviously inconsistent with this theory to represent such a dissolution Srīdhara remarks: *Yadyapi manvantarāvasāne pralayo nāsti tathāpi kenachit kau-tukena Satyavrata�ā mā�ā pradarśit | yathā “akānde Mārkandeyā” iti drash- tavyam |* “Although there is no dissolution at the end of a Manvantara, yet, through a certain sport an illusion was shown to Satyavrata, as in the other passage where it is said ‘Suddenly to Mārkandeya,’ etc.”

as taking place either during the life of any of the Manus, or after his disappearance. It is even doubtful, or more than doubtful (Wilson's Vish. P. i. p. 50 f. and p. 44, above) whether one Manu can exist contemporaneously with another, and yet, according to the Matsya and Agni Purāṇas (see above, pp. 205 ff., 211 f.) Manu Vaivasvata is said to have lived during his predecessor's period, although the Bhāgavata avoids this difficulty by making Satyavrata the hero of the story and by representing him as being born again as Manu Vaivasvata at the beginning of the next Manvantara. (M. Burnouf's Preface above referred to may be consulted for further remarks on this subject.) The authors of the Mahābhārata and the Purāṇas do not, however, appear to have been so sensitively alive to inconsistencies of this description as Śridhara. Perhaps the system of Kalpas and Manvantaras may not have been so clearly defined, or so generally current, when the older parts, at least of the Mahābhārata, were composed, as at a later period.<sup>70</sup> And even the Puranic writers may not have cared very much to preserve a strict congruity in all that they wrote. In fact they may have had no great faith in the authority of speculations so arbitrary and artificial as those relating to the great mundane periods to which I refer,—speculations which were derived from no higher source than previous writers of their own class. The case, however, was different with the Commentators, who lived at a later period, and who seem to have regarded the established doctrine regarding Kalpas and Manvantaras as an article of faith.

There is, however, no doubt that, for the reasons above assigned, this legend of a Flood, such as is described in the Mahābhārata and the Purāṇas, does not fit into the system of Kalpas and Manvantaras. But what is the inference which we ought to draw from this circumstance? M. Burnouf believes (1.) that the theory of great mundane periods and periodical dissolutions of the universe was received in India from very early times (Bhāg. P. iii. Pref. p. xlivi.) and (2) that it was older than the legend of a deluge, as, although the latter may have been derived from ancient tradition, the style in which it is related in the Mahābhārata and the Purāṇas has nothing of the archaic colouring of the Itihāsas contained in the Brāhmaṇas, and it had not, so far as he knew,

<sup>70</sup> The Svāyambhuva Manvantara is mentioned in the Sāntip. verse 12658, but no details are given (*krite yuge mahārāja pura Svāyambhuve 'ntare*).

been found in any work of the class last named (p. xxvii.), and was not, he anticipated, likely to be discovered there (lii.). The conclusion which he deduces from these premises, and from the absence of any tradition of any great local inundation (pp. xlviij. and li.), is that, although, as related in the *Mahābhārata* and the *Purāṇas*, the legend of the deluge has received in some respects an Indian character (xxxij. ff.; xlvj. ff.), it is not in its origin Indian, (li.), but was most probably imported into Hindustan from a Semitic source, whether Hebrew or Assyrian (lii.-liv.). The first of M. Burnouf's premises, regarding the great antiquity of the system of *Kalpas*, *Manvantaras*, and mundane dissolutions, is not borne out by the Vedic hymns, or anything that has yet been found in the *Brāhmaṇas* (see above, pp. 45 ff.). And his anticipation that no reference to a deluge would be discovered in any of the older Indian records has proved incorrect, as is shewn by the legend of Manu quoted above (p. 181 ff.) from the *Satapatha Brāhmaṇa*.

Professor Weber, by whom attention was first drawn (in his *Indische Studien*, i. 160 ff.) to this passage, shows how materially it interferes with Burnouf's results. If there is no proof of the great antiquity of the cosmical theory which that great scholar supposes to be inconsistent with the early existence in India of any tradition of a deluge, whilst on the other hand there is distinct evidence that that tradition was actually current there at a much earlier period than he imagined, it is clear that his supposition of its having been introduced into that country from an exclusively Semitic source loses much of its probability.

The explanation by which Śrīdhara endeavours to maintain the consistency of the Puranic narratives and theories seems to be altogether unfounded. There is no appearance of the authors either of the *Bhāgavata*, or *Matsya*, or *Agni Purāṇas* having intended to represent the deluge as a mere vision. They evidently meant this narrative to be taken literally, just as much as anything else that they describe.

I shall now compare the versions of the legend given in the *Mahābhārata* and *Purāṇas* with each other, and with that quoted above from the *Satapatha Brāhmaṇa*.

I. The following are the peculiarities of the narrative in the *Satapatha Brāhmaṇa*:

(1.) It makes no reference to any great mundane periods, such as *Kalpas* or *Manvantaras*.

(2.) It does not speak of a dissolution of the world (*pralaya*), but of a flood (*augha*) which swept away all living creatures except Manu.

(3.) It does not fix the number of days or years after which the flood should come.

(4.) It speaks of Manu simply, without assigning to him any patronymic, such as Vaivasvata.<sup>71</sup>

(5.) It contains no allusion to the locality in which he was when the fish came to him.

(6.) It makes no mention of the fish being thrown into any river.

(7.) It is silent as to Manu being accompanied by any rishis when he embarked on the ship, and as to his taking any seeds along with him.

(8.) It speaks of the ship as having rested on the "Northern mountain," and of a place called "Manu's Descent."

(9.) It does not say anything of any deity being incarnate in the fish.

(10.) It represents Idā as produced from Manu's oblation, and as the mother of his offspring, begotten apparently in the natural way.

It is manifest from this abstract, when compared with what follows, that the flood described in the Brāhmaṇa is distinguishable in various respects from the dissolution, or *pralaya*, of the later works.

II. The legend as told in the Mahābhārata agrees with that of the S. P. Br. in some, and differs from it in other particulars:

(1.) It does not specify any Kalpa or Manvantara.

(2.) It speaks of a dissolution of the universe (*pralaya*), and of the time of its purification by water (*samprakshālana-kālah*) having arrived.

(3.) It makes the fish declare that this event should take place speedily (*achirāt*), and alludes to no antecedent calamities.

<sup>71</sup> Manu Vaivasvata is however mentioned in S. P. Br. xiii. 4, 3, 3. "Manur Vaivasvato rājā" ity āha | tasya manushyā visāḥ | "He says 'Manu Vaivasvata king.' Men are his subjects." Further on, xiii. 4, 3, 6, Yama Vaivasvata is spoken of as King of the Pitris. Compare R.V. x. 14, 1; 17, 1. In the Vālakhilya hymns attached to the R.V. iv. 1, Indra is mentioned as drinking Soma in the house of Manu Vivasvat (not Vaivasvata). In the Atharva-veda, viii. 10, 24, Manu Vaivasvata is spoken of as the calf of the cow Virāj (*tasyā Manur Vaivasvato vatsah*). Yama is similarly spoken of in the preceding verse. In Vālakhilya, iii. 1, Indra is said to have drunk Soma in Manu Sāmvaranī's house. The connection of the words *Sāvarṇya* and *Sāvarṇi* with the word *manu*, "man," in R.V. x. 68, 8 f. and 11, no doubt gave rise to the idea of a Manu Sāvarṇi. See Wilson's Vishnu P. 4to. ed. pp. 266 ff., and Roth's remark in Journal Germ. Or. Soc. vi. 245 f., and R.V. x. 17, 2.

(4.) It assigns to Manu the patronymic of Vaivasvata, but mentions no other Manu.

(5.) It represents the fish as coming to him when on the banks of the Chirinī river.

(6.) It describes the fish as thrown into the Ganges before it was taken to the sea.

(7.) It speaks of Manu as embarking on the ship with the seven rishis, and as taking with him all the seeds described by the Brāhmans.

(8.) It declares that the ship rested on the highest peak of the Hi-mālaya, which was thence called Naubandhana.

(9.) It makes the fish reveal himself as Brahmā Prajāpati.

(10.) It describes Manu not as begetting offspring but as creating all sorts of living beings including MEN.

III. The Matsya Purāna agrees in some points, and differs in others from the above details.

(1.) It states that Manu, whom it styles the son of the Sun (*Sahasrakiranātmaja*, and *Ravi-nandana*), i.e. Manu Vaivasvata, practised austerity after making over his kingdom to his son (v. 12). One might have supposed that he could only have done this in his own Manvantara; but it is said further on (v. 34 f.) that he was informed by the fish that when the dissolution should come to an end, he should become a Prajāpati and lord of the Manvantara; and he receives a promise that he should be preserved during the dissolution (ii. 12), which, as appears from v. 15, was to take place at the end of the Chākshusha Manvantara. After this he was to create the world anew. We must therefore suppose the writer to have regarded Manu Vaivasvata as existing during the period of his predecessor, but as then occupying the inferior position of a king. This difficulty is, as I have already remarked, avoided in the Bhāgavata, which makes King Satyavrata the hero of the story.

(2) This Purāna speaks of a dissolution (*pralaya*) and yet (i. 15 ff.) represents Manu as asking and receiving from Brahmā as a boon that when that dissolution should arrive, he should be the preserver of all things stationary and moving.

(3.) It states that a hundred years and more would elapse before the dissolution, which was to be preceded by famine and various terrific phenomena.

(4.) It represents Manu as the son of the Sun. See under head (1.).

(5.) It mentions Malaya (Malabar) as the scene of Manu's austerity, and of the apparition of the fish.

(6.) It agrees with the Mahābhārata in describing the fish as thrown into the Ganges, though at so great a distance from Malabar.

(7.) It is silent as to the seven rishis embarking on the ship, but speaks of Manu taking with him all sorts of creatures (living apparently) as well as seeds (chap. ii. v. 11).

(8.) It does not bring the narrative to a conclusion (see above, p. 207), and thus has no opportunity of saying anything of the place where the ship rested.

(9.) It speaks of Janārdana (Vishṇu) as the god who was manifested in the Fish.

(10.) It refers to Manu as about to effect a creation (ii. 15), but also as preserving the existing animals and plants (ch. i. 15 ff., 31 f.; ii. 2, 19).

#### IV. According to the Bhāgavata Purāṇa:

(1.) The event described was an "occasional dissolution" (*naimittiko layah*, see above, p. 45) at the end of a Kalpa (viii. 24, 7); and yet in contradiction with this it had previously been alluded to (i. 3, 15) as occurring at the close of the Chākshusha Manvantara.

(2.) See head (1.).

(3.) The dissolution was to take place after seven days (viii. 24, 32); and no premonitory calamities are referred to.

(4.) The hero of the story is Satyavrata, king of Dravida, who was born again in the present *mahākalpa* as the son of Vivasvat (vv. 10, 11, 58).

(5.) The scene of the incidents, with which the narrative begins, was the river Kṛitamālā, in the country of Dravida.

(6.) The fish is not thrown into any river after it had been once taken out of the Kṛitamālā, and had grown large.

(7.) Satyavrata is commanded to take with him into the ship the seven rishis, as well as plants, seeds, and all beings (*sarva-sattvopavṛiñhitah*).

(8.) Nothing is said of the place where the ship rested.

(9.) Vishṇu is the deity who took the form of a fish with the view of recovering the Vedas carried away by the Dānava Hayagrīva (vv. 9, 57).

(10.) No mention is made in this chapter of any creation effected by Manu; but in ix. i. an account is given of his descendants.

V. The narrative in the *Agni Purāṇa* agrees with that in the *Bhāgavata*, except in its much greater conciseness, and in making Manu Vaivasvata, and not Satyavrata, the hero of the story.

*SECT. IV.—Legendary Accounts of the Origin of Castes among the Descendants of Manu and Atri, according to the Purāṇas.*

We have already seen that it is distinctly affirmed in a passage quoted above (p. 126) from the Ādiparvan of the *Mahābhārata*, verses 3138 ff., that men of all classes, Brāhmans, Kshattriyas, Vaiśyas, and Sūdras were descended from Manu, a statement which is clearly at variance with the notion of their having been separately created from different members of Brahmā. This tallies with the account of the origin of castes which is found in those parts of the *Purāṇas* which profess to record the history of the two royal races, the solar and the lunar, which are said to have sprung from Manu Vaivasvata and Atri.

The *Vishṇu Purāṇa* (which is here written in prose) makes the following statement regarding Manu's descendants :

iv. 1. 4. *Sakala-jagatām anādir ādibhūtaḥ rig-yajuh-sāmādimaya-bhagavad-Vishnumayasya Brahmano mūrttirūpam Hiranyagarbho brahmāndato bhagavān Brahmā prāg babbūva | Brahmanaś cha dakshināngushṭha-janmā Dakshah prajāpatih | Dakshasyāpy Aditiḥ | Aditer Vivasvān | Vivasvato Manuh | Manor Ikshvāku-Nṛiga-Dhrishta-Saryāti-Narishyanta-Prāṁśu-Nābhāganedishṭa-Kārūsha-Prishadhrākhyāḥ putrāḥ babbūvuh | 6. Ishṭiṁ cha Mitrā-Varunayor Manuh putra-kāmaś chakāra | 7. Tatrāpahute hotur apachārād Ilā nāma kanyā babbūva | 8. Saiva Mitra-Varuna-prasādāt Sudyumno nāma Manoh putro Maitreyāśit | punaś cha Īsvara-kopāt strī satī Soma-sūnor Budhasya āśrama-samīpe babbhrāma | 9. Sānurāgaś cha tasyām Budhaḥ Purūravasam ātmajam ut-pādayāmāsa | 10. Jāte cha tasmīnn amita-tejobhīḥ paramarshibhir ishtimayāḥ riñmayo yajurmayaḥ sāmamayo 'tharvamayaḥ sarvamayo mano-mayo jnānamayo 'kinchinmayo bhagavān yajna-purusha-svarūpi Sudyum-nasya puṁstvam abhilashadbhir yathāvad ishtāḥ | tatprasādād Ilā punar api Sudyumno 'bhavat |*

" Before the mundane egg existed the divine Brahmā Hiranyagarbha, the eternal originator of all worlds, who was the form and essence of Brahmā, who consists of the divine Vishṇu, who again is identical with

the Rik, Yajush, Sāman and Atharva-Vedas. From Brahmā's right thumb<sup>72</sup> was born the Prajāpati Daksha; Daksha had a daughter Aditi; from her was born Vivasvat; and from him sprang Manu. Manu had sons called Ikshvāku, Nṛiga, Dhṛishṭa, Sāryāti, Narishyanta, Prāṁśu, Nābhāganedishṭa, Karūsha, and Prishadhra.<sup>73</sup> Desirous of a son, Manu sacrificed to Mitra and Varuṇa; but in consequence of a wrong invocation through an irregularity of the hotṛi-priest, a daughter called Ilā was born. Then through the favour of Mitra and Varuṇa she became to Manu a son called Sudyumna. But being again changed into a female through the wrath of Īśvara (Mahādeva) she wandered near the hermitage of Budha the son of Soma (the Moon); who becoming enamoured of her had by her a son called Purūravas. After his birth, the god who is formed of sacrifice, of the Rik, Yajush, Sāman, and Atharva Vedas, of all things, of mind, of nothing,<sup>74</sup> he who is in the form of the sacrificial Male, was worshipped by the rishis of infinite splendour who desired that Sudyumna should recover his manhood. Through the favour of this god Ilā became again Sudyumna."

Regarding the different sons of Manu the Purāṇas supply the following particulars :

(1.) Prishadhra.—The Vishṇu Purāṇa says :

*Prishadhras tu guru-go-badhāch chhūdratvam āgamat |*

"Prishadhra became a Śūdra in consequence of his having killed his religious preceptor's cow."

On the same subject the Harivaiñśa tells us, verse 659 :

*Prishadhrō himsayitvā tu guror gām Janamejaya | śūpāch chhūdratvam āpannah |*

"Prishadhra having killed his Guru's cow, became a Śūdra in consequence of his curse."

This story is variously amplified in the Mārkaṇḍeya Purāṇa, section cxii., and in the Bhāgavata Purāṇa ix. 2, 3–14. See Professor Wilson's note, Vishṇu Purāṇa, 4to. edit. p. 351, where the author remarks that

<sup>72</sup> See above, p. 72 f.

<sup>73</sup> Compare with this the list of Manu's sons given in the passage from the M. Bh. Ādip. quoted above, p. 126. Nābhānēdishṭa (not Nābhāganēdishṭa) is mentioned in the Aitareya Brāhmaṇa, and Taittirīya Sanhitā (see above, p. 191), and Sāryāti in the S. P. Br. iv. 1, 5, 1. See Journ. Roy. As. Soc. for 1866, p. 11 ff. The Mārk. P. cxi. 3 ff., and the Bhūg. P. ix. 1, 11 ff. treat also of Manu's sons and of the birth of Ilā. See Wilson's Vishṇu P. 4to. ed. pp. 348–58, and Burnouf's Bhūg. P. vol. iii. pref. lxx. ff.

<sup>74</sup> *Akinchinmayah*, "not consisting of anything."

"the obvious purport of this legend, and of some that follow, is to account for the origin of the different castes from one common ancestor."

(2.) Kārūsha.—The Vishṇu Purāṇa says, iv. 1, 13 :

*Karūshāt Kārūshā mahābalāḥ Kshattriyā babbhvuh |*

"From Kārūsha the Kārūshas, Kshattriyas of great power, were descended."

The Bhāgavata Purāṇa, ix. 2, says :

*Kārūshād Mānavād āsan Kārūshāḥ Kshattrā-jātayah | uttarāpatha-goptāro brahmaṇyā dharma-vatsalāḥ |*

"From Karūsha, son of Manu, came the Kārūshas of the Kshatriya caste, protectors of the northern region, devout, and lovers of duty."

(3.) Nābhāga.—The Vishṇu Purāṇa says :

*Nābhāgo Nedishṭa-putras tu vaiśyatām agamat |*

"Nābhāga, the son of Nedishṭa, became a Vaiśya."

The Mārkaṇḍeya Purāṇa says he was the son of Dishṭa, and relates how he became a Vaiśya, by marrying the daughter of a man of that class (section cxiii. and Wilson, p. 352, note). The Bhāgavata Purāṇa, ix. 2, 23, says he became a Vaiśya in consequence of his works (*Nābhāgo Dishta-putro 'nyah karmabhir vaiśyatām gataḥ*). And yet a long list of his descendants is given, and among them occurs Marutta who was a Chakravarttin, or universal monarch (Vishṇu P. iv. 1. 15–17; Bhāg. P. ix. 2, 23–28; Mārk. P. cxxviii.–cxxxii.). He had a grandson called Dama, of whom the Mārkaṇḍeya Purāṇa relates that at a Swayamvara he was chosen by the daughter of the King of Daśārṇa for her husband (cxxxiv. 8), and that when the bride had been seized by three of his rejected rivals (verse 16) she was rescued by him after he had slain one of them and vanquished another (verse 53); that subsequently that same vanquished rival in revenge killed Dama's father, who had retired into the wilderness as an ascetic (cxxxv. 18). The Purāṇa in one of its recensions ends with the following curious particulars :

*Tataś chakāra tātasya raktenaivodaka-kriyām | ānṛin̄yam prāpya sa  
pituh punah prāyat sva-mandiram | Vapushmataś cha māṁsena pindā-  
dānām chakāra ha | brāhmaṇān bhojāyāmāsa rakshāḥ-kula-samudbhāvanāḥ |  
evaṁvidhā hi rājāno babbhvuh sūrya-vamśa-jāḥ | anye 'pi sudhiyah śurā  
yajvānah śāstra-kovidāḥ | vedāntam paṭhamānāṁs tān na sankhyātum  
ihotsahe |*

"Dama then (after tearing out the heart of Vapushmat) performed

with blood the rites to the manes of his father; and having thus discharged his debt to his parent, he returned home. With the flesh of Vapushmat he formed the oblation which he offered, and fed the Brāhmans who were of Rākshasa descent. Of such character were the kings of the Solar race. There were also others who were wise, brave, priests, and skilled in the scriptures. I am unable here to enumerate those of them who studied the Vedānta.”<sup>75</sup>

The Harivāṁśa (section xi. verse 658) tells us that “two sons of Nābhāgārishta, who were Vaiśyas, became Brāhmans” (*Nābhāgārishta-putrau dvau vaiśyau brāhmaṇatām gatau*).

(4.) Dhṛishṭa.—Of him the *Vishṇu Purāṇa* relates, iv. 2, 2 :

*Dhṛishṭasyāpi Dhārṣṭakam Kshattram samabhavat |*

“From Dhṛishṭa sprang the Dhārṣṭaka Kshatriyas.”

The *Bhāgavata Purāṇa* says, ix. 2, 17 :

*Dhṛishṭād Dhārṣṭam abhūt Kshattram brahma-bhūyam gatam kshitau |*

“From Dhṛishṭa were descended the Dhārṣṭa Kshatriyas, who obtained Brāhmanhood<sup>76</sup> on earth.”

(5.) The last-named *Purāṇa* enumerates in verses 19 ff. of the same section the descendants of Narishyanta, among whom was Agniveśya, verse 21 :

*Tato 'gniveśyo bhagavān Agnih svayam abhūt sutah | Kānīna iti vikhyāto Jātukarnyo mahān ṛishiḥ | tato brahma-kulam jātam Āgniveśyāyanam nrīpa | Narishyantānvayah proktah |*

“From him (Devadatta) sprang a son Agniveśya, who was the lord Agni himself, and who was also called Kānīna and Jātukarnya the great rishi. From him was descended the Agniveśyāyana race of

<sup>75</sup> This quotation, which will be partly found in Prof. Wilson's note 22, p. 353, is taken from the section given separately by Prof. Banerjea at the end of his edition of this *Purāṇa* from a Maithila MS. which differs from that followed in his text (see his Preface, p. 30). In verses 6 f. of section cxxxvi. however, of Prof. Banerjea's text, Dama threatens to do something of the same sort as in the other recension he is described to have actually done : 6. *Yad aham tasya raktena deholthena Vapushmataḥ | na karomi guros triptiñ tat pravekshye hutāśanam |* 7. *Tachchhōnitendaka-karma tasya tātasya sankhye vinipātitasya | māṇisena samyag dvija-bhojanam cha na chet pravekshyāmi hutāśanam tat |* “6. If I do not satiate my father with the blood from Vapushmat's body, then I shall enter the fire. 7. If I do not celebrate with his blood the obsequial rites of my father prostrated in the fray, and feed the Brāhmans with (his) flesh, I shall enter the fire.”

<sup>76</sup> The Commentator explains *brahma-bhūyam* by *brāhmaṇatvam*, “the state of Brāhmans.”

Brāhmans. The offspring of Narishyanta has been declared." That of Dīshṭa is next taken up.

Some of the names of Manu's sons are repeated in the subsequent narrative. Thus we find a second Prānsu named among the descendants of Nābhāga (Wilson, 352). And in the Vishṇu Purāṇa, iv. 2, 2, a second Nābhāga is mentioned as follows :

*Nābhāgasyātmajo Nābhāgas tasya Ambarīshah | Ambarīshasyāpi Virūpo'bhat Virūpat Pṛishadaśvo jajne tataś cha Rathītarah | tatrāyaṁ ślokah | “ete kshattra-prasūtā vai punaś chāngirasaḥ smṛitāḥ | Rathītarāñām pravarāḥ kshattropetā dvijātayah” |*

"The son of Nābhāga was Nābhāga; his son was Ambarīsha. From him sprang Virūpa; from him Pṛishadaśva; and from him Rathītara; regarding whom this verse is current: 'These persons sprung from a Kshattriya, and afterwards called Angirases, were the chief of the Rathītaras, twice-born men (Brāhmans) of Kshattriya race.'"<sup>77</sup>

The Bhāgavata thus explains the circumstance, ix. 6, 2 :

*Rathītarasyāprajasya bhāryāyām tantave'rhitāḥ | Angirā janayāmāsa brahmavarchasināḥ sutān | ete kshetre prasūtā vai punas tv Āngirāsāḥ smṛitāḥ | Rathītarāñām pravarāḥ kshattropetā dvijātayah |*

"Angiras being solicited for progeny, begot sons possessing Brahmanical glory on the wife of Rathītara who was childless. These persons being born of a (Kshattriya's) wife, but afterwards called descendants of Angiras, were the chief of the Rathītaras, twice-born men (Brāhmans) of Kshattriya lineage."

It will be observed that in this last verse the Bhāgavata reads *kshetre prasūtāḥ* "born of the wife (of a Kshattriya)," instead of *kshattra-prasūtāḥ*, "sprung from a Kshattriya," and thus brings this verse into a closer conformity with the one preceding it. Professor Wilson (p. 359, note) considers that the form given to the legend in the Bhāgavata "is an afterthought, not warranted by the memorial verse cited in our text." It is difficult to determine whether or not this may be the case without knowing which of the two readings in that verse is the original one.

(6.) The Vishṇu Purāṇa next proceeds to enumerate the descendants of Ikṣhvāku son of Manu. The representative of his line in the twenty-first generation was Harita, of whom it is said, iv. 3, 5 :

<sup>77</sup> See Prof. Wilson's note in p. 359 on this passage.

*Ambariśasya Māndhātū tanayasya Yuvanāśvah putro 'bhūt | tasmād  
Harito yato 'ngiraso Hāritāḥ |*

"The son of Ambarīsha<sup>78</sup> son of Māndhātri was Yuvanāśva. From him sprang Harita, from whom the Hārita Angirases were descended."

These words are thus paraphrased by the Commentator: "from him sprang the Hārita Angirases, Brāhmans, chief of the family of Harita" (*tasmād Hāritā Angiraso dvijāḥ Harita-gotra-pravarāḥ*).

The Linga Purāṇa, quoted by Prof. Wilson, states the same thing:

*Harito Yuvanāśvasya Hāritā yata ātmajāḥ | ete hy Angirasāḥ pakshe  
kshattropetā dvijātayah |*

"The son of Yuvanāśva was Harita, of whom the Hāritas were sons. They were on the side of Angiras, twice-born men (Brāhmans) of Kshattriya lineage."

And the Vāyu Purāṇa tells us with some variation:

*Harito Yuvanāśvasya Hāritā bhūrayāḥ smṛitāḥ | ete hy Angirasāḥ  
putrāḥ kshattropetā dvijātayah |*

"Harita was the son of Yuvanāśva: (after whom) many persons were called Hāritas. These were the sons of Angiras, twice-born men (Brāhmans) of Kshattriya race."

This may mean that they were begotten by Angiras, as is said by the Bhāgavata (see above) to have been the case with Rathītara's sons. In that case, however, as Nābhāga and Ikshvāku were brothers and Rathītara was only the fifth in descent from Nābhāga, whilst Harita was the twenty-first after Ikshvāku,—Angiras (if we suppose one and the same person be meant in both cases) must have lived for sixteen generations!

Such are the remarkable notices given in the Purāṇas of the rise of different castes among the descendants of some of the sons of Manu Vaivasvata the legendary head of the solar line of kings. I shall now add some similar particulars connected with the lunar dynasty.

According to the Vishṇu Purāṇa (iv. 6, 2 ff.) Atri was the son of Brahmā, and the father of Soma (the moon), whom Brahmā installed as the sovereign of plants, Brāhmans and stars<sup>79</sup> (*aśeṣauśadhi-drija-nakshatrāṇām ādhipatye 'bhyasechayat*). After celebrating the rājasūya sacrifice, Soma became intoxicated with pride, and carried off Tārā

<sup>78</sup> We have already had a person of this name the son of Nābhāga. See above.

<sup>79</sup> See Journ. Roy. As. Soc. for 1865, p. 135 ff.

(Star), the wife of Brihaspati the preceptor of the gods, whom, although admonished and entreated by Brahmā, the gods, and rishis, he refused to restore. Soma's part was taken by Uśanas; and Rudra, who had studied under Angiras, aided Brihaspati (*Angirasaścha sakūśopalabdhavidyo bhagavān Rudro Brihaspateḥ sāhāyyam akarot*).<sup>80</sup> A fierce conflict ensued between the two sides, supported respectively by the gods and the Daityas, etc. Brahmā interposed, and compelled Soma to restore Tāra to her husband. She had, however, in the mean time become pregnant, and bore a son Budha (the planet Mercury), of whom, when strongly urged, she acknowledged Soma to be the father. Purūravas, as has been already mentioned, was the son of this Budha by Ilā, the daughter of Manu. The loves of Purūravas and the Apsaras Urvaśī are related in the Satapatha Brāhmaṇa, xi. 5, 1, 1;<sup>81</sup> in the Vishṇu Purāṇa, iv. 6, 19 ff.; in the Bhāgavata Purāṇa, ix. 14;<sup>82</sup> and in the Harivāṁśa, section 26. The Mahābhārata, Ādip. sect. 75, alludes to Purūravas as having been engaged in a contest with the Brāhmans. This passage will be quoted hereafter. According to the Vishṇu Purāṇa, iv. 7, 1, Purūravas had six sons, of whom the eldest was Āyus. Āyus had five sons: Nahusha, Kshattravṛiddha, Rambha, Raji, and Anenas. The narrative proceeds (iv. 8, 1):

*Kshattravṛiddhāt Sunahotrah<sup>83</sup> putro 'bhavat | Kāśa-Leśa-Gṛitsamadās trayo 'syābhavan | Gṛitsamadasya Saunakaś chāturvarṇya-pravarittayitā 'bhūt | Kāśasya Kāśirājas tato Dīrghatamāḥ putro 'bhavat | Dhanvantaris Dīrghatamaso 'bhūt |*

"Kshattravṛiddha had a son Sunahotra, who had three sons, Kāśa, Leśa, and Gṛitsamada. From the last sprang Saunaka, who originated the system of four castes.<sup>84</sup> Kāśa had a son Kāśirāja, of whom again Dīrghatamas was the son, as Dhanvantari was of Dīrghatamas."

<sup>80</sup> This is the only mention I have ever happened to encounter of the great Ma-hādeva having been at school!

<sup>81</sup> This passage is translated by Professor Müller in the Oxford Essays for 1856, pp. 62 f.; and the legend has been formed on the basis of the obscure hymn in the R.V. x. 95, in which the two names of Purūravas and Urvaśī occur as those of the interlocutors in a dialogue.

<sup>82</sup> A short quotation has been already made from this narrative. See above, p. 158.

<sup>83</sup> Both my MSS. read *Sunahotra*. Professor Wilson has *Suhotra*.

<sup>84</sup> The Commentator explains the words *chāturvarṇya-pravarittayitā* by saying that the four castes were produced among his descendants (*tnd-vāñṣe chatvāro varṇā abhavan*). This explanation agrees with the statement of the Vāyu Purāṇa given in the text.

The Vayu Purāṇa, as quoted by Professor Wilson (V. P. 4to. ed. p. 406), expresses the matter differently, thus :

*Putro Gr̄itsamadasya cha Sunako yasya Saunakāḥ | brāhmaṇāḥ kshat-triyāś chaiva vaiśyāḥ śūdrās tathaiva cha | etasya vaṁśe samudbhūtā vichitriaiḥ karmabhir dvijāḥ |*

“The son of Gr̄itsamada was Sunaka, from whom sprang Saunaka. In his family were born Brāhmans, Kshattriyas, Vaiśyas, and Śūdras, twice-born men with various functions.”<sup>85</sup>

In like manner the Harivāṁśa states in section 29, verse 1520 :

*Putro Gr̄itsamadasyāpi Sunako yasya Saunakāḥ | brāhmaṇāḥ kshat-triyāś chaiva vaiśyāḥ śūdrās tathaiva cha |*

“The son of Gr̄itsamada was Sunaka, from whom sprang the Sau-nakas, Brāhmans, Kshattriyas, Vaiśyas, and Śūdras.”

Something similar is said of Gr̄itsamati (who was the son of a Su-hotra, although not the grandson of Kshattravṛiddha) in a following section, the 32nd of the same work, verse 1732 :

*Sa chāpi Vitathāḥ putrān janayāmāsa pancha vai | Suhotram cha Suhotaram Gayaṁ Gargaṁ tathaiva cha | Kapilaṁ cha mahātmānam Suhotrasya suta-dvayam | Kāśakaś cha mahāsattvas tathā Gr̄itsamatir nripaḥ | tathā Gr̄itsamateḥ putrā brāhmaṇāḥ kshat-triyāḥ viśaḥ |*

“Vitatha was the father of five sons, Suhotra, Suhotri, Gaya, Garga, and the great Kapila. Suhotra had two sons, the exalted Kāśaka, and King Gr̄itsamati. The sons of the latter were Brāhmans, Kshattriyas, and Vaiśyas.”

The Bhagavata Purāṇa, ix. 17, 2 f., has the following notice of Kshattravṛiddha’s descendants :

*Kshattravṛiddha-sutasyāsan Suhotrasyāmajāś trayaḥ | Kāśyah Kuśo Gr̄itsamadāḥ iti Gr̄itsamadād abhūt | Sunako Saunako yasya bahvri-chāḥ pravaro muniḥ |*

“Suhotra, son of Kshattravṛiddha, had three sons, Kāśya, Kuśa, and Gr̄itsamada. From the last sprang Sunaka, and from him Saunaka, the eminent Muni, versed in the Rig-veda.”

<sup>85</sup> On this Professor Wilson remarks, note, p. 406 : “The existence of but one caste in the age of purity, however incompatible with the legend which ascribes the origin of the four tribes to Brahmā, is everywhere admitted. Their separation is assigned to different individuals, whether accurately to any one may be doubted; but the notion indicates that the distinction was of a social or political character.”

It is to be observed that this Gr̄itsamada, who is here described as belonging to the regal lineage of Purūravas, is the reputed rishi of many hymns in the second Maṇḍala of the Rig-veda. Regarding him the Commentator Sāyaṇa has the following remarks in his introduction to that Maṇḍala :

*Maṇḍala-drashṭā Gr̄itsamadah rishiḥ | sa cha pūrvam Āngirasa-kule Sunahotrasya putrah san yajna-kālē 'surair gr̄ihītah Indrena mochitah | paśchāt tad-vachanenaiva Bhṛigu-kule S'unaka-putro Gr̄itsamada-nāmā 'bhūt | tathā chānukramanikā "Yah Āngirasaḥ Saunahotro bhūtvā Bhārgavaḥ Saunako 'bhavat sa Gr̄itsamado dvitīyam mandalam apaśyad" iti | tathā tasyaiva S'aunakasya vachanam rishy-anukramaṇe "tvam Agne" iti | "Gr̄itsamadah S'aunako Bhṛigutāṁ gataḥ | S'aunohotro prakṛityā tu yah Āngirasa uchyate" iti | tasmād maṇḍala-drashṭā S'aunako Gr̄itsamadah rishiḥ |*

"The seer (*i.e.* he who received the revelation) of this Maṇḍala was the rishi Gr̄itsamada. He, being formerly the son of Sunahotra in the family of the Āngirasas, was seized by the Asuras at the time of sacrifice and rescued by Indra. Afterwards, by the command of that god, he became the person named Gr̄itsamada, son of Sunaka, in the family of Bhṛigu. Thus the Anukramanikā (Index to the Rig-veda) says of him : 'That Gr̄itsamada, who, having been an Āngirasa, and son of Sunahotra, became a Bhārgava and son of Sunaka, saw the second Maṇḍala.' So, too, the same Saunaka says in his Rishi-anukramaṇa regarding the Maṇḍala beginning with 'Thou, o Agni' :—'Gr̄itsamada son of Sunaka who is declared to have been naturally an Āngirasa, and the son of Sunahotra, became a Bhṛigu.' Hence the seer of the Maṇḍala is the rishi Gr̄itsamada son of Sunaka."

It will be noticed that (unless we are to suppose a different Gr̄itsamada to be intended in each case) there is a discrepancy between the Purāṇas on the one hand, and Sāyaṇa and the Anukramanikā on the other ; as the Purāṇas make Gr̄itsamada the son of Sunahotra or Suhotra, and the father of Sunaka ; whilst the Anukramanikā, followed by Sāyaṇa, represents the same personage as having been, indeed, originally the son of Sunahotra of the race of Angiras, but as having afterwards become, by what process does not appear, the son of Sunaka of the race of Bhṛigu.

In his translation of the Rig-veda (ii. 207 f.) Professor Wilson refers

to a legend about King Vītahavya in the Anuśāsana-parvan of the Māhābhārata (verses 1944–2006) which gives a different account of Gṛit-samada's parentage. It begins: *Sṛinu rājān yathā rājā Vītahavyo mahāyaśāḥ | rājarshir durlabham prāpto brāhmaṇyaṁ loka-satkrītam |* “Hear, o king, how the renowned Vītahavya, the royal rishi, attained the condition of Brāhmaṇhood venerated by mankind, and so difficult to be acquired.” It happened that Divodāsa, King of Kāśī (Benares) was attacked by the sons of Vītahavya, and all his family slain by them in battle. The afflicted monarch thereupon resorted to the sage Bhārādvāja, who performed for him a sacrifice in consequence of which a son named Pratardana was born to him. Pratardana, becoming an accomplished warrior, was sent by his father to take vengeance on the Vītahavyas. They rained upon him showers of arrows and other missiles, “as clouds pour down upon the Himālaya”<sup>86</sup> (*abhyavarshanta rājānam himavantam ivāmbudāḥ*); but he destroyed them all, and “they lay with their bodies besmeared with blood, like kinsuka-trees<sup>87</sup> cut down”, (*apatan rudhirādrāngā nikrittā iva kiṁsukāḥ*). Vītahavya himself had now to fly to another sage, Bhṛigu, who promised him protection. The avenger Pratardana, however, followed and demanded that the refugee should be delivered up:

*Asyedānīm badhād adya bhavishyāmy anrināḥ pituḥ | tam uvācha kri-pāvishṭo Bhṛigur dharma-bhṛitāṁ varāḥ | “nehāsti kshattriyāḥ kaśchit sarve hīme dvijātayah” | etat tu vachanāṁ śrutvā Bhṛigos tathyam Pratardanāḥ | pādāv upaspriṣya śanaiḥ prahrishṭo vākyam abravīt | evam apy asmi bhagavan kritakṛityo na sañśayah | . . . . . tyājito hi mayā jātim esha rājā Bhṛigūdvaha | tatas tenābhyanujnāto yayau rājā Pratardanāḥ | yathā-gatam mahārāja muktvā visham ivoragaḥ | Bhṛigor vachana-mātrena sa cha brahmashitāṁ gataḥ | Vītahavyo mahārāja brahmāditvam eva cha | tasya Gṛitsamadaḥ putro rūpenendra ivāparāḥ | “S'akras tvam” iti yo daityair nigṛihitāḥ kilābhavat | rigvede varttate chāgryā śutir yasya mahātmanāḥ | yatra Gṛitsamado “brahman” brāhmaṇaiḥ sa makīyate | sa brahmachārī viprarshiḥ śrimān Gṛitsamado ‘bhavat |*

“Pratardana says: ‘By the slaughter of this (Vītahavya) I shall

<sup>86</sup> This simile seems to indicate a familiarity with the manner in which the clouds collect, and discharge their contents on the outer range of the Himālaya.

<sup>87</sup> The Kinsuka is a tree bearing a red blossom (*Butea frondosa*).

now, to-day, be acquitted of my debt to my father.' Bhṛigu, the most eminent of religious men, filled with compassion, answered : 'There is no Kshattriya here : all these are Brāhmans.' Hearing this true assertion of Bhṛigu, Pratardana was glad, and gently touching the sage's feet, rejoined : 'Even thus, o glorious saint, I have gained my object . . . for I have compelled this King (*i.e.* Rājanya) to relinquish his caste.' King Pratardana then, after receiving the sage's salutations, departed, as he came, like a serpent which has discharged its poison : while Vitahavya by the mere word of Bhṛigu became a Brāhmaṇ-rishi, and an utterer of the Veda. Gṛitsamada, in form like a second Indra, was his son ; he was seized by the Daityas, who said to him, 'Thou art Śakra' (Indra). In the Rig-veda the texts (*śruti*) of this great rishi stand first.<sup>88</sup> There Gṛitsamada is honoured by the Brāhmans (with the title of) 'Brāhmāṇ.' This illustrious personage was a Brahmacārin, and a Brāhmaṇ-rishi."

According to the enumeration of Gṛitsamada's family, which follows here, Sunaka was his descendant in the twelfth generation, and Saunaka in the thirteenth. The story concludes with these words :

*Evaṁ vīpratvam agamad Vītahavyo narādhipaḥ | Bhṛigoh prasādād  
rājendra kshattriyah kshattriyarshabha |*

"Thus did King Vitahavya, a Kshattriya, enter into the condition of Brāhmaṇhood by the favour of Bhṛigu."

In the next chapter we shall again notice Vitahavya among the Kshatriyas who are declared by tradition to have been the authors of Vedic hymns.

King Divodāsa was the sixth in descent from Kāśa brother of Gṛitsamada. Of him the Harivāṁśa states, section 32, verse 789 f. :

*Divodāsasya dāyādo brahmaṇshir Mitrāyur nṛipah | Maitrāyaṇas  
tataḥ Somo Maitreyās tu tataḥ smṛitāḥ | etc vai saṃśritāḥ pakṣham  
kshattropetāḥ tu Bhārgavāḥ |*

"The son of Divodāsa was the King Mitrāyu a Brāhmaṇ-rishi. From him sprang Soma Maitrāyaṇa, from whom the Maitreyas received their name. They, being of Kshattriya lineage, adhered as Bhārgavas to the side (of the latter)."

<sup>88</sup> If I have correctly interpreted this verse, and if by "first" we are to understand first in order, it does not accurately represent the state of the case : as the hymns of Gṛitsamada only appear in the second *Mandala*.

The twentieth in descent from the same Kāśa, brother of Gṛitsamada, was Bhārgabhūmi, of whom the Vishṇu Purāṇa says, iv. 8, 9 :

*Bhārgasya Bhārgabhūmih | tatas chāturvarṇya-pravrittih | ity etc  
Kāśayo bhūpatayah kathitāḥ |*

“The son of Bhārga was Bhārgabhūmi, from whom the four castes originated. Thus have the kings called Kāśis been declared.”

In two passages of the Harivamśa, names identical, or nearly so, are found, but with a different progenitor in each case, in reference to which a similar statement is made. The first is in section 29, verse 1596 :

*Venuhotra-sutaś chāpi Bhargo nāma prajeśvaraḥ | Vatsasya Vatsabhbūmis tu Bhṛigubhbūmis tu Bhārgavāt | etc hy Angirasaḥ putrā jātā vāṁśe 'tha Bhārgave | brāhmaṇāḥ kshattriyā vaiśyās trayāḥ putrāḥ<sup>89</sup> sahasraśaḥ |*

“The son of Venuhotra was King Bharga. From Vatsa sprang Vatsabhūmi, and Bhṛigubhbūmi from Bhārgava. These descendants of Angiras were then born in the family of Bhṛigu, Brāhmans, Kshattriyas, and Vaiśyas three (classes of) descendants in thousands.”

The second passage is in the 32nd section, verse 1752 :

*Sukumārasya putras tu Satyaketur mahārathah | suto 'bhavad mahā-tejā rājā parama-dhārmikah | Vatsasya Vatsabhbūmis tu Bhārgabhūmis tu Bhārgavāt | etc hy Angirasaḥ putrā jātā vāṁśe 'tha Bhārgave | brāhmaṇāḥ kshattriyā vaiśyāḥ śūdrāś cha Bharatarshabha |*

“The warrior Satyaketu was the son of Sukumāra, and a prince of great lustre and virtue. From Vatsa sprang Vatsabhūmi, and Bhārgabhūmi from Bhārgava. These descendants of Angiras were then born in the family of Bhṛigu, Brāhmans, Kshattriyas, Vaiśyas and Śūdras.”

The parallel passage in the Vāyu Purāṇa, as quoted by Professor Wilson, p. 409, has names which are mostly different.

*Venuhotra-sutaś chāpi Gārgyo vai nāma viśrutah | Gārgyasya Gārgabhbūmis tu Vatso Vatsasya dhīmataḥ | brāhmaṇāḥ kshattriyāś chairatayoh putrāḥ sudhārmikāḥ |*

“The son of Venuhotra was the renowned Gārgya. Gargabhūmi was the son of Gārgya; and Vatsa of the wise Vatsa. Brāhmans and Kshattriyas were the virtuous sons of these two.”<sup>90</sup>

<sup>89</sup> Professor Wilson, p. 410, note, gives *tejoyuktāḥ*, “glorious,” instead of *trayaḥ putrāḥ*, as the reading either of the Brāhma Purāṇa, or of the Harivamśa, or both.

<sup>90</sup> In regard to these passages the reader may consult the remarks of Professor

Another son of Āyus (son of Purūravas) was Rambha, of whom the Bhāgavata Purāṇa says, ix. 17, 10 :

*Rambhasya Rabhasah putro Gabhīras chākriyas tataḥ | tasya kshettre brahma jajne śrinu vāṁśam Anenasah |*

“The son of Rambha was Rabhasa, from whom sprang Gabhira and Akriya. From his wife Brāhmans were born : here now the race of Anenas” (another son of Āyus).

Of the same Rambha the Vishṇu Purāṇa says (iv. 9, 8), *Rambhas tv anapatyo 'bhavat |* “Rambha was childless.”

Another son of Āyus, as we have seen, Vishṇu Purāṇa, iv. 8, 1, was Nahusha. He had six sons (V. P. iv. 10, 1), of whom one was Yayāti. The sons of the latter were Yadu, Turvasu, Druhyu, Anu, and Pūru (Ibid. iv. 10, 2).<sup>91</sup> One of these five, Anu, had, as we are told, in the twelfth generation a son called Bali, of whom the Vishṇu Purāṇa, iv. 18, 1, relates :

*Hemāt Sutapās tasmād Balir yasya kshettre Dīrghatamasā Anga-Banga-Kalinga-Suhma-Pundrākhyam Bāleyaṁ kshattram ajanyata |*

“From Hema sprang Sutapas ; and from him Bali, on whose wife<sup>92</sup> Bāleya Kshattriyas (*i.e.* Kshattriyas of the race of Bali), called Anga, Banga, Kalinga, Suhma, and Pundra were begotten by Dīrghatamas.”

Professor Wilson (p. 445, note 12) quotes from the Vāyu Purāṇa a statement regarding the same person that he had “sons who founded the four castes” (*putrān chāturvarṇya-karān*) ; and refers to a passage in the Matsya Purāṇa, in which Bali is said to have obtained from

Wilson, p. 409, note 16, where a commentator (on the Brāhma Purāṇa, or the Hari-vāṁśa) is quoted, who says that in the passage from these works “another son of Vatsa the father of Alarka is specified, viz., Vatsabhūmi; while Bhārgava is the brother of Vatsa ; and that (the persons referred to were) Angirasces because Gālava belonged to that family, and (were born in the family) of Bhrigu, because Visvāmitra belonged to it” (*Vatsasya Alarka-pitūḥ putrāntaram āha “Vatsabhūmir” iti | “Bhārgavād” Vatsa-bhrātūḥ | “Angiraso” Gālavasya Angirasatvāt | “Bhārgave” Viśvāmitrasya Bhārgavatvāt*). The Vishṇu Purāṇa, iv. 8, 6, says that Vatsa was one of the names of Pratardana, son of Divodūsa, a descendant of Kāśa, and a remote ancestor of Bhārgabhbūmi. See however Professor Wilson’s note 13, p. 408. It is possible that the resemblance of the word Bhārga to Bhārgava may have occasioned the descendants of the former to be connected with the family of Bhrigu.

<sup>91</sup> These five names occur together in the plural in a verse of the Rig-veda, i. 109, quoted above, p. 179.

<sup>92</sup> *Kshettre bhāryāyām jātavād Bāleyāḥ |* “They were called descendants of Bali because they were born of his wife.”

Brahmā the boon that he should “ establish the four fixed castes ” (*chaturo niyatān varnāñs tvañ sthāpayeti*).

The Harivāṁśa gives the following account of Bali, in the course of which the same thing is stated ; section 31, verses 1682 ff. :

*Phenāt tu Sutapā jayne sutah Sutapaso Balih | jāto mānusha-yonau tu sa rājā kāñchanaeshudhiḥ | mahāyogī sa tu Balir babbhūra nṛipatiḥ purā | putrān utpādayāmāsa pancha vāṁśa-karān bhūvi | Angaḥ prathamato jayne Vangah Suhmas tathaiva cha | Pundraḥ Kalingaś cha tathā Bāleyam kshattram uchyate | Bāleyā brāhmaṇāś chaiva tasya vāṁśakarā bhūvi | Bales tu Brahmaṇā datto varah prītena Bhārata | mahāyogitvam āyuś cha kalpasya parimāṇataḥ | sangrāme chāpy ajeyatvāñ dharme chaiva pradhānatā | trailokya-darśanāñ chāpi prādhānyam prasave tathā | bale chāpratimatvāñ vai dharma-tattvārtha-darśanam | chaturo niyatān varnāñs tvañ cha sthāpayitēti cha | ity ukto vibhūnā rājā Balih sāntim parāñ yayau | tasyaite tanayāḥ sarve kshettrajā muni-pungavāt | sambhūtā Dīrghatapasah Sudeshnāyām mahaujausah |*

“ From Phenā sprang Sutapas ; and the son of Sutapas was Bali. He was born of a human mother, this prince with the golden quiver ; but King Bali was of old a great yogin. He begot five sons, who were the heads of races upon the earth. Anga was first born, then Vanga, Suhma, Pundra and Kalinga ; such are the names of the Kshatriyas descended from Bali (*Bāleyāḥ*). There were also Bāleya Brāhmans, founders of his race upon the earth. By Brahmā, who was pleased, the boon was granted to Bali that he should be a great yogin, should live the entire length of a Kalpa, should be invincible in battle, should have pre-eminence in virtue, should have the power of beholding the whole three worlds, should have a superiority in begetting progeny, should be unequalled in strength, and should comprehend the essential principles of duty. And being thus addressed by the Lord in these words, ‘ Thou shalt establish the four regulated castes,’ King Bali attained supreme tranquillity. All these sons, the offspring of his wife, were begotten on Sudeshnā by the glorious muni Dīrghatapas.” <sup>93</sup>

<sup>93</sup> M. Langlois must have found in his MS. a different reading of the last line, as he renders it otherwise. Professor Wilson remarks (V.P. pp. 444, note 12) : “ The Matsya calls Bali the son of Virochana, and āyu-kalpa-pramāṇiḥāḥ, ‘ existing for a whole Kalpa ; ’ identifying him, therefore, only in a different period and form, with the Bali of the Vāmana Avatāra ” (Dwarf-incarnation). (See Wilson’s Vishṇu P. p. 265, note, and the Bhāgavata P. ix. sects. 15–23, and other works quoted in the 4th vol. of this work, pp. 116 ff.)

Apratiratha is recorded as being a descendant of Pūru (another of Yayāti's sons), in the thirteenth generation (Wilson, p. 448). Of him it is related, *Vishnu Purāna*, iv. 19, 2 :

*Riteyoh Rantinārah putro 'bhūt | Tañsum Apratirathām Dhruvam cha  
Rantinārah putrān avāpa | Apratirathāt Kanvah | tasyāpi Medhātitih |  
yatah Kanvāyanā dvijā babbūbhuh | Tañsor Anilas tato Dushyantādyāś  
chatvārah putrā babbūvuh | Dushyantāch chakravartī Bharato 'bhavat |*

"Riteyu had a son Rantināra, who had Tansu, Apratiratha and Dhruva for his sons. From Apratiratha sprang Kanva. His son was Medhātithi; from whom the Kānvayana Brāhmans were descended. From Tansu sprang Anila, who had four sons, Dushyanta, and others. From Dushyanta sprang the emperor Bharata."

With some variations the *Bhāgavata Purāna* says, ix. 20, 1 :

*Pūror vañśam pravakshyāmi yatra jāto 'si Bhārata | yatra rājarshayo  
vañsyā brahma-vañśyaś cha jañnire | . . . . 6. Riteyoh Rantibhāro 'bhūt  
trayas tasyātmajā nrīpa | Sumatir Dhruvo 'pratirathāḥ Kanvo 'pratira-  
thāmajah | tasya Medhātitithis tasmāt Praskanvādyā dvijātayah | putro  
'bhūt Sumater Raibhyo Dushyantas tat-suto matah |*

"I shall declare the race of Pūru from which thou hast sprung, o Bhārata; and in which there have been born royal rishis, and men of Brahmanical family . . . . 6. From Riteyu sprang Rantibhāra; who had three sons, Sumati, Dhruva, and Apratiratha. Kanva was the son of the last; and the son of Kanva was Medhātithi, from whom the Praskanvas and other Brāhmans were descended."

A little further on, in the chapter of the *Vishnu Purāna* just quoted (iv. 19, 10), Kanva and Medhātithi are mentioned as having had a different parentage from that before assigned, viz., as being the son and grandson of Ajamīḍha, who was a descendant in the ninth generation of Tansu, the brother of Apratiratha :

*Ajamīḍhāt Kanvah | Kanvād Medhātitihir yatah Kanvāyanā dvijāḥ |  
Ajamīḍhasyānyah putro Brihadishuh |*

"From Ajamīḍha sprang Kanva : from Kanva Medhātithi, from whom were descended the Kānvayana Brāhmans. Ajamīḍha had another son Brihadishu."<sup>94</sup>

<sup>94</sup> On this the Commentator remarks : *Ajamīḍhasya Kanvādir eko vañśo Briha-  
dishvādir aparo vañśo Nīlādir aparah Rikshādiś chāparah |* "Ajamīḍha had one  
set of descendants, consisting of Kanva, etc., a second consisting of Brihadishu, etc.,

On this last passage Professor Wilson observes, p. 452, note : "The copies agree in this reading, yet it can scarcely be correct. Kanva has already been noticed as the son of Apratiratha." But the compiler of the Purāṇa may here be merely repeating the discordant accounts which he found in the older authorities which he had before him.

Regarding Ajamīḍha the Bhāgavata says, ix. 21, 21 :

*Ajamīḍhusya vāṁśyāḥ syuḥ Priyamedhādayo dvijāḥ | Ajamīḍhād Brihadishuh |*

"Priyamedha and other Brāhmans were descendants of Ajamīḍha. From Ajamīḍha sprang Brihadishu."

The Vishṇu Purāṇa (iv. 19, 16) gives the following account of Mudgala, a descendant of Ajamīḍha in the seventh generation :

*Mudgalāch cha Maudgalyāḥ kshattropetā dvijātayo babhūvuh | Mudgalād Bahvaśvo Bahvaśvād Divodāso 'halyā cha mithunam abhūt | Saradvato 'halyāyām Satānando 'bhavat |*

"From Mudgala were descended the Maudgalya Brāhmans of Kshatriya stock. From Mudgala sprang Bahvaśva; from him again twins, Divodāsa and Ahalyā. Satānanda was born to Saradvat<sup>95</sup> by Ahalyā."

Similarly the Bhāgavata Purāṇa says, iv. 21, 33 f. :

*Mudgalād brahma nirvṛittaṁ gotram Maudgalya-sanjnitam | mithunam Mudgalād Bhārmyād Divodāsah pumān abhūt | Ahalyā kanyakā yasyām Satānandas tu Gautamāt |*

"From Mudgala sprang Brāhmans, the family called Maudgalyas. To the same father, who was son of Bhārmyāśva, were born twins, Divodāsa, a male, and Ahalyā, a female child, who bore Satānanda to Gautama."

The words of the Matsya Purāṇa on the same subject, as quoted by Professor Wilson, p. 454, note 50, are :

*Mudgalasyāpi Maudgalyāḥ kshattropetā dvijatāyah | ete hy Angirasah pakshe saṁsthitāḥ Kanva-Mudgalāḥ |*

"From Mudgala sprang the Maudgalyas, Brāhmans of Kshatriya stock. These Kanva and Mudgalas stood on the side of Angiras."

a third consisting of Nīla, etc., and a fourth consisting of Riksha, etc." The last two sons of Ajamīḍha are mentioned further on, Nīla in v. 15, and Riksha in v. 18, of the same chapter of the V. P.

<sup>95</sup> The Commentator says this is a name of Gautama. Regarding Ahalyā and Gautama see the story extracted above, p. 121, from the Rāmāyaṇa.

The Harivamśa, section 32, verse 1781, thus notices the same family :

*Mudgalasya tu dāyādo Maudgalyāḥ sumahāyaśāḥ | ete sarve mahāt-māno kshattropetā dvijātayah | ete hy Angirasaḥ pakshañ saṁśritāḥ Kānva-Mudgalāḥ | Maudgalyasya suto jyeshṭho brahmaṛshiḥ sumahāyaśāḥ |*

"The renowned Maudgalya was the son of Mudgala. All these great personages were Brāhmans of Kshattriya descent. These Kānvas and Mudgalas adhered to the side of Angiras. Maudgalya's eldest son was a celebrated Brahman-rishi."

Regarding Kshemaka, a future descendant of Ajamīḍha in the 31st generation, the Vishṇu Purāṇa says, iv. 21, 4 :

*Tato Niramitras tasmāch cha Kshemakah | tatrāyaṁ slokah | "brahma-kshattrasya yo yonir<sup>96</sup> vaṁśo rājarshi-satkrītah | Kshemakam prāpya rājānam sa saṁsthām prāpsyate kalaḥ |*

"From him (Khaṇḍapāṇi) shall spring Niramitra; and from him Kshemaka; regarding whom this verse (is current): 'The race, consecrated by royal rishis, which gave birth to Brāhmans and Kshattriyas, shall terminate in the Kali age, after reaching King Kshemaka.'"

The corresponding verse quoted by Professor Wilson (p. 462, note 24) from the Matsya and Vāyu Purāṇas substitutes *devarshi*, "divine rishis," or "gods and rishis," for the *rājarshi*, "royal rishis," of the Vishṇu Purāṇa. The verse in question is there described as *anuvāmaśa-śloko'yaṁ gīto vipraih purātanaiḥ*, "a genealogical verse sung by ancient Brāhmans."

According to the details given from the Purāṇas in this section several persons, Gṛitsamada, Kānva, Medhātithi, and Priyamedha, to whom hymns of the Rig-veda are ascribed by Indian tradition as their rishis, were of Kshattriya descent.

In the line of the same Tansu, brother of Apratiratha, we find in the sixth generation a person named Garga, of whom the Vishṇu Purāṇa relates, iv. 19, 9 :

*Gargāt S'inīḥ | tato Gārgyāḥ S'aīnyāḥ kshattropetā dvijātayo babbūvuh |*

"From Garga sprang Sini; from them were descended the Gārgyas and Sainyas, Brāhmans of Kshattriya race."<sup>97</sup>

<sup>96</sup> On this words the Commentator has this note : *Brahmanāḥ brāhmaṇasya Kshattrasya kshattriyasya cha yoniḥ kāraṇam pūrvam yathoktatvāt |* " 'Brahma' and 'Kshatra' stand for Brāhmaṇ and Kshattriya. This race is the 'source,' cause (of these), as has been declared above."

<sup>97</sup> On this the Commentator only remarks : *Tatas tābhūmī Gārgyāḥ S'aīnyāḥ cha*

Similarly the Bhāgavata Purāṇa, ix. 21, 19, says:

*Gargāt S'inis tato Gārgyāḥ kshattrād brahma hy avarttata |*

“From Garga sprang Sini; from them Gārgya, who from a Kshatriya became a Brāhmaṇ.”<sup>98</sup>

The Vishṇu Purāṇa records a similar circumstance regarding the family of Mahāvīryya, the brother of Garga (iv. 19, 10):

*Mahāvīryyād Urukshayo nāma putro 'bhūt | tasya Trayyaruna-Pushkarināu Kapiś cha putra-trayam abhūt | tach cha tritayam api paśchād vipratām upajagāma |*

“Mahāvīryya had a son named Urukshaya; who again had three sons, Trayyaruna, Puskarin, and Kapi; and these three<sup>99</sup> afterwards entered into the state of Brāhmans (*i.e.* became such).”

The Bhāgavata states, ix. 21, 19 f.:

*Duritakshayo Mahāvīryyāt tasya Trayyāruniḥ Kaviḥ | Pushkarāruniḥ ity atra ye brāhmaṇa-gatīm gatāḥ |*

“From Mahāvīryya sprang Duritakshaya. From him were descended Trayyāruni, Kavi, and Pushkarāruni, who attained to the destination of Brāhmans.”<sup>100</sup>

According to the Matsya Purāṇa also, as quoted by Professor Wilson (451, note 22), “all these sons of Uruksha (*sic*) attained the state of Brāhmans” (*Urukshataḥ sutā hy ete sarve brāhmaṇatām gatāḥ*); and in another verse of the same Purāṇa, cited in the same note, it is added: *Kāvyānām tu varā hy ete trayāḥ proktā maharshayaḥ | Gargāḥ Sankṛitayāḥ Kāvyā kshattropetā dvijātayaḥ |* “These three classes of great rishis, viz. the Gargas, Sankṛitis, and Kāvyas, Brāhmans of Kshatriya race, are declared to be the most eminent of the Kāvyas, or descendants of Kavi.” The original Garga was, as we have seen, the brother of Mahavīryya, the father of Kavi, or Kapi; while, according to the

*Garga-vāniśyatvāt S'ini-vāniśyatvāč cha samākhyātāḥ | kshattriyā eva kenachit kāraṇena brāhmaṇāḥ cha bahūvruḥ |* “They were called Gārgyas and S'ainyas because they were of the race of Gārga and S'ini. Being indeed Kshatriyas they became Brāhmans from some cause or other.”

<sup>98</sup> The Commentator does not say how this happened.

<sup>99</sup> Unless Professor Wilson's MSS. had a different reading from mine, it must have been by an oversight that he has translated here, “The last of whom became a Brāhmaṇ.”

<sup>100</sup> On this the Commentator annotates: *Ye atra kshattra-vāniśe brāhmaṇa-gatim brāhmaṇa-ī upatām gatāḥ te |* “Who in this Kshatriya race attained the destination of Brāhmans,—the form of Brāhmans.”

Vishṇu Purāṇa (iv. 19, 9), and Bhāgavata Purāṇa (ix. 21, 1), Sankṛiti was the son of Nara, another brother of Mahavīryya.

The series of passages just quoted is amply sufficient to prove that according to the traditions received by the compilers of the ancient legendary history of India (traditions so general and undisputed as to prevail over even their strong hierarchical prepossessions), Brāhmans, Kshattriyas, and even Vaiśyas and Sūdras, were, at least in many cases, originally descended from one and the same stock. The European critic can have no difficulty in receiving these obscure accounts as true in their literal sense; though the absence of precise historical data may leave him without any other guide than speculation to assist him in determining the process by which a community originally composed for the most part of one uniform element, was broken up into different classes and professions, separated from each other by impassable barriers. On the other hand, the possibility of this common origin of the different castes, though firmly based on tradition, appeared in later times so incredible, or so unpalatable, to some of the compilers of the Purāṇas, that we find them occasionally attempting to explain away the facts which they record, by statements such as we have encountered in the case of the Kings Rathitara and Bāli, that their progeny was begotten upon their wives by the sages Angiras and Dīrghatamas, or Dīrghatapas; or by the introduction of a miraculous element into the story, as we have already seen in one of the legends regarding Gṛitsamada, and as we shall have occasion to notice in a future chapter in the account of Viśvāmitra.

## CHAPTER III.

### ON THE MUTUAL RELATIONS OF THE DIFFERENT CLASSES OF INDIAN SOCIETY ACCORDING TO THE HYMNS OF THE RIG- AND ATHARVA-VEDAS.

In the last chapter I have attempted to shew that in general the authors of the hymns of the Rig-veda regarded the whole of the Aryan people, embracing not only the priests and chiefs, but the middle classes also of the population, as descended from one common father, or ancestor, whom they designate by the name of Manu. This reference to a common progenitor excludes, of course, the supposition that the writers by whom it is made could have had any belief in the myth which became afterwards current among their countrymen, that their nation consisted of four castes, differing naturally in dignity, and separately created by Brahmā.

In that chapter I proposed to leave for further consideration any specific notices which the Rig-veda might contain regarding the different classes of which the society contemporary with its composition was made up. On this consideration I now enter. As that great collection of hymns embodies numerous references, both to the authors themselves and to the other agents in the celebration of divine worship, it may be expected to supply, incidentally or indirectly, at least, some information respecting the opinion which these ministers of religion entertained of themselves, and of the ecclesiastical and civil relations in which they stood to the other sections of the community. I shall now endeavour to shew how far this expectation is justified by an examination of the Rig-veda.

It will be understood, from what I have already (pp. 7 and 11 ff.) written on the subject of that one hymn of the Rig-veda in which the

four castes are distinctly specified, *i.e.* the Purusha Sūkta, that in the enquiry, which I am now about to undertake, I confine myself in the first instance to those hymns which for any reason (see p. 4, above) appear to be the most ancient, leaving out of account until afterwards, all those compositions which, like the one just mentioned, are presumably of a later age.

It will, I think, be found on investigation that not only the older hymns, but the great bulk of the hymns, supply no distinct evidence of the existence of a well defined and developed caste-system at the time when they were composed.

*SECT. I.—On the signification of the words brāhmān, brāhmaṇa, etc., in the Rig-veda.*

As the Rig-veda Sanhitā is made up almost entirely of hymns in praise of the gods, it was not to be anticipated that it should furnish any systematic or detailed explanations on the points which form the object of our enquiry. But as was natural in compositions of the early and simple age to which these hymns belong, they do not always confine themselves to matters strictly connected with their principal subject, but indulge in occasional references to the names, families, personal merits, qualifications, relations, circumstances, and fortunes of the poets by whom they were produced, or of their patrons or other contemporaries, or of their predecessors.

I have, in another volume of this work,<sup>1</sup> enquired into the views which the authors of the hymns appear to have held on the subject of their own authorship. The conclusion at which I arrived was, that they did not in general look upon their compositions as divinely inspired, since they frequently speak of them as the productions of their own minds (vol. iii. pp. 128–140). But although this is most commonly the case (and especially, as we may conjecture, in regard to the older hymns), there is no doubt that they also attached a high value to these productions, which they describe as being acceptable to the gods (R.V. v. 45, 4; v. 85, 1; vii. 26, 1, 2; x. 23, 6; x. 54, 6; x. 105,

<sup>1</sup> Original Sanskrit Texts, vol. iii. pp. 116–164.

8), whose activity they stimulated (iii. 34, 1; vii. 19, 11), and whose blessing they drew down. In some of the hymns a supernatural character or insight is claimed for the rishis (i. 179, 2; vii. 76, 4; iii. 53, 9; vii. 33, 11 ff.; vii. 87, 4; vii. 88, 3 ff.; x. 14, 15; x. 62, 4, 5), and a mysterious efficacy is ascribed to their compositions (vol. iii. pp. 173 f.) The rishis called their hymns by various names, as *arka*, *uktha*, *rich*, *gir*, *dhi*, *nitha*, *nivid*, *mantra*, *mati*, *sūkta*, *stoma*, *vāch*, *vachas*, etc. etc.; and the also applied to them the appellation of *brahma* in numerous passages.<sup>2</sup> That in the passages in question *brahma* has generally the sense of hymn or prayer is clear from the context of some of them (as in i. 37, 4; viii. 32, 27, where the word is joined with the verb *gāyata*. “sing,” and in vi. 69, 7, where the gods are supplicated to hear the *brahma*), as well as from the fact that the poets are said (in i. 62, 13; v. 73, 10; vii. 22, 9; vii. 31, 11; x. 80, 7) to have fashioned or generated the prayer, in the same way as they are said to have fashioned or generated hymns in other texts (as i. 109, 1; v. 2, 11; vii. 15, 4; viii. 77, 4; x. 23, 6; x. 39, 14), where the sense is indisputable; while in other places (iv. 16, 21; v. 29, 15; vi. 17, 13; vi. 50, 6; vii. 61, 6; x. 89, 3) new productions of the poets are spoken of under the appellation of *brahma*.

That *brahma* has the sense of hymn or prayer is also shown by the two following passages. In vii. 26, 1, it is said: *Na somah Indram asuto mamāda na abrahmāno maghavānam sutāsah | tasmai ukthām januye yaj jujoshad nrīvad navīyah śrinavat yathā nah |* 2. *Ukthe ukthe somah Indram mamāda nīthe nīthe maghavānam sutāsuh | yad īñ sabādhaḥ pitaram na putrāḥ samāna-dukshāḥ avase harante |* “Soma unless poured out does not exhilarate Indra; nor do libations without hymns (*abrahmānah*). I generate for him a hymn (*uktha*) which he will love, so that like a man he may hear our new (production). 2. At each hymn (*uktha*) the soma exhilarates Indra, at each psalm (*nītha*) the libations (exhilarate) Maghavat, when the worshippers united, with one effort, invoke him for help, as sons do a father.”<sup>3</sup> Again in x. 105, 8, it is

<sup>2</sup> For a list of these texts and other details which are here omitted, I refer to my article “On the relations of the priests to the other classes of Indian Society in the Vedic age,” in the Journal of the Roy. As. Soc. for 1866 (from which this section is mostly borrowed).

<sup>3</sup> It is clear from the context of this passage that *abrahmāyah* means “unattended by hymns,” and not “without a priest.” After saying that soma-libations without

said : *Ava no vṛijinā śiśhi richā vanema anrichah | na abrahmā yajnah  
ridhag joshati tve |* “Drive away our calamities. With a hymn (*richā*) may we slay the men who are hymnless (*anrichah*). A sacrifice without prayer (*abrahmā*) does not please thee well.”

I have said that great virtue is occasionally attributed by the poets to their hymns and prayers ; and this is true of those sacred texts when called by the name of *brahma*, as well as when they receive other appellations, such as *mantra*. Thus it is said, iii. 53, 12, *Viśvāmitrasya rakshati brahma idam Bhāratañ janam |* “This prayer (*brahma*) of Viśvāmitra protects the tribe of Bharata ;” v. 40, 6, *Gūlham sūryañ tamasā apavratena turīyena brahmañā avindad Atriḥ |* “Atri with the fourth prayer (*brahmañā*) discovered the sun concealed by unholy darkness ;” vi. 75, 19, *Brahma varma mama antaram |* “Prayer (*brahma*) is my protecting armour ;” vii. 33, 3, *Eva id nu kam dāśarājne Sudāsam prāvad Indro brahmañā vo Vasishṭhāḥ |* “Indra preserved Sudās in the battle of the ten kings through your prayer, o Vasishṭhas.” In ii. 23, 1, *Brahmaṇaspati* is said to be the “great king of prayers” (*jyeshṭha-rājam brahmañām*) (compare vii. 97, 3), and in verse 2, to be the “generator of prayers” (*janitā brahmañām*) ; whilst in x. 61, 7, prayer is declared to have been generated by the gods (*svādhyo ajanayan brahma devāḥ*). Compare vii. 35, 7.

*Brāhmāṇ* in the masculine is no doubt derived from the same root as *brāhmaṇ* neuter, and though differing from it in accent<sup>4</sup> as well as gender, must be presumed to be closely connected with it in signification, just as the English “prayer” in the sense of a petition would be with “prayer,” a petitioner, if the word were used in the latter sense. As, then, *brāhmāṇ* in the neuter means a hymn or prayer, *brāhmāṇ* in the masculine must naturally be taken to denote the person who composes or repeats a hymn or prayer. We do not, however, find that the composers of the hymns are in general designated by the word

hymns are unacceptable to Indra, the poet does not add that he is himself a *priest*, or that he is attended by one, but that he generates a hymn ; and the same sense is required by what follows in the second verse. Accordingly we find that Sāyaṇa explains *abrahmāṇah* by *stotra-hīnāḥ*, “desolute of hymns.” The same sense is equally appropriate in the next passage cited, x. 105, 8. On iv. 16, 9, where *abrahmāṇā* is an epithet of *dasyu*, “demon,” Sāyaṇa understands it to mean “without a priest,” but it may mean equally well or better, “without devotion, or prayer.”

\* In *brāhmāṇ* neuter the accent is on the first syllable ; in *brāhmāṇ* masculine on the last.

*brāhmān*, the name most commonly applied to them being *rishi*, though they are also called *vipra*, *vedhas*, *kavi*, etc. (see vol. iii. of this work, pp. 116 ff.). There are, however, a few texts, such as i. 80, 1; i. 164, 35; ii. 12, 6; ii. 39, 1; v. 31, 4; v. 40, 8; ix. 113, 6, etc., in which the *brāhmān* may or must be understood as referred to in the capacity of author of the hymn he utters. So, too, in ii. 20, 4, and vi. 21, 8, a new composer of hymns seems to be spoken of under the appellation of *nūtānasya brāhmānyataḥ*; and in ii. 19, 8, the Gṛitsamadas are referred to both as the fabricators of a new hymn (*manma navīyah*) and as (*brāhmānyāntah*) performing devotion.<sup>5</sup> In three passages, vii. 28, 2; vii. 70, 5, and x. 89, 16, the *brāhma* and *brāhmāni*, “prayer” and “prayers,” or “hymn” and “hymns,” of the rishis are spoken of; and in vii. 22, 9, it is said, “that both the ancient and the recent rishis have generated prayers” (*ye cha pūrve rishayo ye cha nūtnāḥ Indra brahmāni janayanta riprāḥ*). In i. 177, 5, we find *brahmāni kāroḥ*, “the prayers of the poet.” The fact that in various hymns the authors speak of themselves as having received valuable gifts from the princes their patrons, and that they do not there allude to any class of officiating priests as separate from themselves, would also seem to indicate an identity of the poet and priest at that early period.

The term *brahman* must therefore, as we may conclude, have been originally applied (1) to the same persons who are spoken of elsewhere in the hymns as *rishi*, *kavi*, etc., and have denoted devout worshippers and contemplative sages who composed prayers and hymns which they themselves recited in praise of the gods. Afterwards when the ceremonial gradually became more complicated, and a division of sacred functions took place, the word was more ordinarily employed (2) for a minister of public worship, and at length came to signify (3) one particular kind of priest with special duties. I subjoin a translation of the different passages in which the word occurs in the Rig-veda, and I have attempted to classify them according as it seems to bear, in each case, the first, second, or third of the senses just indicated. This, however, is not always an easy task, as in many of these texts there is nothing to fix the meaning of the term with precision, and one signi-

<sup>5</sup> In another place (x. 96, 5) Indra is said to have been lauded by former worshippers, *pūrvebhīr yajvābhīḥ*, a term usually confined (as *brāhmān* was frequently applied) in after times to the offerers of sacrifice.

fication easily runs into another, and the same person may be at once the author and the reciter of the hymn.

I. Passages in which *brāhmān* may signify “contemplator, sage, or poet.”

(In all these texts I shall leave the word untranslated.)

i. 80, 1. *Itthā hi some id made brahmā chakāra varddhanam |*

“Thus in his exhilaration from soma juice the *brāhmān* has made (or uttered) a magnifying<sup>6</sup> (hymn).”

i. 164, 34. *Prīchhāmi tvā param antam prithivyāḥ prīchhāmi yatra bhuvanasya nābhīḥ | prīchhāmi tvā vrishno aśvasya retah prīchhāmi vāchāḥ pāramāṁ vyoma |* 35. *Iyaṁ vedīḥ paro antaḥ prithivyāḥ ayaṁ yajno bhuvanasya nābhīḥ ayaṁ somo vrishno aśvasya reto brahmā ayam vāchāḥ paramāṁ vyoma |*

“I ask thee (what is) the remotest end of the earth; I ask where is the central point of the world; I ask thee (what is) the seed of the vigorous horse; I ask (what is) the highest heaven<sup>7</sup> of speech. 35. This altar is the remotest end of the earth; this sacrifice is the central point of the world; this soma is the seed of the vigorous horse; this *brāhmān* is the highest heaven of speech.<sup>8</sup>

ii. 12, 6. *Yo radhrasya choditāyah kriśasya yo brahmaṇo nādhāmā-nasya kireḥ |*

“He (Indra) who is the quickener of the sluggish, of the emaciated, of the suppliant *brāhmān* who praises him,” etc.

vi. 45, 7. *Brahmāṇam brahma-vāhasāṁ gīrbhīḥ sakhyāyam rigmiyam | gāñ na dohase huve |*

“With hymns I call Indra, the *brāhmān*,—the carrier of prayers (*brāhmā-vāhasam*), the friend who is worthy of praise,—as men do a cow which is to be milked.”

vii. 33, 11. *Uta asi Maitrāvaruno Vasishṭha Urvaśyāḥ brahman manaso 'dhi jātaḥ | drapsaṁ skannam brahmaṇā daivyena viśe devāḥ pushkare tvā 'dadanta |*

“And thou, o Vasishṭha, art a son of Mitra and Varuṇa (or a Maitrāvaruna-priest), born, o *brāhmān*, from the soul of Urvaśī. - All the

<sup>6</sup> *Varddhanam* = *vriddhi-karaṇī stolram* (Sāyaṇa).

<sup>7</sup> Compare R.V. iii. 32, 10; x. 109, 4, below, and the words, the highest heaven of invention.”

<sup>8</sup> Compare R.V. x. 71 and x. 125.

gods placed in the vessel thee, the drop which had fallen through divine contemplation."

viii. 16, 7. *Indro brahmā Indrah rishir Indrah puru puruhūtah | māhān mahibhiḥ śachibhiḥ |*

"Indra is a *brāhmān*, Indra is a rishi,<sup>9</sup> Indra is much and often invoked, great through his mighty powers."

x. 71, 11. (See the translation of the entire hymn below. The sense of *brāhmān* in verse 11 will depend on the meaning assigned to *jātavidyā*.)

x. 77, 1. (In this passage, the sense of which is not very clear, the word *brāhmān* appears to be an epithet of the host of Maruts.)

x. 85, 3. *Soman manyate papiṇvān yat sampiñshanti oshadhim | somaṁ yam brahmāṇo vidur na tasya aśnāti kaśchana | 16. Dve te chakre Sūrye brahmāṇo rituthā viduḥ | atha ekaṁ chakraṁ yad guhā tad addhātayaḥ id viduḥ | 34. . . . Sūryāṁ yo brahmā vidyāt sa id vādhūyam arhati |*

"A man thinks he has drunk soma when they crush the plant (so called). But no one tastes of that which the *brāhmāns* know to be soma (the moon). 16. The *brāhmāns* rightly know, Sūryā, that thou hast two wheels; but it is sages (*addhātayaḥ*) alone who know the one wheel which is hidden. 34. The *brāhmān* who knows Sūryā deserves the bride's garment."<sup>10</sup>

x. 107, 6. *Tam eva rishiṁ tam u brahmāṇam āhur yajnanyaṁ sāma-gām uktha-śāsam | sa ūkṛasya tanvo veda tisraḥ yaḥ prathamo dakshinayā varādha |*

"They call him a rishi, him a *brāhmān*, reverend, a chanter of Sūma verses (*sāma-gām*), and reciter of *ukthas*,—he knows the three forms of the brilliant (Agni)—the man who first worshipped with a largess."

Even in later times a man belonging to the Kshattriya and Vaiśya castes may perform all the Vedic rites. Any such person, therefore, and consequently a person not a Brāhmaṇ might, according to this verse, have been called, though, no doubt, figuratively, a priest (*brahmā*).

<sup>9</sup> Different deities are called *rishi*, *kavi*, etc., in the following texts: v. 20, 1; vi. 14, 2; viii. 6, 41; ix. 96, 18; ix. 107, 7; x. 27, 22; x. 112, 9.

<sup>10</sup> See Dr. Haug's Ait. Br. vol. i. Introduction, p. 20.

x. 117, 7. . . . *Vadan brahmā avadato vanīyān prīnann āpir aprīnāntam abhi syāt |*

“A brāhmā<sup>11</sup> who speaks is more acceptable than one who does not speak: a friend who is liberal excels one who is illiberal.”<sup>12</sup>

x. 125, 5. *Yañ kāmaye tañ tam ugrañ kriñomi tam brahmānañ tam rishiñ tañ sumedhāñ |*

“I (says Vāch) make him whom I love formidable, him a brāhmaṇ, him a rishi, him a sage.”

This would seem to prove that sometimes, at least, the brāhmā was such not by birth or nature, but by special favour and inspiration of the goddess. In this passage, therefore, the word cannot denote the member of a caste, who would not be dependent on the good will of Vāch for his position.

II. In the passages which follow the word *brāhmā* does not seem to signify so much a “sage or poet,” as a “worshipper or priest.”

i. 10, 1. *Gāyanti trā gāyatrīno archanti urkam arkiñah | brahmānañ tōñ S'atakrato ud vañśam ivu yemire |*

“The singers sing thee, the hymners recite a hymn, the brāhmāns, o Satakratu, have raised thee up like a pole.”<sup>13</sup>

i. 33, 9. *Amanyamānañ abhi manyamānañ nir brahmabhir adhamo dasyum Indra |*

“Thou, Indra, with the believers, didst blow against the unbelievers, with the brāhmāns thou didst blow away the Dasyu.”<sup>14</sup>

i. 101, 5. *Yo viśvasya jagataḥ prāñatas patir yo brahmane prathamo gāḥ avindat | Indro yo dasyūn adharān arātirat . . .*

“Indra, who is lord of all that moves and breathes, who first found the cows for the brāhmā, who hurled down the Dasyu.”

i. 108, 7. *Yad Indrāgnī mudatāḥ sve durone yad brahmani rājani vā yajalrā | atāḥ pari vrishanāv ā hi yātam athā somasya pibatāñ sutusya |*

“When, o adorable Indra and Agni, ye are exhilarated in your own

<sup>11</sup> The word here seems clearly to indicate an order or profession, as the silent priest is still a priest.

<sup>12</sup> See Dr. Haug's remark on this verse, Ait. Br. Introd. p. 20. The contexts of the two last passages are given in my article “Miscellaneous Hymns from the R. and A. Vedas,” pp. 32 f.

<sup>13</sup> Compare i. 5, 8; i. 7, 1; viii. 16, 9. See Dr. Haug's remark on this verse, Ait. Br. Introd. p. 20.

<sup>14</sup> See on this verse the remarks of M. Bréal, Hercule et Cacus, etc. p. 152.

abode, or with a *brāhmān* or a *rājan*,<sup>15</sup> come thence, ye vigorous (deities), and then drink of the poured out soma.”<sup>16</sup>

i. 158, 6. *Dirghatamāḥ Māmateyo jujurvān daśame yuge | apām arthaṁ yatiṇām brahmā bhavati sārathīḥ |*

“Dirghatamas, son of Mamatā, being decrepit in his tenth lustre, (though) a *brāhmān*, becomes the charioteer of (or is borne upon) the waters which are hastening to their goal.”

(Professor Aufrecht understands this to mean that Dirghatamas is verging towards his end, and thinks there is a play on the word “chariotcer” as an employment not befitting a priest.)

ii. 39, 1. . . . *Gridhrā iva vrikshañ nūdhimantum acha | brahmānā iva vidathe ukthaśasā . . . |*

“Ye (Aśvins) (cry) like two vultures on a tree which contains their nest; like two *brāhmāns* singing a hymn at a sacrifice.”

iv. 50, 7. *Sa id rājā pratijanyāni viśvā śushmenā tasihāv abhi vīryeṇa | Brihaspatiñ yah subhritam bibhartti valgūyati vandate pūrva-bhājām |*  
*8. Sa it kshetri sudhitāḥ okasi sve tasmāi ilā pinvate viśvadānām | tasmāi riśāḥ srayam eva namante yasmin brahmā rājani pūrvuḥ eti | 9. Apratito juyati sañ dhanāni pratijanyāni uta yā sajanyā | avasyare yo varivuḥ krinoti brahmāne rājā tam avanti devāḥ |*

“That king overcomes all hostile powers in force and valour who maintains Brihaspati in abundance, who praises and magnifies him as (a deity) enjoying the first distinction. 8. He dwells prosperous in his own palace, to him the earth always yields her increase,<sup>17</sup> to him the

<sup>15</sup> A distinction of orders or professions appears to be here recognised. But in v. 54, 7, a *rishi* and a *rājan* are distinguished much in the same way as a *brāhmān* and *rājan* are in i. 108, 7. *Sa na jiyute Maruto na hanyate na sredhati na vyathate na rishyanti | na asya rāyāḥ upa dasyanti na ṛtayaḥ rishim vā yaṁ rājānaṁ vā sushūdutha |* “That man, whether rishi or prince, whom ye, o Maruts, support, is neither conquered nor killed, he neither decays nor is distressed, nor is injured; his riches do not decline, nor his supports.” Compare v. 14, where it is said. *Yugān rayim murutāḥ spūrha-virāñ yūyam rishim avatha sāma-vipram | yūyam urvantam Bharatāya vāyām yūyam dhattha rājānaṁ śrushtimantam |* “Ye, o Maruts, give riches with desirable men, ye protect a rishi who is skilled in hymns; ye give a horse and food to Bharata, ye make a king prosperous.” In iii. 43, 5, reference is found to Viśvāmitra, or the author, being made by Indra both a prince and a rishi (*kuvid mā gopūn̄ karase janasya kuvid rājānam maghavañ rājishin | kuvid mā rishim papivāñsaṁ sutasya*).

<sup>16</sup> See on this verse Prof. Benfey's note, Orient und Occident, 3, 142.

<sup>17</sup> Compare R.V. v. 37, 4 f.: *Na sa rājā vyathate yasminn Indras tīvram somam pivati go-sakhāyam |* “That king suffers no distress in whose house Indra drinks the\* pungent soma mixed with milk,” etc.

people bow down of themselves,—that king in whose house a *brāhmān* walks first.<sup>18</sup> 9. Unrivalled, he conquers the riches both of his enemies and his kinsmen—the gods preserve the king who bestows wealth on the *brāhmān* who asks his assistance.”<sup>19</sup>

iv. 58, 2. *Vayaṁ nāma pra bravāma ghritasya asmin yajne dhārayāma namobhiḥ | upa brahmā śrinavat śasyamānaṁ chatuh-śringo avamīd gaurah etat |*

“Let us proclaim the name of butter; let us at this sacrifice hold it (in mind) with prostrations. May the *brāhmān* (Agni?) hear the praise which is chanted. The four-horned bright-coloured (god) has sent this forth.”

v. 29, 3. *Uta brahmāṇo Maruto me asya Indrah somasya sushutasya peyāḥ |*

“And, ye Maruts, *brāhmāns*, may Indra drink of this my soma which has been poured out,” etc.

v. 31, 4. *Anavas te ratham aśvāya takṣhaṇ Tvaṣṭṛā vajram puruhūta dyumantam | brahmāṇaḥ Indram mahayanto arkair āvarddhayann Ahaye hantavai u |*

“The men<sup>20</sup> have fashioned a car for thy (Indra’s) horse, and Tvaṣṭṛī a gleaming thunderbolt, o god greatly invoked. The *brāhmāns*, magnifying Indra, have strengthened him for the slaughter of Ahi.”

v. 32, 12. *Evā hi tvām rituthā yātayantam maghā viprebhyo dadatām śriṇomi | kiñ te brahmāṇo grihate sakhāyo ye tvāyāḥ nidadhūḥ kāmam Indra |*

“I hear of thee thus rightly prospering, and bestowing wealth on, the sages (*viprebhyaḥ*). What, o Indra, do the *brāhmāns*, thy friends, who have reposed their wishes on thee, obtain?”

v. 40, 8. *Grāvṇo brahmā yuyujānaḥ saparyan kīriṇā devān namaśū upaśikshan | Atriḥ sūryasya divi chakshur ā adhāt Svarbhānor apa māyāḥ aghukshat |*

“Applying the stones (for pressing soma), performing worship, honouring the gods with praise and obeisance, the *brāhmān* Atri placed

<sup>18</sup> Compare viii. 69, 4; x. 39, 11; x. 107, 5; and the word *purohita*, used of a ministering priest as one *placed in front*. Prof. Aufrecht, however, would translate the last words, “under whose rule the *priest* receives the first or principal portion.”

<sup>19</sup> See on this passage Roth’s article, “On Brahma and the Brāhmans,” Journ. Germ. Or. Soc. i. 77 ff. See also Aitareya Brāhmaṇa, viii. 26.

<sup>20</sup> Are the Ribhus intended?

the eye of the sun in the sky, and swept away the magical arts of Svarbhānu."

vii. 7, 5. *Asādi vrito vahnir ājaganvān Agnir brahmā nri-shadane vidharttā |*

"The chosen bearer (of oblations), Agni, the brāhmān, having arrived, has sat down in a mortal's abode, the upholder."

vii. 42, 1. *Pra brahmāno Angiraso nakshanta |*

"The brāhmāns, the Angirases, have arrived," etc.

viii. 7, 20. *Kva nūnam sudānaro madatha vṛikta-barhishah | brahmā ko vah saparyati |*

"Where now, bountiful (Maruts), are ye exhilarated, with the sacrificial grass spread beneath you? What brāhmān is serving you?"

viii. 17, 2. *Ā tvā brahma-yujā harī vahatām Indra keśinā | upa brahmāni nah śriṇu |* 3. *Brahmānas tvā vayañ yujā somapām Indra sominah | sutavanto havāmahe |*

"Thy tawny steeds with flowing manes, yoked by prayer (*brahma-yujā*),<sup>21</sup> bring thee hither, Indra; listen to our prayers (*brāhmāni*). 3. We brāhmāns, offerers of soma, bringing oblations, continually invoke the drinker of soma."

viii. 31, 1. *Yo yajāti yajāte it sunavach cha pachāti cha | brahmā id Indrasya chākanat |*

"That brāhmān is beloved of Indra who worships, sacrifices, pours out libations, and cooks offerings."

viii. 32, 16. *Na nūnam brahmanām rinam prāśūnām asti sunvatām | na somo apratā pape |*

"There is not now any debt due by the active brāhmāns who pour out libations. Soma has not been drunk without an equivalent."

viii. 33, 19. *Adhūḥ paśyasva mā upari santaram pādakau hara | mā te kaśa-plakau driśān strī hi brahmā babbūvitha |*

"Look downward, not upward; keep thy feet close together; let them not see those parts which should be covered; thou, a brāhmān, hast become a woman."

viii. 45, 39. *Ā te etā vacho-yujā harī gṛibhne sumadrathā | yad īm brahmabhyah id dadah |*

<sup>21</sup> Compare viii. 45, 39, below: *brahma-yuj* occurs also in i. 177, 2; iii. 35, 4; viii. 1, 24; viii. 2, 27.

"I seize these thy tawny steeds, yoked by our hymn (*vacho-yujā*)<sup>22</sup> to a splendid chariot, since thou didst give (wealth) to the *brāhmāns*.

viii. 53, 7. *Kva sya vrishabho yuvā tuvi-grivo anānataḥ | brahmā kas taṁ saparyati |*

"Where is that vigorous, youthful, large-necked, unconquered (Indra)? What *brāhmān* serves him?

viii. 66, 5. *Abhi Gandharvam atrinad abudhneshu rajassu ā | Indro brahmabhyah id vridhe |*

"Indra clove the Gandharva in the bottomless mists, for the prosperity of the *brāhmāns*."

viii. 81, 30. *Mo su brahmā iva tandrayur bhovo rājānām pate | matsva sutasya gomataḥ |*

"Be not, o lord of riches (Indra), sluggish like a *brāhmān*.<sup>23</sup> Be exhilarated by the libation mixed with milk."

viii. 85, 5. *Ā yad vajram bāhvor Indra dhatse mada-chyutam Ahare hantavai u | pra parvatāḥ anavanta pra brahmāṇo abhinakshanta Indram |*

"When, Indra, thou seizest in thine arms the thunderbolt which brings down pride, in order to slay Ahi, the (aerial) hills and the cows utter their voice, and the *brāhmāns* draw near to thee."

ix. 96, 6. *Brahmā devānām padavīḥ kavīnām ṛshir vīprānām mahisho mrīgānām | śyeno gridhrānām svadhitar vanānām somāḥ pavitram ati eti rebhan |*

"Soma, resounding, overflows the filter, he who is a *brāhmān* among the gods, a leader among poets, a rishi among the wise, a buffalo among wild beasts, a falcon among kites, an axe among the woods."

ix. 112, 1. *Nānānām vai u no dhiyo vi rrutāni janānām | takṣā rish-tām rutam bhishag brahmā sunvantam ichhuti.*

"Various are the thoughts and endeavours of us different men. The carpenter seeks something broken, the doctor a patient, the *brāhmān* some one to offer libations."<sup>24</sup>

<sup>22</sup> Compare viii. 87, 9, *yunjunti harī išhirasya gāthayā ūrāu rathe uruyuge | Indra-vāhā vachoyujā*; i. 7, 2, *vachoyujā*; i. 14, 6, *manoyujā*; vi. 49, 5, *ratho . . . manasā yujānāḥ*.

<sup>23</sup> Dr. Haug (Introd. to Ait. Br. p. 20) refers to Ait. Br. v. 34, as illustrating this reproach. See p. 376 of his translation. This verse clearly shows that the priests formed a professional body.

<sup>24</sup> This verse also distinctly proves that the priesthood already formed a profession. Verse 3 of the same hymn is as follows: "I am a poet, my father a physician, my

ix. 113, 6. *Yatra brahmā pavamāna chhandas�āñ vāchañ vadān | grāvñā some mahīyate somena ānandañ janayann Indrāya Indo pari svara |*

"O pure Soma, in the place where the *brāhmān*, uttering a metrical hymn, is exalted at the soma sacrifice through (the sound of) the crushing-stone, producing pleasure with soma, o Indu (Soma) flow for Indra."

x. 28, 11. *Tebhyo godhā ayathañ karshad etad ye brahmañah pratipi-yanti annaiḥ | sime ukshnaḥ avasrishṭān adanti svayam balāni tanvah śrinānāḥ |* (The word *brahmañah* occurs in this verse, but I am unable to offer any translation, as the sense is not clear.)

x. 71, 11. (See translation of this verse below, where the entire hymn is given.)

x. 85, 29. *Parā dehi śāmulyam brahmabhyo vi bhaja vasu | . . . 35. Sūryāyāḥ paśya rūpāṇi tāni brahmā tu śundhati |*

"Put away that which requires expiation (?). Distribute money to the *brāhmāns*. . . . 35. Behold the forms of Sūryā. But the *brāhmān* purifies them."

x. 141, 3. *Somāñ rājānam arase Agniñ gīrbhir havāmahe | Ādityāñ Vishṇum Sūryam brahmāñum cha Brihaspatim |*

"With hymns we invoke to our aid king Soma, Agni, the Ādityas, Vishṇu, Sūrya, and Brihaspati, the *brāhmān*.

III. In the following passages the word *brāhmān* appears to designate the special class of priest so called, in contradistinction to *hotri*, *udgātri*, and *adhvaryu*.

ii. 1, 2 (= x. 91, 10). *Tava Agne hotram tava potram ritriyāñ tava neshṭram tvam id agnidh ritayataḥ | tara prasāstram tvam adhvaryasi brahmā cha asi grihapatiś cha no dame | 2. Trum Agne Indro vrishabhaḥ satām asi trañ Vishṇur urugāyo namasyaḥ | trañ brahmā ruyivid Brahmaṇaspate trañ vidharttaḥ sachase purandhyā |*

"Thine, Agni, is the office of *hotri*, thine the regulated function of *potri*, thine the office of *neshṭri*, thou art the *agnidh* of the pious man, thine is the function of *prasāstri*, thou actest as *adhvaryu*, thou art the *brāhmān*, and the lord of the house in our abode. 2. Thou, Agni, art Indra, the chief of the holy, thou art Vishṇu, the wide-stepping, the mother a grinder of corn" (*kārur aham tato bhishag upala-prakshīñ nānā*). Unfortunately there is nothing further said which could throw light on the relations in which the different professions and classes of society stood to each other.

adorable, thou, o Brahmanaspati, art the *brāhmān*, the possessor of wealth, thou, o sustainer, art associated with the ceremonial."

iv. 9, 3. *Sa sadma pari nīyate hotā mandro divishtishu | uta potā ni shidati |* 4. *Uta gnā Agnir adhvare uta grihapatir dame | uta brahmā ni shidati |*

"He (Agni) is led round the house, a joyous *hotri* at the ceremonies, and sits a *potri*. 4. And Agni is a wife (*i.e.* a mistress of the house) at the sacrifice, and the master of the house in our abode, and he sits a *brāhmān*."

x. 52, 2. *Ahaṁ hotā ni asīdaṁ yajīyān viśve devāḥ maruto mā junanti | ahar ahar Aśvinā ādhvaryavaṁ vām brahmā samid bhavati sā ahutir vām |*

(Agni says) "I have sat down an adorable *hotri*; all the gods, the Maruts, stimulate me. Day by day, ye Aśvins, I have acted as your *adhvaryu*; the *brāhmān* is he who kindles the fire: this is your invocation."

I shall now bring forward the whole of the texts in which the word *brāhmāna*, which, no doubt, originally meant a son, or descendant, of a *brāhmān*, occurs in the Rig-veda.<sup>25</sup> They are the following:

i. 164, 45. *Chatvāri vāk parimitā padāni tāni vidur brāhmaṇāḥ ye maniṣhiṇāḥ | guhā trīṇi nihitā na ingayanti turīyam vācho manushyāḥ vadanti |*

"Speech consists of four defined grades. These are known by those *brāhmans* who are wise. They do not reveal the three which are esoteric. Men speak the fourth grade of speech."

This text is quoted and commented upon in Nirukta xiii. 9.

vi. 75, 10. *Brāhmaṇāsaḥ pitaraḥ somyāsaḥ śive no dyāvā-prithivī ane-hasā | Pūshā nah pātu duritād ritārridhaḥ . . . . |*

"May the *brāhmaṇa* fathers, drinkers of soma, may the auspicious, the sinless, heaven and earth, may Pūshan, preserve us, who prosper by righteousness, from evil, etc."

<sup>25</sup> There are two more texts in which the word *brāhmaṇa* is found, viz. i. 15, 5, and ii. 36, 5, on which see the following note. The word *brahmputra* (compare Aśv. S. S. ii. 18, 13) "son of a brahman," is found in ii. 43, 2: *Udyātā iva śakune sāma gāyasi brāhmā-putraḥ iva savaneshu śāṁsasi |* "Thou, o bird, singest a sāma verse like an *udgātri*; thou singest praises like the son of a *brāhmān* at the libations." (Ind. Stud. ix. 342 ff.) *Vipra*, used in later Sanskrit as synonymous with Brāhmaṇa, has in the R.V. the sense of "wise," "sage" assigned by Nigh. 3, 15 (=medhāvi-nāma), and in Nir. 10, 19, =medhāvināḥ. It is often applied as an epithet to the gods.

vii. 103, 1 (= Nirukta 9, 6). *Saṁvatsaraṁ śāśayānāḥ brāhmaṇāḥ vrata-chāriṇāḥ | vācham Parjanya-jinavitām pra mandūkāḥ avādishiḥ . . . . | 7. Brāhmaṇāśo atirātre na some saro na pūrnam abhito vadantaḥ | saṁvatsarasya tad ahaḥ pari shṭha yad mandūkāḥ prāvṛishīnam babbūva | 8. Brāhmaṇāśah somino vācham akrata brahma kṛṇvantaḥ parivatsarīnam | adhvaryavo gharmināḥ sisividānāḥ āvir bhavanti guhyā na ke chit |*

"After lying quiet for a year, those rite-fulfilling *brāhmans*<sup>26</sup> the frogs have (now) uttered their voice, which has been inspired by Parjanya . . . . 7. Like *brāhmans* at the Atirātra soma rite, like (those *brāhmans*) speaking round about the full pond (or soma-bowl<sup>27</sup>), you, frogs, surround (the pond) on this day of the year, which is that of the autumnal rains. 8. These soma-offering *brāhmans* (the frogs) have uttered their voice, performing their annual devotion (*brahma*); these adhvaryu priests sweating with their boiled oblations (or in the hot season) come forth from their retreats like persons who have been concealed."

x. 16, 6. *Yat te krishṇāḥ śakunāḥ ātutoda pipīlāḥ sarpaḥ uta vā śvā-paduḥ | Agnis tad viśvād agadañ karotu Somaś cha yo brāhmaṇān āviveśa |*

"Whatever part of thee any black bird, or ant, or serpent, or wild beast has mutilated, may Agni cure thee of all that, and Soma who has entered into the *brāhmans*."<sup>28</sup>

<sup>26</sup> In the Nighantu, iii. 13, these words *brāhmaṇāḥ vrata-chāriṇāḥ* are referred to as conveying the sense of a simile, though they are unaccompanied by a particle of similitude. In his Illustrations of the Nirukta, p. 126, Roth thus remarks on this passage: "This is the only place in the first nine mandalas of the R.V. in which the word Brāhmaṇa is found with its later sense, whilst the tenth mandala offers a number of instances. This is one of the proofs that many of the hymns in this book were composed considerably later (than the rest of the R.V.). The word *brāhmaṇa* has another signification in i. 15, 5; ii. 36, 5; and vi. 75, 10." (In the first of these texts, Roth assigns to the word the sense of the Brāhmaṇa's soma-vessel. See his Lexicon, s.v. It does not appear what meaning he would give to the word in vi. 75, 10. He has in this passage overlooked R.V. i. 164, 45, which, however, is duly adduced in his Lexicon). See Wilson's translation of the hymn; as also Müller's, in his Ane. Sansk. Lit. p. 491 f.

<sup>27</sup> *Saras*. See R.V. viii. 66, 4, quoted in Nirukta, v. 11, where Yāska says, "The ritualists inform us that at the mid-day oblation there are thirty *uktha* platters destined for one deity, which are then drunk at one draught. These are here called *saras*." (Compare Roth's Illustrations on the passage. See also R.V. vi. 17, 11, and viii. 7, 10, with Sāyaṇa's explanations of all three passages).

<sup>28</sup> Compare A.V. vii. 115, 1 f.; xii. 5, 6.

x. 71, 1.<sup>29</sup> *Bṛihaspate prathamam vācho agraṁ yaśa prairata nāmadheyam dadhānāḥ | yad eshāṁ śreshṭhaṁ yad aripram asit preṇā tad eshāṁ nihitāṁ guhā āvih |* 2. (= Nirukta iv. 10) *Saktum iva titauñā punanto yatra dhīrāḥ manasā vācham akrata | atra sakhyāḥ sakhyāni jānate bhadrā eshāṁ lakshmīr nihitā adhi vāchi |* 3. *Yajnena vāchāḥ padavīyam āyan tām anv avindann rishishu pravishṭām | tām ābhṛitya vi adadhūḥ purutrā tām sapta rebhāḥ abhi saṁ navante |* 4. (= Nir. i. 19) *Uta tvāḥ paśyan na dadarśa vācham uta tvāḥ śriñvan na śriñoti enām | uto tvasmai tanvāṁ vi sasre jāyā iva patye uśatī surāsāḥ |* 5. (= Nir. i. 20) *Uta tvāṁ sakhye sthirapītam āhur na enām hinvanty api vājī-neshu | adhenvā charati māyayā esha vācham suśrūvān aphalām apush-pām |* 6. *Yas tityāja sachī-vidaṁ sakhyām na tasya vāchi api bhāgo asti | yad īṁ śriñoti alakaṁ śriñoti na hi praveda sukṛitasya panthām |* 7. *Akṣaṇvantaḥ karṇavantaḥ sakhyāyo manojaveshu asamāḥ babhūvuh | ādaghnāsāḥ upakakshāsāḥ u tre hradāḥ iwa snātvāḥ u tre dadriśe |* 8. (= Nir. xiii. 13) *Hṛidā tashṭeshu manaso jareshu yad brāhmaṇāḥ saṁyajante sakhyāḥ | atra aha tvāṁ vi jahur vedyābhīr ohabrahmāṇo ri charanti u tre |* 9. *Ime ye na arrāñ na paraś charanti na brāhmaṇāśo na sute-karāsāḥ | te ete vācham abhipadya pāpayā sirīś tantrām tanvate aprajajnayaḥ |* 10. *Sarve nandanti yaśasā āgatena sabhā-sahēna sakhyā sakhyāḥ | kilbisha-sprīt pitu-shanīr hi eshāṁ arāṁ hito bharati vājīnāya |* 11. (= Nir. i. 8) *Rīchāṁ tvāḥ posham āste pupushvān gāyatrāṁ tro gāyati śakvarīshu | brahmā tro vadati jāta-vidyām yajnasya mātrām vi mimīte u tvāḥ |*

“When, o Bṛihaspati, men first sent forth the earliest utterance of speech, giving a name (to things), then all that was treasured within them, most excellent and pure, was disclosed through love. 2. Wherever the wise,—as if cleansing meal with a sieve,—have uttered speech with intelligence, there friends recognize acts of friendliness; good fortune dwells in their speech.<sup>30</sup> 3. Through sacrifice they came upon

<sup>29</sup> I cannot pretend that I am satisfied with some parts of the translation I have attempted of this very difficult hymn; but I give it such as it is, as the interpretation of the Vedic poems is still to a certain extent tentative. Verses 4 and 5 are explained in Sāyana's Introduction to the Rig-veda, pp. 30 f. of Müller's edition. I am indebted here, as elsewhere, to Prof. Aufrecht for his suggestions.

<sup>30</sup> I quote here, as somewhat akin to this hymn, another from the A.V. vi. 108, being a prayer for wisdom or intelligence : 1. *Tvāṁ no medhe prathamā gobhir as̄vebhir ā gahi | tvāṁ sūryasya raśmibhis tvāṁ no asi yajniyā |* 2. *Medhāṁ aham prathamām*

the track of speech, and found her entered into the rishis. Taking, they divided her into many parts :<sup>31</sup> the seven poets celebrate her in concert. 4. And one man, seeing, sees not speech, and another, hearing, hears her not ;<sup>32</sup> while to a third she discloses her form, as a loving well-dressed wife does to her husband. 5. They say that one man has a sure defence in (her<sup>33</sup>) friendship ; he is not overcome even in the conflicts (of discussion). But that person consorts with a barren delusion who has listened to speech without fruit or flower. 6. He who abandons a friend who appreciates friendship, has no portion whatever in speech. All that he hears, he hears in vain, for he knows not the path of righteousness. 7. Friends gifted both with eyes and ears have proved unequal in mental efforts. Some have been (as waters) reaching to the face or armpit, while others have been seen like ponds in which one might bathe. 8. When *brāhmans* who are friends strive (?) together in efforts of the mind produced by the heart,<sup>34</sup> they leave one man behind through their acquirements, whilst others walk about boasting to be *brāhmāns*. (This is the sense Professor Aufrecht suggests for the word *ohabrahmāṇah*. Professor Roth s.v. thinks it may mean "real priests." The author of Nirukta xiii. 13, explains it as meaning "reasoning priests," or "those of whom reasoning is the sacred science.") 9. The men who range neither near nor far, who are neither (reflecting) *brāhmans* nor yet pious worshippers at libations,—these, having acquired speech, frame their web imperfectly, (like) female

*brahmaṇvatām brahma-jūtām rishishūtām | prapītām brahmachāribhir devānām avare huve |* 3. *Yām medhām Ribhavo vidur yām medhām asurāḥ viduh | rishayo bhadrām medhām yām vidus tūm mayy ā vesayāmasi |* 4. *Yām rishayo bhūta-kṛito medhām medhāvino viduh | tayā mām adya medhāyā Agne medhāvīnāṁ kṛiṇu |* 5. *Medhām sūryam medhām prātar medhām madhyādinam pari | medhām sūryasya rasimibhir vachasā "vesayāmuhe*

1. "Come to us, wisdom, the first, with cows and horses, (come) thou with the rays of the sun ; thou art to us an object of worship. 2. To (obtain) the succour of the gods, I invoke wisdom the first, full of prayer, inspired by prayer, praised by rishis, imbibed by Brahmachārins. 3. We introduce within me that wisdom which Ribhus know, that wisdom which divine beings (*asurāḥ*) know, that excellent wisdom which rishis know. 4. Make me, o Agni, wise to-day with that wisdom which the wise rishis — the makers of things existing — know. 5. We introduce wisdom in the evening, wisdom in the morning, wisdom at noon, wisdom with the rays of the sun, and with speech" (*vachasā*). Regarding the *rishayo bhūtakṛitaḥ* see above, p. 37, note.

<sup>31</sup> Compare x. 125, 3; i. 164, 45; (x. 90, 11); and A.V. xii. 1, 45.

<sup>32</sup> Compare Isaiah vi. 9, 10; and St. Matthew xiii. 14, 15.

<sup>33</sup> *Vāk-sakhya*, Yāska.

<sup>34</sup> Compare i. 171, 2; ii. 35, 2; vi. 16, 47.

weavers,<sup>35</sup> being destitute of skill. 10. All friends rejoice at the arrival of a renowned friend who rules the assembly; for such a one, repelling evil, and bestowing nourishment upon them, is thoroughly prepared for the conflict (of discussion). 11. One man possesses a store of verses (*richām*); a second sings a hymn (*gāyatrá*) during (the chanting of) the *śakvarīs*; one who is a *brāhmān* declares the science of being (*jāta-vidyām*), whilst another prescribes the order of the ceremonial.”<sup>36</sup>

R.V. x. 88, 19 (= Nir. vii. 31). *Yāvan-mātram ushaso na pratikāñ suparṇyo vasate Mātariśvah | tārad dadhāti upa yajnam āyan brāhmañ hotur avara nishīdan |*

“As long as the fair-winged Dawns do not array themselves in light, o Mātariśvan, so long the *brāhmañ* coming to the sacrifice, keeps (the fire), sitting below the *hotri*-priest.”

(See Professor Roth’s translation of this verse in his Illustrations of the Nirukta, p. 113).

x. 90, 11 (= A.V. xix. 5, 6; Vaj. S. xxxi.). See above, pp. 8–15.

x. 97, 22. *Oshadhayah sañvadante Somena saha rājnā | yasmai kṛinoti brāhmañas tam rājan parayāmasi |*

“The plants converse with king Soma,<sup>37</sup> (and say), for whomsoever a *brāhmañ* acts (*kṛinoti*, officiates), him, o king, we deliver.”

x. 109, 1. *Te 'vadan prathamāḥ brahma-kubishe akūpāraḥ salilo Mātariśvā | vīluharās tapa ugro mayobhūr āpo devīr prathamajāḥ ritena | Soma rājā prathamo brahma-jāyām punaḥ prāyachhad akrinīyamānaḥ | anvartita Varuno Mitrahāśīd Agnir hotā hastagrīhyu nināya | 3. Has-tena eva grāhyah ādhir asyāḥ “brahma-jāyā iyam” iti cha id avochan | na dūtāya prahye tasthe eshā tathā rāshṭram gupitan kshattriyasya | 4. Devāḥ etasyām avadunta pūrve sapta rishayas tupase ye nisheduh | bhūmā jāyā brāhmañasya upanītā durdhāñ dadhāti parame ryoman |*

<sup>35</sup> Such is the sense which Prof. Aufrecht thinks may, with probability, be assigned to *sirīs*, a word which occurs only here.

<sup>36</sup> According to Yāska (Nir. i. 8), these four persons are respectively the *hotri*, *udgātri*, *brahmañ*, and *adhvaryu* priests. The *brahmañ*, he says, being possessed of all science, ought to know everything; and gives utterance to his knowledge as occasion arises for it (*jūte jāte*). See Dr. Haug’s remarks on this verse, Ait. Br. Introd. p. 20.

<sup>37</sup> Compare *oshadhīḥ Soma-rājñīḥ*, “the plants whose king is Soma,” in verses 18 and 19 of this hymn.

5. *Brahmachārī charati vevishad vishaḥ sa devānām bhavati ekam angam | tena jāyām anv avindad Brihaspatih Somena nītām juhvām na devāḥ |*  
 6. *Punar vai devāḥ adaduh punar manushyāḥ uta | rājānah satyām kriṇvānāḥ brahma-jāyām punar daduh | 7. Punardāya brahma-jāyām kritvī devair nikilbisham | ūrjam prithivyaḥ bhaktvāya urugāyam upāsate |*

“These (deities), the boundless, liquid Mātariśvan (Air), the fiercely-flaming, ardently-burning, beneficent (Fire), and the divine primeval Waters, first through righteousness proclaimed against the outrage on a *brāhmān*. 2. King Soma,<sup>38</sup> unenvious, first gave back the *brāhmān*'s wife; Varuna and Mitra were the inviters; Agni, the invoker, brought her, taking her hand. 3. When restored, she had to be received back by the hand, and they then proclaimed aloud, ‘This is the *brāhmān*'s wife;’ she was not committed to a messenger to be sent:—in this way it is that the kingdom of a ruler (or Kshatriya) remains secured to him.<sup>39</sup> 4. Those ancient deities, the Rishis, who sat down to perform austerities, spoke thus of her, ‘Terrible is the wife of the *brāhmān*; when approached, she plants confusion in the highest heaven.<sup>40</sup> 5. The Brahmachārin<sup>41</sup> (religious student) continues to perform observances. He becomes one member<sup>42</sup> of the gods. Through him Brihaspati obtained his wife, as the gods obtained the ladle which was brought by Soma. 6. The gods gave her back, and men gave her back; kings, performing righteousness, gave back the *brāhmān*'s wife. 7. Giving back the *brāhmān*'s wife, delivering themselves from sin against the gods, (these kings) enjoy the abundance of the earth, and possess a free range of movement.”

<sup>38</sup> Compare R.V. x. 85, 39 ff. (=A.V. xiv. 2, 2 ff.) *Punah patnīm Agnir adād āyushā saha varchasā | dīrghāyur asyāḥ yaḥ patir jīvūti suruduh śatam | 10. Somūḥ prathamo vivide Gandharvo vivide uttarāḥ* (the A.V. reads: *Somusya jāyā prathamāñ Gandharvas te'parah patih | trītyo Agnish te patis turīyas te manushyāñ | Somo dadad Gandharvīya Gandharvo dadad Agnaye | rayūḥ cha putrūñś chādūd Agnir mahyam atho inām |* “Agni gave back the wife with life and splendour: may he who is her husband live to an old age of 100 years! Soma was thy first, the Gandharva was thy second, Agni thy third, husband; thy fourth is one of human birth. Soma gave her to the Gandharva, the Gandharva to Agni, Agni gave me wealth and sons, and then this woman.” The idea contained in this passage may possibly be referred to in the verse before us (x. 109, 2).

<sup>39</sup> I am indebted to Prof. Aufrecht for this explanation of the verse.

<sup>40</sup> See R.V. i. 164, 34, 35, above.

<sup>41</sup> See my paper on the Progress of the Vedic Religion, in the Journal of the Royal Asiatic Society for 1865, pp. 374 ff.

<sup>42</sup> See A.V. x. 7, 1 ff.; 9, 26.

This hymn is repeated in the Atharva-veda with the addition of ten more verses which I shall quote in the next section.

I shall here state summarily the remarks suggested by a perusal of the texts which I have quoted, and the conclusions which they appear to authorize regarding the relation of the Vedic poets and priests to the other classes of the Indian community at the time when the earlier hymns of the Rig-veda were composed.

First: Except in the Purusha Sūkta (translated above in pp. 9 ff.) there is no distinct reference in the hymns to any recognised system of four castes.

Second: In one text (iii. 34, 9, see p. 176) where mention is made of the Āryan "colour," or "race," all the upper classes of the Indian community are comprehended under one designation, as the Kshattriyas and Vaiśyas as well as the Brāhmans were always in after-times regarded as Āryas (see above, p. 176.)

Third: The term *brāhmaṇa* occurs only in eight hymns of the Rig-veda, besides the Purusha Sūkta, whilst *brāhmāṇ* occurs in forty-six. The former of these words could not therefore have been in common use at the time when the greater part of the hymns were composed. The term *rājanya* is found only in the Purusha Sūkta; and *kshattriya* in the sense of a person belonging to a royal family, a noble, occurs only in a few places, such as x. 109, 3.<sup>43</sup> The terms Vaiśya and Sūdra are only found in the Purusha Sūkta, although *viś*, from which the former is derived, is of frequent occurrence in the sense of "people" (see p. 14, above).

Fourth: The word *brāhmāṇ*, as we have seen, appears to have had at first the sense of "sage," "poet;" next, that of "officiating priest;" and ultimately that of a "special description of priest."

Fifth: In some of the texts which have been quoted (particularly i. 108, 7; iv. 50, 8 f.; viii. 7, 20; viii. 45, 39; viii. 53, 7; viii. 81, 30; ix. 112, 1; x. 85, 29) *brāhmāṇ* seems to designate a "priest by profession."

Sixth: In other places the word seems rather to imply something peculiar to the individual, and to denote a person distinguished for

<sup>43</sup> This text is quoted above. In viii. 104, 13, Kshattriya is perhaps a neuter substantive: *Na vai u Somo vṛijinam hinoti na kshattriyam mithuyā dhārayantam* | "Soma does not prosper the sinner, nor the man who wields royal power deceitfully."

genius or virtue (x. 107, 6), or elected by special divine favour to receive the gift of inspiration (x. 125, 5).

Seventh : *Brāhmāna* appears to be equivalent to *brāhma-putra*, “the son of a *brāhmān*” (which, as we have seen, occurs in ii. 43, 2), and the employment of such a term seems necessarily to presuppose that, at the time when it began to become current, the function of a *brāhmān*, the priesthood, had already become a profession.

The Rig-veda Sanhitā contains a considerable number of texts in which the large gifts of different kinds bestowed by different princes on the authors of the hymns are specified, and these instances of bounty are eulogized.

Of these passages R.V. i. 125 ; i. 126; v. 27; v. 30, 12 ff.; v. 61, 10; vi. 27, 8; vi. 45, 31 ff.; vi. 47, 22 ff. may be consulted in Prof. Wilson's translation ; and a version of R.V. x. 107, which contains a general encomium on liberality will be found in the article entitled “Miscellaneous Hymns from the Rig- and Atharva-vedas,” in the Journal of the Royal Asiatic Society for 1866, p. 32 f. The following further texts, which describe the presents given by different princes to the rishis, viz. vii. 18, 22 ff.; viii. 3, 21 ff.; viii. 4, 19 ff.; viii. 5, 37 ff.; viii. 6, 46 ff.; viii. 19, 36 f.; viii. 21, 17 f.; viii. 24, 29 f.; viii. 46, 21 ff.; viii. 54, 10 ff.; viii. 57, 14 ff.; x. 33, 4 ff.; x. 62, 6 ff.; x. 93, 14 f. are translated in the article “On the relations of the priests to the other classes of Indian Society in the Vedic age” in the same Journal for 1866, pp. 272 ff., to which I refer.

On the other hand the hymns of the Rig-veda contain numerous references to persons who, if not hostile, were at least indifferent and inattentive to the system of worship which the rishis professed and inculcated ; and niggardly in their offerings to the gods and their gifts to the priests. The article to which I have just referred contains (pp. 286 ff.) a long list of such passages, from which I extract the following :

i. 84, 7. *Yah ekah id vidayate vasu marttāya dāśushe | tśāno apratish-kutah Indro anga |* 8. *Kudā martyam arādhasam pada kshumpam iva sphurat | kada naḥ śuśruvad girah Indro anga |*

“Indra, who alone distributes riches to the sacrificing mortal, is lord and irresistible. 8. When will Indra crush the illiberal man like a bush with his foot? when will he hear our hymns?”

i. 101, 4. . . . *viloś chid Indro yo asunvato vadhaḥ . . . |*

“Indra, who is the slayer of him, however strong, who offers no libations.”

i. 122, 9. *Jano yo Mitrā-varuṇāv abhidhrug apo na vāñ sunoti akshna-yādhruk | svayañ sa yakshmañ hr̥idaye ni dhatte āpa yad iñ hotrābhīr ritavā |*

“The hostile man, the malicious enemy, who pours out no libations to you, o Mitra and Varuṇa, plants fever in his own heart, when the pious man has by his offerings obtained (your blessing).”

i. 125, 7. *Mā prinanto duritam enaḥ ā aran mā jārishuh sūrayah suvratāsaḥ | anyas teshām paridhir astu kaś chid aprināntam abhi sām yantu śokāḥ |*

“Let not the liberal suffer evil or calamity; let not devout sages decay; let them have some further term; let griefs befall the illiberal (*aprināntam*). ”

i. 182, 3. *Kim atra dasrā kriṇuthah kim āśāthe janō yaḥ kaśchid ahavir mahīyate | ati kramiṣṭam juratam paner asum jyotir viprāya kriṇutam vachasyave |*

“What do ye here, o powerful (Aśvins)? why do ye sit (in the house of) a man who offers no oblation, and (yet) is honoured? Assail, wear away the breath of the niggard, and create light for the sage who desires to extol you.”

ii. 23, 4. *Suṇītibhir nayasi trāyase janañ yas tubhyam dāśad na tam aṁho aśnavat | brahma-dvishas tapano manyumīr asi Brihaspate mahi tat te mahitvanam |*

“By thy wise leadings thou guidest and protectest the man who worships thee; no calamity can assail him. Thou art the vexer of him who hates devotion (*brahma-dvishah*), and the queller of his wrath: this, o Brihaspati, is thy great glory.”

iv. 25, 6. . . . *na asushver āpir na sakha na jāmir dushprāvyo avahantā id avāchah | 7. Na revatā paninā sakhyam Indro asunvatā sutapāḥ sam grīñite | ā asya vedah khidati hanti nagnañ vi sushvaye paktaye kevalo 'bhūt |*

“Indra is not the relation or friend or kinsman of the man who offers no libations; he is the destroyer of the prostrate irreligious man. 7. Indra, the soma-drinker, accepts not friendship with the wealthy niggard who makes no soma-libations; but robs him of his riches, and

slays him when stripped bare, whilst he is the exclusive patron of the man who pours out soma and cooks oblations."

vi. 44, 11. . . . *jahi asushvīn pra vṛiha aprinataḥ* |

"Slay (o Indra) those who offer no libations; root out the illiberal."

viii. 53, 1. *Ut tvā mandantu stomāḥ kṛiṇushva rādho adrivah* | *ara brahma-dvisho jahi* | *pādā panīn arādhaso ni badhasva mahān asi* | *na hi tvā kaśchana prati* |

"Let our hymns gladden thee; give us wealth, o thunderer. Slay the haters of devotion. 2. Crush with thy foot the niggards who bestow nothing. Thou art great; no one is comparable to thee."

It seems evident, then, from these texts (and there are many more of the same tenor), that the irreligious man, the *parcus deorum cultor et infrequens*, was by no means a rare character among the Āryas of the Vedic age, and that the priests often found no little difficulty in drawing forth the liberality of their contemporaries towards themselves and in enforcing a due regard to the ceremonials of devotion. And if we consider, on the other hand, that the encomiums on the liberality of different princes to the poets and priests which are contained in the passages to which I before adverted, are the production of the class whose pretensions they represent, and whose dignity they exalt, we shall, no doubt, see reason to conclude that the value of the presents bestowed has been enormously exaggerated, and make some deduction from the impression which these texts are calculated to convey of the estimation in which the priests were held at the time when they were composed. But after every allowance has been made for such considerations, and for the state of feeling indicated by the complaints of irreligion and illiberality of which I have cited specimens, it will remain certain that the *brāhmān*, whether we look upon him as a sage and poet, or as an officiating priest, or in both capacities, was regarded with respect and reverence, and even that his presence had begun to be considered as an important condition of the efficacy of the ceremonial. Thus, as we have already seen, in i. 164, 35, the *brāhmān* is described as the highest heaven of "speech;" in x. 107, 6, a liberal patron is called a rishi and a *brāhmān*, as epithets expressive of the most distinguished eulogy; in x. 125, 5, the goddess Vāch is said to make the man who is the object of her special affection a *brāhmān* and a rishi; in vi. 45 7; vii. 7, 5; viii. 16, 7; and ix. 96, 6, the term *brāhmān* is applied

honorifically to the gods Indra, Agni, and Soma ; in iv. 50, 8, 9, great prosperity is declared to attend the prince by whom a brāhmān is employed, honoured, and succoured; and in iii. 53, 9, 12; v. 2, 6; vii. 33, 2, 3, 5; and vii. 83, 4, the highest efficacy is ascribed to the intervention and intercession of this class of functionaries.

Again, whatever exaggeration we may suppose in the texts which eulogize the liberality of princely patrons, in regard to the value of the presents bestowed, there is no reason to doubt that the ministers of public worship, who possessed the gift of expression and of poetry, who were the depositaries of all sacred science, and who were regarded as the channels of access to the gods, would be largely rewarded and honoured.<sup>44</sup>

<sup>44</sup> It is to be observed that, in these eulogies of liberality, mention is nowhere made of Brāhmans as the recipients of the gifts. In two places, viii. 4, 20, and x. 33, 4, a rishi is mentioned as the receiver. In later works, such as the Śatapatha Brāhmaṇa, on the contrary, the presents are distinctly connected with Brāhmans. Thus it is said in that work, ii. 2, 2, 6 : *Dvayāḥ vai devāḥ devāḥ aha eva devāḥ atha ye brāhmaṇāḥ śūśruvāṁśo 'nūchūnāś te manushya-devāḥ | teshāṁ dvedhā vibhaktāḥ eva yajnaḥ āhutayaḥ eva devānāṁ dakshināḥ manushya-devānām brāhmaṇānām śūśruvāshām anūchūnānām | āhutibhir eva devān prīṇāti dukshinābhīr manushya-devān brāhmaṇān śūśruvusho 'nūchūnān | te etam ubhaye devāḥ prītāḥ sudhāyānān dadhati |* “Two kinds of gods are gods, viz. the gods (proper), whilst those Brāhmans who have the Vedic tradition, and are learned, are the human gods. The worship (*yajna*) of those is divided into two kinds. Oblations constitute the worship offered to the gods, and presents (*dakshinā*) that offered to the human gods, the Brāhmans, who possess the Vedic tradition and are learned. It is with oblations that a man gratifies the gods, and with presents that he gratifies the human gods, the Brāhmans, who possess the Vedic tradition, and are learned. Both these two kinds of gods, when gratified, place him in a state of happiness” (*sudhāyām*); (or “convey him to the heavenly world,” as the expression is varied in the parallel passage of the same work, iv. 3, 4, 4). It is similarly said in the Taitt. Sanh. i. 7, 3, 1 : *Parokṣaṁ vai anye dorāḥ ijjyante pratyakṣham anye | yad yajate ye eva devāḥ parokṣam ijjyante tān eva tad yajati | yad anvāhāryam āharaty etc vai devāḥ pratyakṣham yad brāhmaṇāś tān eva tena prīṇāti | atho dakshināḥ eva asya eshā | atho yajnasya eva chhidram apīdadhati yad vai yajnasya krūram yad vilishtam tad anvāhāryena anvāharati | tad anvāhāryasya anvāhāryatvam | devadūtāḥ vui etc yad ritvijo yad anvāhāryam āharati devadūtān eva prīṇāti |* “Some gods are worshipped in their absence, and others in their presence. It is to those gods who are worshipped in their absence that the sacrificer offers the oblation which he presents. And it is these gods who are visible, i.e. the Brāhmans, whom he gratifies with the *anvāhārya* (present of cooked rice) which he afterwards brings. Now this *anvāhārya* is the present (*dakshinā*) connected with it (the sacrifice). Then he covers over the faults of the sacrifice. Whatever in it is excessive or defective, that he removes by means of the *anvāhārya*. In this consists the nature of that offering. These officiating priests are the messengers of the gods; and it is the messengers of the gods whom the sacrificer gratifies with this *anvāhārya* gift which he presents.”

It is further clear, from some of the texts quoted above (ii. 1, 2; iv. 9, 3; x. 52, 2), as well as i. 162, 5, and from the contents of hymns ii. 36; ii. 37; ii. 43; and x. 124, 1,<sup>45</sup> that in the later part of the Vedic era, to which these productions are probably to be assigned, the ceremonial of worship had become highly developed and complicated, and that different classes of priests were required for its proper celebration.<sup>46</sup> It is manifest that considerable skill must have been required for the due performance of these several functions; and as such skill could only be acquired by early instruction and by practice, there can be little doubt that the priesthood must at that period have become a regular profession.<sup>47</sup> The distinction of king or noble and priest appears to be recognized in i. 108, 7, as well as in iv. 50, 8, 9; whilst in v. 47, 7, 14, a similar distinction is made between king and rishi; and it is noticeable that the verse, in other respects nearly identical, with which the 36th and 37th hymns of the eight mandala respectively conclude, ends in the one hymn with the words, "Thou alone, Indra, didst deliver Trasadasyu in the conflict of men, magnifying prayers" (*brahmāṇi vārdhayan*); whilst in the other the last words are, "magnifying (royal) powers" (*kshattrāṇi vārdhayan*), as if the former contained a reference to the functions of the priest, and the latter to those of the prince. (Compare viii. 35, 16, 17.)

While, however, there thus appears to be every reason for supposing that towards the close of the Vedic period the priesthood had become a profession, the texts which have been quoted, with the exception of the verse in the Purusha Sūkta (x. 90, 12), do not contain anything which necessarily implies that the priests formed an exclusive caste, or, at least, a caste separated from all others by insurmountable barriers, as in later times. There is a wide difference between a profession, or even a hereditary order, and a caste in the fully developed Brahmanical sense.

<sup>45</sup> See also i. 94, 6, where it is said: "Thou (Agni) art an *adhvaryu*, and the earliest *hotri*, a *prasāstri*, a *potri*, and by nature a *purohitu*. Knowing all the priestly functions (*ārtvijyā*) wise, thou nourishest us," etc. (*tvam adhvaryur uita hotū 'si pūrvyāḥ prasāstā potā janushā purohitāḥ | visvā vidvān ārtijyā dhīra pushyasya Agne ity īdi*).

<sup>46</sup> See Prof. Müller's remarks on this subject, *Anc. Sansk. Lit.* pp. 485 ff.; and Dr. Haug's somewhat different view of the same matter in his *Introd. to Ait. Br.* pp. 11 ff.

<sup>47</sup> In regard to the great importance and influence of the priests, see Müller's *Anc. Sansk. Lit.* pp. 485 ff.

Even in countries where the dignity and exclusive prerogatives of the priesthood are most fully recognized (as in Roman Catholic Europe), the clergy form only a profession, and their ranks may be recruited from all sections of the community. So, too, is it in most countries, even with a hereditary nobility. Plebeians may be ennobled at the will of the sovereign. There is, therefore, no difficulty in supposing that in the Vedic era the Indian priesthood—even if we suppose its members to have been for the most part sprung from priestly families—may have often admitted aspirants to the sacerdotal character from other classes of their countrymen. Even the employment of the word *brāhmaṇa* in the Rig-veda does not disprove this. This term, derived from *brahman*, “priest,” need not, as already intimated, signify anything further than the son or descendant of a priest (the word *brahmaṇputra*, “son of a priest,” is, as we have seen, actually used in one text),—just as the *rājanya* means nothing more than the descendant of a king or chief (*rājan*), a member of the royal family, or of the nobility.

The paucity of the texts (and those, too, probably of a date comparatively recent) in which the word *brāhmaṇa* occurs, when contrasted with the large number of those in which *brāhmāṇ* is found, seems, as I have already observed, to prove conclusively that the former word was but little employed in the earlier part of the Vedic era, and only came into common use towards its close. In some of these passages (as in vii. 103, 1, 7, 8; x. 88, 19) there is nothing to shew that the Brāhman is alluded to as anything more than a professional priest, and in vii. 103, the comparison of frogs to Brāhmans may seem even to imply a want of respect for the latter and their office.<sup>48</sup> In other places (i. 164, 15, and x. 71, 8, 9) a distinction appears to be drawn between intelligent and unintelligent Brāhmans, between such as were thoughtful and others who were mere mechanical instruments in carrying on the ceremonial of worship,<sup>49</sup> which, certainly points to the existence of a sacerdotal class. In another passage (x. 97, 22) the importance of a Brāhman to the proper performance of religious rites appears to be clearly expressed. In x. 109, where the words *brāhmāṇ* (*passim*) and *brāh-*

<sup>48</sup> See Müller's remarks on this hymn in his *Anc. Sansk. Lit.* p. 494.

<sup>49</sup> In R.V. viii. 50, 9, it is said: “Whether an unwise or a wise man, o Indra, has offered to thee a hymn, he has gladdened (thee) through his devotion to thee (*avipro vā yad avidhad vipro vā Indra te vachah | sa pra mamandat tvāyā ity īdi*).”

*mana* (in verse 4) seem to be used interchangeably—the inviolability of Brāhmaṇa's wives, the peril of interfering with them, and the blessing attendant on reparation for any outrage committed against them, are referred to in such a way as to shew at once the loftiness of the claim set up by the Brāhmans on their own behalf, and to prove that these pretensions were frequently disregarded by the nobles. In x. 16, 6, the Brāhmans are spoken of as inspired by Soma, and in vi. 75, 10, the manes of earlier Brāhmans are reckoned among those divine beings who have power to protect the suppliant. But in none of these texts is any clear reference made to the Brāhmans as constituting an exclusive caste or race, and nothing whatever is said about their being descended from an ancestor distinct from those of the other classes of their countrymen.

SECT. II.—*Quotations from the Rig-veda, the Nirukta, the Mahābhārata, and other works, to shew that according to ancient Indian tradition, persons not of priestly families were authors of Vedic hymns, and exercised priestly functions.*

But in addition to the negative evidence adduced in the preceding section, that during the age to which the greater part of the hymns of the Rig-veda are referable, the system of castes had, to say the least, not yet attained its full development, we find also a considerable amount of proof in the hymns themselves, or in later works, or from a comparison of both, that many of the hymns either were, or from a remote antiquity were believed to be, the productions of authors not of sacerdotal descent; and that some of these persons also acted as priests. The most signal instance of this kind is that of Viśvāmitra; but from the abundance of the materials which exist for its illustration I shall reserve it for the next chapter, where I shall treat of the contests between the Brāhmans and the Kshattriyas.

In later times, when none but Brāhmaṇa priests were known, it seemed to be an unaccountable, and—as contradicting the exclusive sacerdotal pretensions of the Brāhmans—an inconvenient circumstance, that priestly functions should have been recorded as exercised by persons whom tradition represented as Rājanyas; and it therefore became necessary to explain away the historical facts, by inventing miraculous legends to make it appear that these men of the royal order had been

in reality transformed into Brāhmans, as the reward of their super-human merits and austerities—an idea of which we shall meet with various illustrations in the sequel. The very existence, however, of such a word as *rājarshi*, or “royal rishi,” proves that Indian tradition recognized as rishis or authors of Vedic hymns persons who were considered to belong to Rājanya families. A number of such are named (though without the epithet of *rājarshi*) in the Anukramanīkā or index to the Rig-veda; but Sāyaṇa, who quotes that old document, gives them this title. Thus, in the introduction to hymn i. 100, he says: *Atra anukramyate “sa yo vrishā’ekonā Vārshāgirāḥ Rijrāśvāmbariṣha-Sahadeva-Bhayamāna-Surādhasaḥ” iti | Vrishāgiro mahārājasya putrabhūtāḥ Rijrāśvādayaḥ pancharājarshayaḥ sadehaṁ sūktāṁ dadriṣuḥ | atas te asya sūktasya ṛishayāḥ | uktāṁ hy ārshānukramanyām “sūktāṁ sa yo vrishety etat pancha Vārshāgirāḥ viduḥ | niyuktāḥ nāmadheyaiḥ svair api ‘chaitut tyad’ iti ṛichi” iti |* “It is said in the Anukramaṇīkā, ‘Of this hymn (the rishis) are Rijrāśva, Ambarīsha, Sahadeva, Bhayamāna, and Surādhas, sons of Vṛishāgir.’ Rijrāśva and others, sons of King Vṛishāgir, in all five rājarshis, saw this hymn in a bodily form. Hence they are its rishis (or seers). For it is declared in the Ārsha Anukramanī: ‘The five sons of Vṛishāgir, who are mentioned by name in the verse beginning “this praise” (the 17th), know this hymn.’” The 17th verse is as follows: *Etat tyat te Indra vrishne ukthaṁ Vārshagirāḥ abhi griṇanti rādhāḥ | Rijrāśvāḥ prashṭibhiḥ Ambariṣhāḥ Sahadēvo Bhayamānah Surādhāḥ |* “This hymn the Vārshāgiras, Rijrāśva, with his attendants, and Ambarīsha, Sahadeva, Bhayamāna, and Surādhas, utter to thee, the vigorous, o Indra, as their homage;” on which Sāyaṇa repeats the remark that these persons were rājarshis (*etad ukthāṁ slotraṁ rādhāḥ saṁrādhakaṁ tvat-priti-hetuṁ Vārshāgirāḥ Vṛishāgiro rājnah putrāḥ Rijrāśvādayo’bhi griṇanti abhimukhyena vadanti | . . . . Rijrāśvāḥ etat-sanjno rājarshih prashṭibhiḥ pārśva-sthāḥ anyair ṛishiḥ pārśva-saha Indram astaur | ke te pārśva-sthāḥ | Ambariṣhādayaś chutvāro rājarshayaḥ*). Ambarīsha is also said to be the rishi of ix. 98. Again, “Trasadasyu, son of Purukutsa, a Rājarshi,” is said by Sāyaṇa on R.V. iv. 42, to be the rishi of that hymn (*Purukutsasya putras Trasadasyuḥ rājarshih | . . . . atrānukramanīkā ‘māna dvitā’ daśa Trasadasyuḥ Paurukutsyah*). In the 8th and 9th verses Traśadasyu is thus mentioned: *Asmākam atra pītaras te āsan sapta ṛishayo Daurgahe badhyamāne | te ā*

*ayajanta Trasadasyum asyāḥ Indraṁ na vrittraturam arddhadevum | 9.  
Purukutsānī hi vām adāśad havyebhir Indrā-varuṇā namobhiḥ | atha rājānāṁ Trasadasyum asyāḥ vrittrahānaṁ dadathur arddhadevam | 8.*

"These seven rishis were our fathers. When the son of Durgaha was bound they gained by sacrifice for her (Purukutsānī) a son Trasadasyu, a slayer of foes, like Indra, a demigod. 9. Purukutsānī worshipped you, o Indra and Varuṇa, with salutations and obeisances; then ye gave her king Trasadasyu, a slayer of enemies, a demigod."

I give Sāyaṇa's note on those verses : " *Purukutsasya mahishi Daurgahe bandhana-sthite | patyāv arājakaṁ dṛishṭvā rāshṭram putrasya lipsayā | yadṛichchhayā samāyatān saptarshīn paryapūjyat | te cha prītāḥ punaḥ prochur 'yajendrā-varuṇau bhṛiśam' | sā chendra-varuṇāv ishtvā Trasadasyum ajījanat | itihāsam imāñ jānann rishir brūte rīchāv iha*" | atha asmākam atra asminn arājake deśe asyām prithiviyāñ vā pitarah pālayitārah utpādakās te āsann abhavān | ete saptarshayaḥ prasiddhāḥ Daurgahe Durgahasya putre Purukutsa badhyamāne dṛidham pūśair yasmād asyāḥ asyai Purukutsānyai Trasadasyum āyajanta prādūr Indrā-Varuṇayor anugrahāt | "The queen of Purukutsa, when her husband, the son of Durgaha, was imprisoned, seeing the kingdom to be destitute of a ruler, and desirous of a son, of her own accord paid honour to the seven rishis who had arrived. And they, again, being pleased told her to sacrifice to Indra and Varuṇa. Having done so she bore Trasadasyu. Knowing this story, the rishi utters these two verses;" which Sāyaṇa then explains. Similarly Sāyaṇa says on v. 27 : " Tryaruṇa son of Trivṛishṇa, Trasadasyu son of Purukutsa, and Aśvamedha son of Bharata, these three kings conjoined, are the rishis of this hymn ; or Atri is the rishi" (*Abrānukramanīkā* | " *Anasvantā shaṭ Traivṛishṇa-paurukutsyau dvau Tryaruṇa-Trasadasyū rājānān Bhārataś cha Aśvamedhāḥ* | . . . . 'nu ātmā ātmāne dadyād' iti sarrāv Atriṁ kechit" . . . . *Trivṛishṇasya putras Tryaruṇah Purukutsasya putras Trasadasyur Bharatasya putro'śvamedhāḥ ete trayo'pi rājānah sambhūya asya sūktasya rishayāḥ | yadvā Atrir eva rishiḥ*). The Anukramanīkā, however, adds that according to some, as "no one would give gifts to himself, none of the princes mentioned as donors could be the author; but Atri must be the rishi." As the hymn is spoken by a fourth person, in praise of the liberality of these kings, it is clear they cannot well be its authors. And a similar remark applies to iv. 42, 8 f. However, the Hindu tradition, being such as it is, is good proof that kings could, in

conformity with ancient opinion, be rishis. Trasadasyu and Trayaruna are also mentioned as the rishis of ix. 110.<sup>50</sup> The rishis of iv. 43 and iv. 44 are declared by Sāyana, and by the Anukramanīkā, to be Purumīlha, and Ajamīlha, sons or descendants of Suhotra (iv. 43, *Atrānukramanīkā 'kah u śaśvat' sapta Purumīlha jāmīlha Sauhotrau tv Āśvināṁ hi* | iv. 44, *Purumīlha jāmīlha eva rishi*). Though these persons are not said by either of these authorities to be kings, yet in the Vishṇu and Bhāgavata Purāṇas the latter is mentioned as being of royal race, and a tribe of Brāhmans is said to have been descended from him (see above p. 227). In the sixth verse of iv. 44, the descendants of Ajamīlha are said to have come to the worship of the Āśvins (*naro yad vāṁ Āśvinā stomaṁ āvan sadhastutim Ajamīlhaśo agman*). The following hymns, also, are said by tradition to have had the undermentioned kings for their rishis, viz.: vi. 15, Vitahavya (or Bharadvāja); x. 9, Sindhudvīpa, son of Ambarīsha (or Triśiras, son of Tvashtṛi); x. 75, Sindhukshhit, son of Priyamedha; x. 133, Sudās, son of Pijavana; x. 134, Māndhātṛi, son of Yuvanāśva (see above, p. 225); x. 179, Sibi, son of Uśinara, Pratardana, son of Divodāsa and king of Kāśī (see above, p. 229), and Vasumanas, son of Rohidaśva; and x. 148 is declared to have had Prīthī Vainya<sup>51</sup> as its rishi. In the fifth verse of that hymn it is said : *S'rudhi havam Indra śūra Prīthyāḥ uta stavase Venyasya arkaiḥ* | “Hear, o heroic Indra, the invocation of Prīthī; and thou art praised by the hymn of Venya.” In viii. 9, 10, also, Prīthī Vainya is mentioned at the same time with three rishis: *Yat vāṁ Kakshīvān uta yad Vyaśvāḥ rishir yad vāṁ Dīrghatamāḥ juhāva* | *Prīthī yad vāṁ Vainyāḥ sadaneshu eva id ato Āśvinā chetayethām* | “Whatever oblation (or invocation) Kakshīvat has made to you, or the rishi Vyaśva, or Dīrghatamas, or Prīthī, son of Vena, in the places of

<sup>50</sup> In the Vishṇu Purāṇa, as we have seen above, p. 237, Trayyāruna, Pushkarin, and Kapi are said to have been sons of Urukshaya, and all of them to have become Brāhmans; and in the Bhāgavata Purāṇa, Trayyāruni, Pushkarāruni, and Kapi are said to have all become Brāhmans.

<sup>51</sup> The S. P. Br. v. 3, 5, 4, refers to Prīthī as “first of men who was installed as a king” (*Prīthī ha vai Vainyo manushyāñām prathamo 'bhishishiche*). I extract from Dr. Hall’s edition of Prof. Wilson’s Vishṇu Purāṇa, vol. iii. the following verse, adduced by the editor from the Vāyu Purāṇa about royal rishis: *Mānave Vainave (?) vamśe Aide vamśe cha ye nrīpāḥ* | *Aīdā Aikshvākā Nabhāgā jneyā rājarshayas tu te* | “Kings in the race of Manu, Vena (?), and Ida, the descendants of Ida, Ikshvāku, and Nabhāga are to be known as having been rājarshis.”

sacrifice, take notice of that, o Aśvins." Here Sāyāna refers to Pṛithī as "the royal rishi of that name."

From the details I have supplied it is clear that in many cases the evidence is against the supposition that the princes to whom the hymns are ascribed were in reality their authors. The only instances in which the authorship seems to be established by the tenor of the hymns themselves are those of the Vārshagiras, or, at all events, that of Pṛithī. But, as has been already remarked, the fact that ancient Hindu tradition recognizes royal rishis as the authors of hymns is sufficient to prove that such cases were not unknown. Even if we were to suppose that flattery had any share in the creation of these traditions, it no doubt proceeded upon the belief of those who put them into circulation, that in earlier times the distinction between the priests and other classes was not so sharply defined as in their own day.

I proceed, however, to the case of Devāpi, in which the materials for forming a judgment are more adequate and satisfactory, and prove that he was not merely a rishi but an officiating priest.

In the Anukramaṇikā, R.V. x. 98 is ascribed to him as its author; and Yāska states as follows in the Nirukta, ii. 10 :

Tatra itihāsam āchakshate | Devāpiś cha Ārṣṭiśheṇah S'antanuś cha  
Kauravyau bhrātarau babhūvatuh | sa S'antanuh kaniyān abhishechayān-  
chakre | Devāpis tapah pratipede | tatah S'antanoh rājye dvādaśa var-  
shāṇi devo na vavarsha | tam āchur brāhmaṇāḥ “adharmaś trayā charito  
jyeshtham bhrātarām antaritya abhishechitam | tasmāt te devo na var-  
shati” iti | sa S'antanur Devāpiṁ śiśiksha rājyena | lum uvācha Devā-  
piḥ “purohitas te 'sāni yājayāni cha tvā” iti | tasya etad varsha-kāma-  
sūktam | tasya eshā bhavati |

"Here they relate a story. Devāpi son of Rishṭisheṇa, and Santanu, belonged to the race of Kuru and were brothers. Santanu, who was the younger, caused himself to be installed as king, whilst Devāpi betook himself to austere fervour. Then the god did not rain for twelve years of Santanu's reign. The Brāhmans said to him: 'Thou hast practised unrighteousness in that, passing by thy elder brother, thou hast caused thyself to be installed as king. It is for this reason that the god does not rain.' Santanu then sought to invest Devāpi with the sovereignty; but the latter said to him: 'Let me be thy

purohita and perform sacrifice for thee.' This hymn, expressing a desire of rain, is his. The following verse is part of it."

Yāska then quotes a verse of R.V. x. 98, the whole of which is as follows :

*Bṛihaspate prati me devatām ihi Mitro vā yad Varuno vā asi Pūshā | Ādityair vā yad Vasubhir Marutvān sa Parjanyaṁ S'antanave vṛishṭaya | 2. Ā dero dūto ajiraś chikitvān tvad Devāpe abhi mām ḍagachhat | prati-chinah prati mām ā vavritsva dadhāmi te dyumatīn vācham āsan | 3. Asme dhehi dyumatīn vācham āsan Bṛihaspate anamīvām ishirām | yayā vrishtīm S'antanave vanāva divo drapsō madhumān ā viveśa | 4. Ā no drapsāḥ madhumanto viśantu Indra dehi adhirathām sahasram | ni-shīda hotram<sup>52</sup> rituthā yajasva devān Devāpe havishā saparya | 5. Ārsh-tisheno hotram rishir nishīdan Devāpir deva-sumatiṁ chikitvān | sa uttarasmād adharaṁ samudram apo divyāḥ asrījad varshyāḥ abhi | 6. Asmin samudre adhi uttarasmin āpo drebhir nivrittāḥ atishīhan | tāḥ adravann Ārsh-tishenena sriṣṭāḥ Devāpiṇā preshitāḥ mṛikshinīshu | 7. Yad Devāpiḥ S'antanave purohito hotrāya vṛitāḥ kripayann adīdhēt | deva-śrutanī vṛishṭi-vanīm rarāṇo Bṛihaspatis vācham asmai ayachhat | 8. Yañ tvā Devāpiḥ śuśuchāno Agne Ārsh-tisheno manushyāḥ samīdhe | viśvebhir devair anumadyamānah pra Parjanyam īraya vṛishṭimantam | 9. Trām pūrve rishayo gīrbhir āyan tvām adhvareshu puruhūta riśve | sahasrāṇi adhirathāni asme ā no yajnaṁ rohidaśva upa yāhi | 10. Etāni Agni naratir nava tve āhutāni adhirathā sahasrā | tebhīr vardhasva tanrah śūra pūrvīr divo no vṛishṭim ishito rirīhi | 11. Etāni Agne navatiṁ sahasrā sam pra yachha vṛishñe Indrāya bhāgam | vidvān pathāḥ rituso devayā-nān apy aulānaṁ divi deveshu dhehi | 12. Agne bādhasva vi nriidho vi durgāhā apa amīvām apa rakshāṁsi sedha | asmāt samudrād bṛihato divo no apām bhūmānam upa nah srija iha |*

"Approach, Bṛihaspati,<sup>53</sup> to my worship of the gods, whether thou art Mitra, Varuṇa, Pūshan, or art attended by the Ādityas, Vasus, or Maruts: cause Parjanya to rain for Santanu. 2. The god, a rapid messenger, has become aware, and has come from thee, o Devāpi, to me, (saying) 'approach towards me; I will place a brilliant hymn

<sup>52</sup> Compare R.V. ii. 1, 2.

<sup>53</sup> It looks as if Agni were here to be understood by Bṛihaspati, see verses 9-12. In R.V. ii. 1, 4 ff. Agni is identified with Varuṇa, Mitra, Aryaman, Aṁśa, Tvashtī, Rudra, Pūshan, Savitṛi, Bhaga.

in thy mouth.' 3. Place in our mouth, o Bṛihaspati, a brilliant hymn, powerful, and spirited, whereby we two may solicit rain for Santanu. The drop full of sweetness has descended on us from the sky. 4. May the drops full of sweetness come down upon us: give us, o Indra, a thousand waggon-loads (of them?). Perform the function of a hotṛi, sacrifice in due form, worship the gods with an oblation, o Devāpi. 5. The rishi Devāpi, son of Rishṭishena, performing the function of a hotṛi, knowing (how to gain) the goodwill of the gods, has discharged from the upper to the lower ocean those waters of the sky which fall in rain. 6. The waters remained shut up by the gods in this upper ocean: they rushed forth when released by the son of Rishṭishena, when discharged by Devāpi into the torrents.<sup>54</sup> 7. When Devāpi, placed in front of Santanu (as his purohita), chosen for the office of hotṛi, fulfilling his function, kindled (the fire),—then, granting the prayer for rain which was heard by the gods, Bṛihaspati gave him a hymn. 8. Do thou, o Agni, whom the man<sup>55</sup> Devāpi the son of Rishṭishena has inflamed and kindled,—do thou, delighted, with all the gods, send hither the rain-bearing Parjanya. 9. Former rishis have approached thee with their hymns; and all (approach) thee, o god, much-invoked, in their sacrifices: give us thousands of waggon-loads: come, thou who art borne by red horses,<sup>56</sup> to our sacrifice. 10. These ninety-nine thousands of waggon-loads (of wool and butter?) have been thrown into thee, o Agni, as oblations. Through them grow, hero, to (the bulk of) thy former bodies;<sup>57</sup> and stimulated, grant us rain from the sky. 11. (Of) these ninety thousands give, o Agni, a share to the vigorous Indra. Knowing the paths which rightly lead to the gods, convey the oblation (?) to the deities in the sky. 12. Overcome, o Agni, our enemies, our calamities; drive away sickness, and rakshases. From this great ocean of the sky discharge upon us an abundance of waters."

The fact of Devāpi being reputed as the author of this hymn, and as the purohita and hotṛi of his brother, seems to have led the legendary writers to invent the story of his becoming a Brāhmaṇa, which (as men-

<sup>54</sup> So the word *mrīkshinī* is explained in Böhtlingk and Roth's Lexicon.

<sup>55</sup> Or, "descendant of Manush" (*manushya*).

<sup>56</sup> This is a common epithet of Agni.

<sup>57</sup> This means, I suppose, "burst forth into vast flames."

tioned by Professor Weber, *Indische Studien*, i. p. 203) is recorded in the *Salya-parvan* of the *Mahābhārata*, verses 2281 ff. where he is there said to have attained this distinction at a certain place of pilgrimage called *Pṛithūdaka*; where Sindhudvīpa and Viśvāmitra also were received into the higher caste :

*Tatrārṣṭiṣhenāḥ Kauravya brāhmaṇyaṁ saṁśīta-vrataḥ | tapasā ma-*  
*hatā rājan prāptavān ṛishi-sattamah | Sindhudvīpaś cha rājarashir Devāpiś*  
*cha mahātapāḥ | brāhmaṇyaṁ labdhavān yatra Viśvāmitras tathā munih |*  
*mahātapasvī bhagavān ugra-tejāḥ mahātapāḥ | . . . . 2287. Purā kṛita-*  
*yuge rajann Ārṣṭiṣheno dvijottamaḥ | vasan guru-kule nityaṁ nityam*  
*adhyayane rataḥ | tasya rājan guru-kule vasato nityam eva cha | samāptiṁ*  
*nāgamad vidyā nāpi vedāḥ viśāmpate | sa nirvinnas tato rājaṁs tapas*  
*tepe mahātapāḥ | tato vai tapasā tena prāpya vedān anuttamanān | sa*  
*vidvān veda-yuktaś cha siddhaś chāpy ṛishi-sattamah | . . . . | evam siddhaḥ*  
*sa bhagavān Ārṣṭiṣhenāḥ pratāparān | tasminn eva tadā tīrthe Sindhū-*  
*dvīpāḥ pratāparān | Devāpiś cha mahārāja brāhmaṇyam prāpatur*  
*mahat |*

2281. "There the most excellent rishi Ārṣṭiṣhenā, constant in his

observances, obtained Brāhmaṇhood by great austere fervour; as did also the royal rishi Sindhudvīpa,<sup>58</sup> and Devāpi great in austere fervour, and the glorious muni Viśvāmitra, of great austere fervour and fiery vigour."

Some other particulars of Arṣṭiṣhenā are given further on :

2287. "Formerly in the Kṛita age the most excellent Brāhmaṇ Ārṣṭiṣhenā dwelt constantly in his preceptor's family, devoted to incessant study; but could not complete his mastery of science or of the vedas.<sup>59</sup> Being in consequence discouraged, he betook himself to intense austere fervour. By this means he acquired the incomparable Vedas, and became learned and perfect. . . . At the same place of pilgrimage the majestic Sindhudvīpa and Devāpi obtained the great distinction of Brāhmaṇhood."

It will be observed that here Ārṣṭiṣhenā is, in opposition to the authority of the Nirukta, made a distinct person from Devāpi.

<sup>58</sup> This prince also, as we have seen above, is mentioned among those Rājanyas who composed Vedic hymns.

<sup>59</sup> The Vedas are here spoken of in the plural, although Ārṣṭiṣhenā is said to have lived in the Kṛita age. But the M. Bh. itself says elsewhere (see above, p. 145) that there was then but one Veda.

In a note to his (French) translation of the Rig-veda, M. Langlois (vol. iv. 502) supposes that the hymn above translated (x. 98), like the Purusha Sūkta, is very much posterior in date to the other hymns in the collection. The names of Devāpi and Sāntanu indicate, he thinks, as the date of its composition, a period not far preceding that of the great war of the Mahābhārata. Professor Weber, on the other hand, considers (Indische Studien, i. 203) that the Sāntanu and Devāpi mentioned in that work (Ādi-parvan, 3750 f.) cannot be the same as the persons alluded to in the Rigveda, because their father was Pratīpa, not Rishṭishena; and because he thinks it doubtful whether a prince who preceded the Pāṇḍavas by only two generations could have been named in the Rig-veda, and appear there as an author of hymns.

The verses of the Ādi-parvan just referred to are as follows :

*Pratīpasya trayah putrāḥ jajnire Bharatarshabha | Devāpiḥ Sāntanuś  
chaiva Vāhlīkaś mahārathāḥ | Devāpiś cha pravarvāja teshāṁ dharmahite  
psayā | Sāntanuś cha mahām lebhe Vāhlīkaś cha mahārathāḥ |*

“Three sons were born to Pratīpa, viz. Devāpi, Sāntanu, and Vāhlīka the charioteer. Of these Devāpi, desiring the benefits of religious excellence, became an ascetic; whilst Sāntanu and Vāhlīka obtained (the rule of) the earth.”

The Harivāṁśa gives a different story about the same Devāpi, verse 1819 :

*Pratīpo Bhīmasenāt tu Pratīpasya tu Sāntanuḥ | Devāpir Vāhlīkaś  
chāra trayah eva mahārathāḥ | . . . . 1822. Upādhyāyas tu devānāṁ  
Devāpir abhavad munih | Chyavanasya kritāḥ putrah ishtuś chāsiṁ ma-  
hātmānah |*

“Pratīpa sprang from Bhīmasena; and Sāntanu, Devāpi, and Vāhlīka were the three chariot-driving sons of Pratīpa. . . . . 1822. Devāpi became a muni, and preceptor of the gods, being the adopted son of Chyavana, by whom he was beloved.”

The Vishṇu Purāṇa (iv. 20, 7 ff.) concurs with the preceding authorities in making Devāpi and Sāntanu to be sons of Pratīpa, and descendants of Kuru, and his son Jahnu. It repeats the legend given in the Nirukta of the country of Sāntanu being visited by a drought of twelve years duration, in consequence of his having assumed the royal authority while his elder brother lived. And although, as will be seen, the sequel of the story is widely different from that recorded by the

Nirukta, the earlier incidents in the two narratives are so similar, that it would appear to have been the intention of the Puranic writer to identify the Devāpi and Sāntanu whose history he relates with the persons of the same names, although of different parentage, mentioned in Yāska's work. He may, however, possibly have transferred an older legend to more recent personages. The passage of the Vishṇu Purāṇa is as follows:

*Rikshād Bhīmasenaś tatas cha Dilīpah | Dilīpāt Pratīpas tasyāpi Devāpi Sāntanu-Vāhlīka-sanjnāś trayāḥ putrāḥ babhūvuh | Devāpir bālah eva aranyaṁ viveśa | Sāntanur avanīpatir abhavat | ayaṁ cha tasya ślokāḥ prithivyāṁ gīyate “yaṁ yaṁ karābhyaṁ spriśati jīrnāṁ yauvanam eti saḥ | sāntīṁ chāpnoti yenāgryāṁ karmanā tena Sāntanuh” | tasya Sāntanoh rāshṭre dvādaśa varshāñi devo na vavarsha | tataścha aśesha-rāshṭra-vināśam avekṣhya asau rājā brāhmaṇān aprīchhad “bhoḥ kasmād asmin rāshṭre devo na varshati | ko mama aparādhaḥ” iti | te tam uchur “agrajasya te 'rhā iyam avanis trayā bhujyate pari-vettā tvam” | ity uktaḥ sa punas tān aprīchhat “kim mayā vidheyam” iti | tena tam uchur “yāvad Devāpir na patanādibhir doshair abhibhūyate tārat tasya arhaṁ rājyam | tad alam etena tasmai dīyatām” | ity ukte tasya mantri-pravareṇa Aśmasārinā tatra aranyaे tapasvino veda-vāda-virodha-vaktarāḥ prayojitāḥ | tair ati-rīju-mater mahīpati-putrasya buddhir veda-virodha-mārgānusārīny akriyata | rājā cha Sāntanur dvija-vachanotpanna-parivedana-śokas tān brāhmaṇān agrāñkritya agraja-rājya-pradānāya aranyaṁ jagāma | tad-āśramam upagatāś cha tam avanīpati-putraṁ Devāpim upatasthuh | te brāhmaṇāḥ veda-vādānuriddhāni vachāmisi “rājyam agrajena karttavyam” ity arthavanti tam uchuh | asāv api veda-vāda-virodha-yukti-dūshitat aneka-prakāram tūn āha | tatas te brāhmaṇāḥ Sāntanum uchur “āgachha bho rājann alam atra ati-nir-bandhena | praśāntāḥ eva asāv anāwṛishtī-doshaḥ | patito 'yam anādi-kāla-mahita-veda-vachana-dūshanochchāraṇāt | patite cha agraje naiva pārivettryam bhavati” | ity uktaḥ Sāntanuh sva-puram āgatya rājyam akarot | veda-vāda-virodhi-vachanochchāraṇā-dūshite cha jyeshthe 'smīn bhrātari tishṭhaty api Devāpāv akhila-sasya-nishpattaye vavarsha bhagavān Parjanyah |*

“From Riksha sprang Bhīmasena; from him Dilīpa; from him Pratīpa, who again had three sons called Devāpi, Sāntanu, and Vāhlīka. Devāpi while yet a boy retired to the forest; and Sāntanu became

king. Regarding him this verse is current in the world: ‘Every decrepit man whom he touches with his hands becomes young. He is called Sāntanu from that work whereby he obtains supreme tranquility (*sānti*).’ The god did not rain on the country of this Sāntanu for twelve years. Beholding then the ruin of his entire realm, the king enquired of the Brāhmans: ‘Why does not the god rain on this country; what is my offence?’ The Brāhmans replied: ‘This earth, which is the right of thy elder brother, is now enjoyed by thee; thou art a *parivettṛi* (one married before his elder brother).’<sup>60</sup> Receiving this reply, he again asked them: ‘What must I do?’ They then answered: ‘So long as Devāpi does not succumb to declension from orthodoxy and other offences, the royal authority is his by right; to him therefore let it be given without further question.’ When they had so said, the king’s principal minister Aśmasārin employed certain ascetics propounding doctrines contrary to the declarations of the Vcdas to proceed into the forest, by whom the understanding of the very simple-minded prince (Devāpi) was led to adopt a system at variance with those sacred books. King Sāntanu being distressed for his offence in consequence of what the Brāhmans had said to him, went, preceded by those Brāhmans, to the forest in order to deliver over the kingdom to his elder brother. Arriving at the hermitage, they came to prince Devāpi. The Brāhmans addressed to him statements founded on the declarations of the Veda, to the effect that the royal authority should be exercised by the elder brother. He, on his part, expressed to them many things that were vitiated by reasonings contrary to the tenor of the Veda. The Brāhmans then said to Sāntanu, ‘Come hither, o king: there is no occasion for any excessive hesitation in this affair: the offence which led to the drought is now removed. Your brother has fallen by uttering a contradiction of the words of the Veda which

<sup>60</sup> This is illustrated by Manu iii, 171 f.: *Dūrūgnihotra-saṁyogañ kurute yo 'graje sthitे | parirettū sa vijneyah parivitti tu pūrvajah |* 172. *Parivittih parivettā yayū cha parividyate | surre te narakamā yānti dūtri-yājaka-panchamāḥ |* “171. He who, while his elder brother is unwedded, marries a wife with the nuptial fires, is to be known as a *parivettṛi*, and his elder brother as a *parivitti*. 172. The *parivitti*, the *parivettṛi*, the female by whom the offence is committed, he who gives her away, and fifthly the officiating priest, all go to hell.” The Indian writers regard the relation of a king to his realm as analogous to that of a husband to his wife. The earth is the king’s bride.

have been revered from time without beginning; and when the elder brother has fallen, the younger is no longer chargeable with the offence of *pārivettrya* (*i.e.* of marrying before his elder brother).’ When he had been so addressed, Sāntanu returned to his capital, and exercised the royal authority. And although his eldest brother Devāpi continued to be degraded by having uttered words opposed to the doctrines of the Veda, the god Parjanya rained in order to produce a harvest of all sorts of grain.”

Can the compiler of the Purāṇa have deviated from the conclusion of this history as found in the Nirukta, and given it a new turn, in order to escape from the conclusion that a Rājanya could officiate as a purohita?

The same story is briefly told in the Bhāgavata Purāṇa, ix. 22, 14–17.

In the Udyogaparvan of the Mahābhārata, on the other hand, Devāpi’s virtues and orthodoxy are extolled in the highest terms, and his exclusion from the throne is ascribed solely to his being a leper, v. 5054:

*Derāpis tu mahātejās tvag-doshī rāja-sattamah | dhārmikah satya-vādī  
cha pituḥ śūrūshane rataḥ | paura-jānapalānām cha sammataḥ sādhū-  
satkrītah | sarveshām bāla-vriddhānām Devāpir hṛidayangamah | vadān-  
yah satyasandhaś cha sarva-blūṭa-hite rataḥ | varttamānah pituḥ śūstre  
brāhmaṇānām tathaiva cha | . . . . | tam brāhmaṇāś chu vriddhāś cha  
paura-jānapadaih saha | sarve nivārayāmāsur Devāper abhishechanam | sa  
tach chhrutvā tu nripatir abhisheka-nivāranam | aśru-kanṭho ’bhavad rājā  
paryāśochata chātmajam | evaṁ vadānyo dharmajnah satyasandhaś cha so  
’bhavat | priyah prajānām api sa tvag-doshena pradūshitah | “hīnāngam  
prithivīpālān nābhinandanti devatāḥ” | iti kṛtvā nripa-śreshṭham pra-  
tyashedhan dvijarshabbhāḥ | . . . . | nivāritaṁ nripaṁ drishṭvā Devāpiḥ  
saṁśrito vanam |*

“But the glorious Devāpi, a most excellent prince, righteous, veracious, and obedient to his father, was a leper. He was esteemed by the inhabitants both of town and country, honoured by the good, beloved by all, both young and old, eloquent, true to his engagements, devoted to the welfare of all creatures, and conformed to the commands of his father, and of the Brāhmans.” [The king his father grew old and was making preparations for the investiture of his successor; but public opinion was opposed to the devolution of the royal authority on

a leper, however virtuous]. “The Brāhmans and aged men, together with the dwellers both in town and country, all restrained him from the investiture of Devāpi. The king, learning their opposition, was choked with tears, and bewailed his son’s fate. Thus Devāpi was eloquent, acquainted with duty, true to his promise, and beloved by the people, but vitiated by leprosy. The Brāhmans forbade the king (to make Devāpi his successor), saying, ‘the gods do not approve a king who labours under any corporeal defect.’ . . . . Perceiving that the king (his father) was hindered (from carrying out his wishes) Devāpi retired to the forest.”

On the same subject, the Matsya Purāṇa, 49, v. 39 f., states as follows :

*Dilipasya Pratīpastu tasya putrās trayah smṛitāḥ | Devāpiḥ Śāntanuś  
chaiva Bāhlīkaś chaiva te trayah | Bāhlīkasya tu dāyādāḥ sapta Bāhlīś-  
varāḥ nrīpāḥ | Devāpis tu apadhvastāḥ prajābhīr abhavad muniḥ |  
rishayah ūchhuḥ | prajābhīs tu kimartham vai apadhvasto jāneśvarāḥ |  
ke doshāḥ rājaputrasya prajābhīḥ samudāhritāḥ | Sūta urācha | kilāśid  
rājaputras tu kushṭī taṁ nābhypūjayan | ko’rthān vai atra (? vetty  
atra) devānām kshattram prati dvijottamāḥ |*

“The son of Dilipa was Pratīpa, of whom three sons are recorded, Devāpi, Śāntanu, and Bāhlīka. The sons of the last were the seven Bāhlīśvara kings. But the Muni Devāpi was rejected by the people. The rishis enquired : ‘why was that prince rejected by the people ? what faults were alleged against him?’ Sūta replied : ‘the prince was leprous, and they paid him no respect. Who knows the designs of the gods towards the Kshattriya race ? ’ ”

No more is said of Devāpi in this passage.<sup>61</sup> The Vishṇu Purāṇa has the following further curious particulars regarding him, iv. 24, 44 ff. :

*Derāpiḥ Pauravo rājā Maruś chekkhvāku-vāṁśajāḥ | mahāyoga-balop-  
petau Kalāpu-grāma-saṁśrayau | kṛile yuge ihāgatya kshattra-prāvart-  
takau hi tau | bhuvishyato Manor vāṁśe rīja-bhūtau vyacasthitau | etena  
krāma-yogena Manu-putrair rasundharā | kṛita-tretādi-sanjnāni yugāni  
triṇi bhujyate | Kalau tu rīja-bhūtās te kechit tishṭhanti bhūtale | yathaivā  
Devāpi-Maru sāṁprataṁ samavasthitau |*

“ King Devāpi of the race of Puru,<sup>62</sup> and Maru of the family of

<sup>61</sup> See Prof. Wilson’s note, 4to. ed. p. 458.

<sup>62</sup> In the twentieth chapter, as we have seen, he is said to be of the race of Kuru.

Ikshvāku, filled with the power of intense contemplation (*mahāyoga*) are abiding in the village of Kalāpa, continuing to exist as seeds in the family of Manu; they shall come hither in the (next) Krita age, and re-establish the Kshattriya race. According to this order the earth is enjoyed by the sons of Manu throughout the three ages called Krita, Tretā, and Dvāpara. But during the Kali certain persons remain upon earth as seeds (of a future race), as Devāpi and Maru now exist."

According to the Bhāgavata Purāṇa, ix. 22, 17, it is the lunar race, which had perished in the Kali age, that Devāpi is to restore in the future Krita (*soma-vāṁśe kalaṁ nashṭe kṛitādau sthāpayishyati*).

I shall quote here from the 132nd section of the Matsya Purāṇa, entitled *Manvantara-varṇanam* (a description of the Manvantaras) some of the particulars about the rishis with which it concludes:

98. *Bhriguḥ Kāśyah Prachetāś cha Dadhīchō hy Atmavān api |*
99. *Aurvo 'tha Jamadagniś cha Kripaḥ Sāradvatas tathā | Ārshtisheno Yudhājīch cha Vītahavya-Surarchasau |* 100. *Vaiṇah Prithur Divodāso Brahmāśvo Grītsa-Saunakau | ekonavimśatir hy ete Bhrigavo mantra-kṛittamāḥ |* 101. *Angirāḥ Vedhāsaś chaiva Bharadvājo Bhalandanaḥ | Rītabādhas tato Gargāḥ Sitiḥ Sankrītitir eva cha |* 102. *Gurudhīraś cha Māndhātā Ambarīshas tathaiva cha | Yuvanāśvah Puruh Kutsaḥ Pra-dyumnaḥ Sravanasya cha |* 103. *Ajamīḍho 'tha Haryaśvas Takshapāḥ Kavir eva cha | Prishadaśvo Virūpaś cha Kanvaś chaivātha Mudgalāḥ |* 104. *Utathyāś cha Sāradvāmś cha tathā Vājaśravā iti | Apaśyo 'tha Suvittaś cha Vāmadevas tathaiva cha |* 105. *Ajito Bṛihadukthaś cha rishir Dīrghatamā api | Kakshīvāmś cha trayastriñśat smṛitā hy Angiraso varāḥ |* 106. *Ete mantra-kritāḥ sarve Kāśyapāñś tu nibodhata | . . . |* 111. *Viśvāmitraś cha Gādheyo Devarājas tathā Balāḥ | tathā vidvān Madhucchhandāḥ Rishabhaś chāghamarshanāḥ |* 112. *Ashtako Lohitaś chaiva Bhritakīlaś cha tāv ubhau | Vedāśravāḥ Devarātāḥ Purānāśvo Dhananjayaḥ |* 113. *Mithilaś cha mahātejāḥ Sālankāyana eva cha | tra-yodaśaite vijneyāḥ brahmishṭhāḥ Kauśikāḥ varāḥ | . . . |* 115. *Manur Vaivasvataś chaiva Ido rājā Purūravāḥ | Kshattriyāñāñ varāḥ hy ete vijneyāḥ mantra-vādināḥ |* 116. *Bhalandaś chaiva Vandyāś cha Saṅkīrttiś<sup>63</sup> chaiva te trayāḥ | ete mantra-krito jneyāḥ Vaiśyānām pravarāḥ sadā |* 117. *Ity eka-navatih proktāḥ mantrāḥ yaiś cha bahiḥ kritāḥ |*

<sup>63</sup> Various readings—*Bhalandakaś cha Vāśas'cha Sankālaścha.*

*brāhmaṇāḥ kshattriyāḥ vaiśyāḥ rishi-putrāḥ nibodhata | 118. Rishikānām  
sutāḥ hy ete rishi-putrāḥ śrutarshayaḥ |<sup>64</sup>*

“ 98. Bṛigu, Kāṣya, Prachetas, Dadhīcha, Ātmavat, (99) Aurva, Jamadagni, Kṛipa, Sāradvata, Ārṣṭishena, Yudhājit, Vītahavya, Suvarchas, (100) Vaiṇa, Pṛithu, Divodāsa, Brahmāśva, Gṛitsa, S'aunaka, these are the nineteen<sup>65</sup> Bṛigus, composers of hymns. 101. Angiras, Vedhasa, Bharadvāja, Bhalandana,<sup>66</sup> R̄itabādha, Garga, Siti, Sankriti, Gurudhīra,<sup>67</sup> Māndhāṭri, Ambarīsha, Yuvanāśva, Purukutsa,<sup>68</sup> Pradyumna, S'ravaṇasya,<sup>69</sup> Ajamīḍha, Haryāśva, Takshapa, Kavi, Pṛishadaśva, Virūpa, Kan̄va, Mudgala, Utathya, Sāradvat, Vājaśravas, Apaśya, Suvitta, Vāmadeva, Ajita, Brihaduktha, Dīrghatamas, Kakshīvat, are recorded as the thirty-three eminent Angirases. These were all composers of hymns. Now learn the Kāṣyapas. . . . . 111. Viśvāmitra, son of Gādhi, Devarāja, Bala, the wise Madhuchhandas, Rishabha, Aghamarshana, (112) Ashtaka, Lohita, Bhṛitakila, Vedaśravas, Devarāṭa, Purāṇāśva, Dhananjaya, the glorious (113) Mithila, Sālankayana, these are to be known as the thirteen devout and eminent Kuśikas.<sup>70</sup> . . . . . 115. Manu Vaivasvata, Ida, king Purūravas, these are to be known as the eminent utterers of hymns among the Kshattriyas. 116. Bhalanda, Vandya, and Sankīrtti,<sup>71</sup> these are always to be known as the three eminent persons among the Vaiśyas who were composers of hymns. 117. Thus ninety-one<sup>72</sup> persons have been declared, by whom hymns have been given forth, Brāhmaṇas, Kshattriyas, and Vaiśyas. Learn the sons of the rishis. 118. These are the offspring of the ṛishikas, sons of rishis, secondary rishis (śrutarshis).”

The section ends here.

<sup>64</sup> I am indebted for an additional copy of this section of the Matsya Purāṇa (of which some account is given by Prof. Aufrecht in his Catalogue, p. 41), to the kindness of Mr. Griffith, Principal of Queen's College, Benares, who, at my request, has caused it to be collated with various other MSS. existing in Benares. I have not thought it necessary to exhibit all the various readings in the part I have quoted.

<sup>65</sup> The number of nineteen is only obtained by making Vaiṇa and Pṛithu two persons.

<sup>66</sup> Instead of this word, one Benares MS. has Lakshmana.

<sup>67</sup> Two MSS. have Turavita. <sup>68</sup> This word is divided into two in the MS.

<sup>69</sup> Two MSS. have, instead, Svaśravas and Tamasyavat.

<sup>70</sup> Unless some of the words I have taken as names are really epithets, fifteen persons are enumerated here.

<sup>71</sup> Some MSS. have Bhalandaka, Vandha or Vāsas, and Sankāla or Sankīrṇa.

<sup>72</sup> This is the total of several lists, some of which I have omitted.

It will be observed from a comparison of this extract with the details previously given, that some of the rājarshis, or rishis of royal blood, such as Ārṣṭiṣheṇa, Vītahavya, Prīthu (the same as Prīthī) are spoken of as belonging to the family of Bhṛigu, while others of the same class, such as Māndhāṭṛi, Ambarīsha, Yuvanāśva, Purukutsa, are reckoned among the Angirases. Viśvāmitra and his descendants are merely designated as Kuśikas without any specific allusion to their Rājanya descent; but Manu, Iḍa, and Purūravas, are distinctly recognized as being as once authors of hymns and Kshattriyas; and, what is more remarkable, three Vaiśyas are also declared to have been sacred poets. These traditions of an earlier age, though scanty in amount, are yet sufficient to show that in the Vedic times the capacity for poetical composition, and the prerogative of officiating at the service of the gods, was not regarded as entirely confined to men of priestly families.

### SECT. III.—*Texts from the Atharva-veda illustrating the progress of Brāhmanical pretensions.*

I have already quoted (in pp. 21 and 22) three short passages from the Atharva-veda regarding the origin of the Brāhmaṇa and Kshattriya castes. I shall now bring forward some other texts from the same collection which show a much greater development of the pretensions of the priests to a sacred and inviolable character than we meet in any part of the Rig-veda, if the 109th hymn of the tenth book (cited above) be excepted.

I shall first adduce the 17th hymn of the fifth book, to which I have already alluded, as an expansion of R.V. x. 109.

Atharva-veda v. 17. (Verses 1–3 correspond with little variation to verses 1–3 of R.V. x. 109). 4. *Yām āhus “tārakā eshā vīkṣī” iti duchchhūmāñ grāmam avapadyamānām | sā brahma-jāyā vi dūnoti rāshṭram yatra prāpādi śāśāḥ ulkuśhīmān |* (verses 5 and 6 = verses 5 and 4 of R.V. x. 109). 7. *Ye garbhāḥ avapadyante jagad yach chāpalupyate | virāḥ ye trīhyante mitho brahma-jāyā hinasti tān |* 8. *Uta yat patayo daśa striyāḥ pūrve abrahmaṇāḥ | brahmā ched hastam agrahit sa eva patir ekadhā |* 9. *Brāhmaṇāḥ eva patir na rājanya na vaiśyah | tat sūryah prabruvann eti panchabhyo mānavebhyah |* (Verses 10 and 11 = verses 6 and 7 of R.V. x. 109). 12. *Nāsyā jāyā śatavāhi kalyāñi talpam*

ā śaye | yasmin rāshṭre nirudhyate brahma-jāyā achittya | 13. *Na vikarnah prithusirās tasmin veśmani jāyate | yasmīn ityādi |* 14. *Nāsyakshattā nishka-grivah sūnānām eti agrataḥ | yasmīn ityādi |* 15. *Nāsyasvetaḥ krishna-karṇo dhuri yukto mahīyate | yasmīn ityādi |* 16. *Nāsyakehettre pushkarāṇī nāndīkam jāyate visām | yasmīn ityādi |* 17. *Nāsmai priśniṁ vi duhanti ye syāḥ doham upāsate | yasmīn ityādi |* 18. *Nāsyadhenuh kalyāṇī nānādvān sahate yugam | vijānir yatra brāhmaṇo rātriṁ vasati pāpayā |*

“ . . . . . 4. That calamity which falls upon the village, of which they say, ‘this is a star with dishevelled hair,’ is in truth the *brāhmān*’s wife, who ruins the kingdom; (and the same is the case) wherever (a country) is visited by a hare attended with meteors. . . . . 7. Whenever any miscarriages take place, or any moving things are destroyed, whenever men slay each other, it is the *brāhmān*’s wife who kills them. 8. And when a woman has had ten former husbands not *brāhmāns*, if a *brāhmān* take her hand (*i.e.* marry her), it is he alone who is her husband. 9. It is a Brāhmaṇ only that is a husband, and not a Rājanya or a Vaiśya. That (truth) the Sun goes forward proclaiming to the five classes of men (*panchabhyo mānavebhyah*), . . . . 12. His (the king’s) wife does not repose opulent (*śatavāhi*) and handsome upon her bed in that kingdom where a *brāhmān*’s wife is foolishly shut up. 13. A son with large ears (*vikarnah*) and broad head is not born in the house in that kingdom, etc. 14. A charioteer with golden neckchain does not march before the king’s hosts<sup>73</sup> in that kingdom, etc. 15. A white horse with black ears does not make a show yoked to his (the king’s) chariot in that kingdom, etc. 16. There is no pond with blossoming lotuses<sup>74</sup> in his (the king’s) grounds in that kingdom where, etc. 17. His (the king’s) brindled cow is not milked by his milkmen in that kingdom, etc. 18. His (the king’s) milch cow does not thrive, nor does his ox endure the yoke, in that country where a Brāhmaṇ passes the night wretchedly without his wife.”

This hymn appears to show that, however extravagant the pretensions of the Brāhmans were in other respects, they had, even at the comparatively late period when it was composed, but little regard to

<sup>73</sup> The word here in the original is *sūnānām*, with which it is difficult to make any sense. Should we not read *senānām*?

<sup>74</sup> Compare R.V. x. 107, 10.

the purity of the sacerdotal blood, as they not only intermarried with women of their own order, or even with women who had previously lived single, but were in the habit of forming unions with the widows of Rājanyas or Vaiśyas,<sup>75</sup> if they did not even take possession of the wives of such men while they were alive.<sup>76</sup> Even if we suppose these women to have belonged to priestly families, this would only show that it was no uncommon thing for females of that class to be married to Rājanyas or Vaiśyas—a fact which would, of course, imply that the caste system was either laxly observed, or only beginning to be introduced among the Indians of the earlier Vedic age. That, agreeably to ancient tradition, Brāhmans intermarried with Rājanya women at the period in question, is also distinctly shewn

<sup>75</sup> That the remarriage of women was customary among the Hindus of those days is also shewn by A.V. ix. 5, 27 f., quoted in my paper on Yama, Jour. R. A. S. for 1865, p. 299.

<sup>76</sup> This latter supposition derives a certain support from the emphasis with which the two verses in question (A. V. v. 17, 8, 9) assert that the Brāhmaṇa was the only true husband. Whence, it may be asked, the necessity for this strong and repeated asseveration, if the Rājanya and Vaisya husbands were not still alive, and prepared to claim the restoration of their wives? The verses are, however, explicable without this supposition.

It is to be observed, however, that no mention is here made of Sūdras as a class with which Brāhmans intermarried. Sūdras were not Āryas, like the three upper classes. This distinction is recognised in the following verse of the A.V. xix. 62, 1. “Make me dear to gods, dear to princes, dear to every one who beholds me, both to Sūdra and to Ārya.” (Unless we are to suppose that both here and in xix. 32, 8, *ārya*=a Vaisya, and not *ārya*, is the word). In S'atapatha Brāhmaṇa, Kāṇva Sākhā (Adhvara Kānda, i. 6), the same thing is clearly stated in these words (already partially quoted above, p. 176), for a copy of which I am indebted to Prof. Müller : *Tan na sarva eva prapadyeta na hi devīḥ sarvenaīva sangachhante | ārya eva brāhmaṇo vā kshattriyo vā vaisyo vā te hi yajniyāḥ | no eva sarvenaīva samvadeta na hi devīḥ sarvenaīva samvadante āryenaīva brāhmaṇena vā kshattriyena vā vaisyena vñ te hi yajniyāḥ | yady enam sūdrēna samvādo vindet “ittham enam nichakshva” ity anyam brūyād esha dēkshitasyopachāraḥ.* “Every one cannot obtain this (for the gods do not associate with every man), but only an Ārya, a Brāhmaṇa, or a Kshattriya, or a Vaisya, for these can sacrifice. Nor should one talk with everybody (for the gods do not talk with every body), but only with an Ārya, a Brāhmaṇa, or a Kshattriya, or a Vaisya, for these can sacrifice. If any one have occasion to speak to a Sūdra, let him say to another person, ‘Tell this man so and so.’ This is the rule for an initiated man.”

In the corresponding passage of the Madhyandina Sākhā (p. 224 of Weber's edition) this passage is differently worded.

From Manu (ix. 149–157; x. 7 ff.) it is clear that Brāhmans intermarried with Sūdra women, though the offspring of those marriages was degraded.

by the story of the rishi Chyavana and Sukanyā, daughter of king Saryāta, narrated in the Satapatha Brāhmaṇa, and quoted in my paper entitled "Contributions to a Knowledge of Vedic Mythology," No. ii., in the Journal of the Royal Asiatic Society for 1866, pp. 11 ff. See also the stories of the rishi Syāvāśva, who married the daughter of king Rathavīti, as told by the commentator on Rig-veda, v. 61, and given in Professor Wilson's translation, vol. iii. p. 344.

The next hymn, from the same work, sets forth with great liveliness and vigour the advantages accruing to princes from the employment of a domestic priest.

Atharva-veda, iii. 19, 1. *Samśitam me idam brahma samśitam vīryam balam | samśitam kshattram ajaram astu jishnur* (? *jishnu*) *yeshām asmi purohitah |* 2. *Sam aham eshām rāshṭram syāmi sam ojo vīryam balam | vriśchāmi śatrūnām bāhūn anena havishā aham |* 3. *Nīchaik padyantam adhare bhavantu ye naḥ sūrim maghavānam pritanyān | kshināmi brahmaṇā 'mitrān unnayāmi svān aham |* 4. *Tīkshṇīyāṁsaḥ paraśor agnes tīkshṇatarāḥ uta | Indrasya vajrāt tīkshṇīyāṁso yeshām asmi purohitah |* 5. *Eshām aham āyudhā saṁ syāmi eshām rāshṭram svīraṁ vardhayāmi | eshām kshattram ajaram astu jishnū eshām chittām visve avantu devāḥ |* 6. *Uddharshantām Maghavan vājināni ud vīraṇām jayatām etu ghoshaḥ | prithagghoshāḥ ululayaḥ ketumantah udīratām | devāḥ Indra-jyeshthāḥ Maruto yantu senayā |* 7. *Preta jayata naraḥ ugrāḥ vāḥ santu bāhavaḥ | tīkshṇeshavo abala-dhanvāno hata ugrāyudhāḥ abalān ugra-bāhavaḥ |* 8. *Avasrīṣṭā parā pata śarave brahma-samśite | jayāmitrān pra padyasva jahy eshām varaṁ-varam mā 'mīshām mochi kaśchana |*

"1. May this prayer of mine be successful; may the vigour and strength be complete, may the power be perfect, undecaying, and victorious of those of whom I am the priest (*purohita*). 2. I fortify their kingdom, and augment their energy, valour, and force. I break the arms of their enemies with this oblation. 3. May all those who fight against our wise and prosperous (prince) sink downward, and be prostrated. With my prayer I destroy his enemies and raise up his friends. 4. May those of whom I am the priest be sharper than an axe, sharper than fire, sharper than Indra's thunderbolt. 5. I strengthen their weapons; I prosper their kingdom rich in heroes. May their power be undecaying and victorious. May all the gods foster their designs.

6. May their valorous deeds, o Maghavat, burst forth ; may the noise of the conquering heroes arise ; may their distinct shouts, their clear yells, go up ; may the gods, the Maruts, with Indra as their chief, march forward with their host. 7. Go, conquer, ye warriors ; may your arms be impetuous. Ye with the sharp arrows, smite those whose bows are powerless ; ye whose weapons and arms are terrible (smite) the feeble. 8. When discharged, fly forth, o arrow, sped by prayer. Vanquish the foes, assail, slay all the choicest of them ; let not one escape."

The two following hymns from the same collection declare the guilt, the peril, and disastrous consequences of oppressing Brāhmans, and robbing them of their property. The threats and imprecations of haughty sacerdotal insolence could scarcely be expressed more energetically.

Atharva-veda, v. 18. 1. *Naitām te devāḥ adadus tubhyam nriपate attave | mā brāhmaṇasya rājanya gāṁ jighatso anādyām |* 2. *Akṣa-drugdho rājanyo pāpāḥ ātma-parājitaḥ | sa brāhmaṇasya gāṁ adyād “adya jīvāni mā śvāḥ” |* 3. *Āviṣṭitā agha-vishā pridākūr iva charmaṇā | mā brāhmaṇasya rājanya trishṭa eshā gaur. anādyā |* 4. *Nir vai kshattrām nayati hanti varcho agnir ārabdho vi dunoti sarvam | yo brāhmaṇam manyate annam eva sa vishasya pibati taimātasya |* 5. *Yah enāñ hanti mṛidum manyamāno deva-pīyur dhana-kāmo na cīttat | sam tasya Indro hrīdaye agnim indhe ubhe enāñ dvishṭo nabhasī charantaṁ |* 6. *Na brāhmaṇo hiṁsitarvo agnih priyatānor iva | Somo hi asya dāyādaḥ Indro asyābhiśasti pīpāḥ |* 7. *Satāpāshṭhām ni girati tām na śaknoti nīkkhidam | annām yo brāhmaṇām malvaḥ svādu admīti manyate |* 8. *Jihvā jyā bhavati kulmalām vāñ nāḍīkāḥ dantās tapasā 'bhīdagdhāḥ | tebhīr brahmā vidhyati deva-pīyūn hrīd-balair dhanurbhir deva-jūtaīḥ |* 9. *Tīkshṇeshavo brāhmaṇāḥ hetimanto yām asyanti śaravyām na sā mṛishā | amūhāya tapasā manyunā cha uta dūrād ara bhīdānti enam |* 10. *Ye sahasram urājann āsan daśa-śatā uta | te brāhmaṇasya gāñ jagdhvā Vaitahavyāḥ parābhavan |* 11. *Gaur eva tān hanyamānā Vaitahavyān avātirat | ye Kesaprabandhāyāś charamājām apechirām |* 12. *Eka-satām tāḥ janatāḥ yāḥ bhūmir vyadhūnuta | prajām hiṁsītvā brāhmaṇīm asam-bhavyam parābhavan |* 13. *Deva-pīyuś charati martyeshu gara-gīrṇo bhavati asthi-bhūyān | yo brāhmaṇām deva-bandhuṁ hinasti na sa pitṛi-yānam apyeti lokam |* 14. *Agnir vai nah padavāyah Somo dāyāda uchyate |*

*hantābhiśastā Indras tathā tad vedhaso viduh | 15. Ishur iva digdhā  
nriपate pridākūr iva gopate | sā brāhmaṇasya ishur ghorā tayā vidhyati  
piyataḥ |*

"1. King, the gods have not given thee (this cow) to eat. Do not, o Rājanya (man of royal descent), seek to devour the Brāhmaṇ's cow, which is not to be eaten. 2. The wretched Rājanya, unlucky in play, and self-destroyed, will eat the Brāhmaṇ's cow, saying, 'Let me live to-day, (if I can) not (live) to-morrow.' 3. This cow, clothed with a skin, contains deadly poison, like a snake. Beware, Rājanya, of this Brāhmaṇ's (cow); she is ill-flavoured, and must not be eaten. 4. She takes away his regal power, destroys his splendour, consumes him entire like a fire which has been kindled. The man who looks upon the Brāhmaṇ as mere food to be eaten up, drinks serpent's poison. 5. Indra kindles a fire in the heart of that contemner of the gods who smites the Brāhmaṇ, esteeming him to be inoffensive, and foolishly covets his property. Heaven and earth abhor the man who (so) acts. 6. A Brāhmaṇ is not to be wronged, as fire (must not be touched) by a man who cherishes his own body. Soma is his (the Brāhmaṇ's) kinsman, and Indra shields him from imprecations. 7. The wicked (?) man who thinks the priests' food is sweet while he is eating it, swallows (the cow) bristling with a hundred sharp points, but cannot digest her. 8. The priest's tongue is a bow-string, his voice is a barb, and his windpipe is arrow-points smeared with fire. With these god-directed, and heart-subduing bows, the priest pierces the scorner of the gods. 9. Brāhmans bearing sharp arrows, armed with missiles, never miss their mark when they discharge a shaft. Shooting with fiery energy and with anger, they pierce (the enemy) from afar. 10. The descendants of Vītahavya, who ruled over a thousand men, and were ten hundred in number, were overwhelmed after they had eaten a Brāhmaṇ's cow.<sup>77</sup> 11. The cow herself, when she was slaughtered, destroyed them,—those men who cooked the last she-goat of Kesaraprībandhā. 12. Those hundred persons whom the earth shook off, after they had wronged the priestly race, were overwhelmed in an inconceivable manner. 13. He lives among mortals a hater of the gods; infected with poison he becomes reduced to a skeleton; he who wrongs a Brāhmaṇ the kins-

<sup>77</sup> I am not aware whether any traces of this story are discoverable in the Purāṇas or Mahābhārata. See the first verse of the hymn next to be quoted.

man of the deities, fails to attain to the heaven of the Forefathers. 14. Agni is called our leader; Soma our kinsman. Indra neutralizes imprecations (directed against us); this the wise understand. 15. Like a poisoned arrow, o king, like a serpent, o lord of cows,—such is the dreadful shaft of the Brāhmaṇa, with which he pierces his enemies.”

Atharva-veda, v. 19, 1. *Atimātram avardhanta nod iva divam aspriśan | Bhṛiguṁ hiṁsitvā Śrinjayāḥ Vaitahavyāḥ parābhavan |* 2. *Bṛihatsāmānam Āngirasaṁ ārpayaḥ brāhmaṇaṁ janāḥ | petvas teshāṁ ubhayādām avis tokāny āvayat |* 3. *Ye brāhmaṇam pratyashṭhīvan ye vā 'smiṇ śuklam iṣhire | asnas te madhye kulyāyāḥ keśān khādanta āsate |* 4. *Brahmagavī pachyamānā yāvat sā 'bhi vijangahe | tejo rāshṭrasya nirhanti na vīro jāyate vrishā |* 5. *Krūram asyāḥ āśasanaṁ trishṭam piśitam asyate | kshīraṁ yad asyāḥ pīyate tad vai pitrišu kilbisham |* 6. *Ugro rājā manyamāno brāhmaṇaṁ yaj jīghatsati | parā tat sīchyate rāshṭram brāhmaṇo yatra jīyate |* 7. *Aṣṭāpadī chaturakshī chatuh-śrotrā chaturhanuh | dryāsyā dvijihvā bhūtrā sā rāshṭram avadhūnute brahmajyasya |* 8. *Tad vai rāshṭram ūsravato nāvam bhinnām ivodakam | brāhmaṇām yatra hiṁsanti tad rāshṭram hanti duchchhunā |* 9. *Taṁ vṛikshāḥ apa sedhanti “chhāyām no mopa gāḥ” iti | yo brāhmaṇasya saddhanam abhi Nārada manyate |* 10. *Visham etad deva-kṛitaṁ rājā Varuno abravīt | na brāhmaṇasya gāṁ jagdhvā rāshṭre jāgāra kaśchana |* 11. *Navaiva tāḥ navatayo yāḥ bhūmir ryadhūnuta | prajām hiṁsitvā brāhmaṇīm asambhavyam parābhavan |* 12. *Yām mṛitāyānubadhānanti kūdyam pada-yopanīm | tad vai brahmajya te devāḥ upastaraṇam abruvan |* 13. *Aśrūṇi kripamāṇasya yāni jītasya vāvrituh | taṁ vai brahmajya te devāḥ apām bhāgam adhārayan |* 14. *Yena mṛitaṁ snapayanti śmaśrūṇi yena undate | taṁ vai brahmajya te devāḥ apām bhāgam adhārayan |* 15. *Na varshaṁ Maitrāvarunām brahmajyam abhi varshati | nāsmai samitiḥ kalpate na mitraṁ nayate vaśam |*

“1. The Śrinayas, descendants of Vītahavya, waxed exceedingly; they almost touched the sky; but after they had injured Bhṛigu, they were overwhelmed. 2. When men pierced Brihatsāman, a Brāhmaṇa descended from Angiras, a ram with two rows of teeth swallowed their children. 3. Those who spit, or throw filth (?) upon a Brāhmaṇa, sit eating hair in the midst of a stream of blood. 4. So long as this Brāhmaṇa’s cow is cut up (?) and cooked, she destroys the glory of the kingdom; no vigorous hero is born there. 5. It is cruel to

slaughter her; her ill-flavoured flesh is thrown away. When her milk is drunk, that is esteemed a sin among the Forefathers. 6. Whenever a king, fancying himself mighty, seeks to devour a Brâhman, that kingdom is broken up, in which a Brâhman is oppressed. Becoming eight-footed, four-eyed, four-eared, four-jawed, two-faced, two-tongued, she (the cow) shatters the kingdom of the oppressor of Brâhmans. 8. (Ruin) overflows that kingdom, as water swamps a leaky boat: calamity smites that country in which a priest is wronged. 9. Even trees, o Nârada, repel, and refuse their shade to, the man who claims a right to the property of a Brâhman. This (property), as king Varuna hath said, has been turned into a poison by the gods. No one who has eaten a Brâhman's cow continues to watch (*i.e.* to rule) over a country. 11. Those nine nineties (of persons) whom the earth shook off, when they had wronged the priestly race, were overwhelmed in an inconceivable manner (see verse 12 of the preceding hymn). 12. The gods have declared that the cloth wherewith a dead man's feet are bound shall be thy pall, thou oppressor of priests. 13. The tears which flow from a persecuted man as he laments,—such is the portion of water which the gods have assigned to thee, thou oppressor of priests. 14. The gods have allotted to thee that portion of water wherewith men wash the dead, and moisten beards. 15. The rain of Mitra and Varuna does not descend on the oppressor of priests. For him the battle has never a successful issue; nor does he bring his friend into subjection."

The attention of the reader is directed to the intensity of contempt and abhorrence which is sought to be conveyed by the coarse imagery contained in verses 3, and 12–14, of this last hymn.

There is another section of the same Veda, xii. 5, in which curses similar to those in the last two hymns are fulminated against the oppressors of Brâhmans. The following are specimens :

Atharva-veda, xii. 5, 4. *Brahma padarâyam brâhmaṇo 'dhipatiḥ |*  
*Tâm âdadânasya brahma-gavîṁ jinato brâhmaṇân kshattriyasya |*  
*6. Apa krâmati sünritâ vîryam puṇyâ lukshmîḥ | 7. Ojaścha tejas cha*  
*sahaś cha balaṁ cha vâk cha indriyâṁ cha śrîś cha dharmâś cha |*  
*8. Brahma cha kshattraṁ cha râshtrum cha viśuś cha trishiś cha yuśas cha*  
*varchaś cha dravînaṁ cha | 9. Āyuś cha rûpaṁ cha nâma cha kirttiś cha*  
*prâṇas cha apânaś cha chakshuś cha śrotram cha | 10. Payaś cha rasaś*

*cha annām̄ cha annādyām̄ cha ritām̄ cha satyām̄ cha iṣṭām̄ cha pūrtaṁ  
cha prajā cha paśavaś cha | 11. Tāni sarvāṇī apa krūmanti brahma-gavīm  
ādādānasya jinato brāhmaṇām̄ kshattriyasya | 12. Sā eshā bhīmā brahma-  
gavī agha-vishā . . . . | 13. Sarvāṇy asyām̄ ghorāṇī sarve cha mritya-  
vah | 14. Sarvāṇy asyām̄ krūrāṇī sarve purusha-vadhāḥ | 15. Sā  
brahma-jyām̄ deva-pīyum brahmagavī ādīyamānā mrityyoḥ padbīse ā  
dyati |*

“4. Prayer (*brāhmān*) is the chief (thing); the Brāhmaṇ is the lord (*adhipati*). 5. From the Kshattriya who seizes the priest’s cow, and oppresses the Brāhmaṇ, (6) there depart piety, valour, good fortune, (7) force, keenness, vigour, strength, speech, energy, prosperity, virtue, (8) prayer (*brāhmān*), royalty, kingdom, subjects, splendour, renown, lustre, wealth, (9) life, beauty, name, fame, inspiration and expiration, sight, hearing, (10) milk, sap, food, eating, righteousness, truth, oblation, sacrifice, offspring, and cattle;—(11) all these things depart from the Kshattriya who seizes the priest’s cow. 12. Terrible is the Brāhmaṇ’s cow, filled with deadly poison. . . . 13. In her reside all dreadful things, and all forms of death, (14) all cruel things, and all forms of homicide. 15. When seized, she binds in the fetters of death the oppressor of priests and despiser of the gods.”

A great deal more follows to the same effect, which it would be tiresome to quote.

I subjoin some further texts, in which reference is made to *brāhmāns*.

In xix. 22, 21 (= xix. 23, 30) it is said :

*Brahma-jyeshṭhā sambhṛitā vīryāṇī brahmāgre jyeshṭhām̄ divam ātatāna |  
bhūtānām̄ brahmā prathamo ha jajne tenārhati brahmaṇā sparddhitum̄  
kah |*

“Powers are collected, of which prayer (or sacred science, *brāhmān*) is the chief. Prayer, the chief, in the beginning stretched out the sky. The priest (*brāhmān*) was born the first of beings. Who, then, ought to vie with the *brāhmān*.

A superhuman power appears to be ascribed to the *brāhmān* in the following passages,—unless by *brāhmān* we are to understand Brihaspati :—

xix. 9, 12. *Brahmā Prajāpatir Dhātā lokāḥ vedāḥ sapta-ṛishayo  
'gnayah | tair me kṛitaṁ svastyayanam Indro me śarma yachhatu brahmā  
me śarma yachhatu |*

"May a prosperous journey be granted to me by prayer, Prajāpati, Dhātri, the worlds, the Vdas, the seven rishis, the fires; may Indra grant me felicity, may the brāhmān grant me felicity."

xix. 43, 8. *Yatra brahma-vido yānti dīkshayā tapasā saha | brahmā mā tatra nayatu brahmā brahma dadhātu me | brahmane svāhā.*

"May the brāhmān conduct me to the place whither the knowers of prayer (or of sacred science) go by initiation with austerity. May the brāhmān impart to me sacred science. *Svāhā* to the brāhmān."

The wonderful powers of the Brahmachārin, or student of sacred science, are described in a hymn (A.V. xi. 5), parts of which are translated in my paper on the progress of the Vedic Religion, pp. 374 ff.

And yet with all this sacredness of his character the priest must be devoted to destruction, if, in the interest of an enemy, he is seeking by his ceremonies to effect the ruin of the worshipper.

v. 8, 5. *Yam amī puro dadhire brahmānam apabhūtaye | Indra sa me adhaspadam tam pratyasyāmi mrityave |*

"May the brāhmān whom these men have placed in their front (as a *purohita*) for our injury, fall under my feet, o Indra; I hurl him away, to death (compare A.V. vii. 70, 1 ff.).

#### SECT. IV.—*Opinions of Professor R. Roth and Dr. M. Haug regarding the origin of caste among the Hindus.*

I shall in this section give some account of the speculations of Prof. R. Roth and Dr. M. Haug on the process by which they conceive the system of castes to have grown up among the Indians.

The remarks which I shall quote from Prof. Roth are partly drawn from his third "Dissertation on the Literature and History of the Veda," p. 117, and partly from his paper on "Brahma and the Brāhmans," in the first volume of the Journal of the German Oriental Society.<sup>78</sup> He says in the latter essay: "The religious development of India is attached through the course of three thousand years to the word *brāhmā*. This conception might be taken as the standard for estimating the progress of thought directed to divine things, as at every step taken by the latter, it has gained a new form, while at the same time

<sup>78</sup> The reader who is unacquainted with German will find a fuller account of this article in the Benares Magazine for October 1851, pp. 823 ff.

it has always embraced in itself the highest spiritual acquisition of the nation. . . . The original signification of the word *brāhma*, as we easily discover it in the Vedic hymns, is that of prayer; not praise or thanksgiving, but that invocation which, with the force of the will directed to God, seeks to draw him to itself, and to receive satisfaction from him. . . . From this oldest sense and form of *brāhma* (neuter) was formed the masculine noun *brahmā*, which was the designation of those who pronounced the prayers, or performed the sacred ceremonies; and in nearly all the passages of the Rig-veda in which it was thought that this word must refer to the Brahmanical caste, this more extended sense must be substituted for the other more limited one. . . . From this sense of the word *brahmā*, nothing was more natural than to convert this offerer of prayer into a particular description of sacrificial priest: so soon as the ritual began to be fixed, the functions which were before united in a single person, who both prayed to the gods and sacrificed to them, became separated, and a priesthood interposed itself between man and God.”<sup>79</sup>

Then further on, after quoting R.V. iv. 50, 4 ff. (see above, p. 247), Prof. Roth continues: “In this manner here and in many places of the liturgical and legal books, the promise of every blessing is attached to the maintenance of a priest by the king. Inasmuch as he supports and honours the priest, the latter ensures to him the favour of the gods. So it was that the caste of the Brāhmans arose and attained to power and consideration: first, they were only the single domestic priests of the kings; then the dignity became hereditary in certain families; finally a union, occasioned by similarity of interests, of these families in one larger community was effected; and all this in reciprocal action with the progress made in other respects by theological doctrine and religious worship. Still the extension of the power which fell into the hands of this priestly caste would not be perfectly comprehensible

<sup>79</sup> In his third Dissertation on the Literature and History of the Veda, Prof. Roth remarks: “In the Vedic age, access to the gods by prayer and sacrifice was open to all classes of the community; and it was only the power of expressing devotion in a manner presumed to be acceptable to the deities, or a readiness in poetical diction, that distinguished any individual or family from the mass, and led to their being employed to conduct the worship of others. The name given to such persons was *purohita*, one ‘put forward;’ one through whose mediation the gods would receive the offering presented. But these priests had as yet no especial sanctity or exclusive prerogative which would render their employment imperative.”

from this explanation alone. The relation of spiritual superiority in which the priests came to stand to the kings was aided by other historical movements."

Professor Roth then proceeds: "When—at a period more recent than the majority of the hymns of the Rig-veda—the Vedic people, driven by some political shock, advanced from their abodes in the Punjab further and further to the south, drove the aborigines into the hills, and took possession of the broad tract of country lying between the Ganges, the Jumna, and the Vindhya range; the time had arrived when the distribution of power, the relation of king and priest, could become transformed in the most rapid and comprehensive manner. Principalities separated in such various ways, such a division into tribes as had existed in the Punjab, were no longer possible here, where nature had created a wide and continuous tract with scarcely any natural boundaries to dissever one part from another. Most of those petty princes who had descended from the north with their tribes must here of necessity disappear, their tribes become dissolved, and contests arise for the supreme dominion. This era is perhaps portrayed to us in the principal subject of the Mahābhārata, the contest between the descendants of Pāṇḍu and Kuru. In this stage of disturbance and complication, power naturally fell into the hands of those who did not directly possess any authority, the priestly races and their leaders, who had hitherto stood rather in the position of followers of the kings, but now rose to a higher rank. It may easily be supposed that they and their families, already honoured as the confidential followers of the princes, would frequently be able to strike a decisive stroke to which the king would owe his success. If we take further into account the intellectual and moral influence which this class possessed in virtue of the prerogative conceded to, or usurped by, them, and the religious feeling of the people, it is not difficult to comprehend how in such a period of transition powerful communities should arise among the domestic priests of petty kings and their families, should attain to the highest importance in every department of life, and should grow into a caste which, like the ecclesiastical order in the middle ages of Christianity, began to look upon secular authority as an effluence from the fulness of their power, to be conferred at their will; and how, on the other hand, the numerous royal families should

sink down into a nobility which possessed, indeed, the sole right to the kingly dignity, but at the same time, when elected by the people, required inauguration in order to their recognition by the priesthood, and were enjoined above all things to employ only Brāhmans as their counsellors."

In order to render the probability of this theory still more apparent, Professor Roth goes on to indicate the relations of the other castes to the Brāhmans. The position which the three superior classes occupied in the developed Brahmanical system was one of gradation, as they differed only in the extent of their religious and civil prerogatives, the Kshattriya being in some respects less favoured than the Brāhman, and the Vaiśya than the Kshattriya. With the Sūdras, on the other hand, the case was quite different. They were not admitted to sacrifice, to the study of the Vedas, or to investiture with the sacred cord. From this Professor Roth concludes that the three highest castes stood in a closer connection with each other, whether of descent, or of culture, than any of them did to the fourth. The Indian body politic, moreover, was complete without the Sūdras. The Brāhman and Kshattriya were the rulers, while the Vaiśyas formed the mass of the people. The fact of the latter not being originally a separate community is confirmed by the employment assigned to them, as well as by their name Vaiśya, derived from the word *Viś*, a word which in the Veda designates the general community, especially considered as the possessor of the pure Aryan worship and culture, in contradistinction to all barbarian races. Out of this community the priesthood arose in the manner above described, while the Kshattriyas were the nobility, descended in the main from the kings of the earlier ages. The fourth caste, the Sūdras, consisted, according to Prof. Roth, of a race subdued by the Brahmanical conquerors, whether that race may have been a branch of the Arian stock which immigrated at an earlier period into India, or an autochthonous Indian tribe.

In his tract on the origin of Brāhmanism, from which I have already quoted (see above, pp. 11 and 14), Dr. Haug thus states his views on this question : "It has been of late asserted that the original parts of the Vedas do not know the system of caste. But this conclusion was prematurely arrived at without sufficiently weighing the evidence. It is true the caste system is not to be found in such a developed state;

the duties enjoined to the several castes are not so clearly defined as in the Law Books and Purāṇas. But nevertheless the system is already known in the earlier parts of the Vedas, or rather presupposed. The barriers only were not so insurmountable as in later times." (p. 6). This view he supports by a reference to the Zend Avesta, in which he finds evidence of a division of the followers of Ahura Mazda into the three classes of Atharvas, Rathaesthas, and Vaśtrya fshuyans, which he regards as corresponding exactly to the Brāhmans, Kshattriyas, and Vaiśyas of India. The Atharvas, or priests, in particular formed a class or even a caste; they had secrets which they were prohibited from divulging; they were the spiritual guides of their nation, and none but the son of a priest could become a priest—a rule which the Parsīs still maintain. From these facts, Dr. Haug deduces the conclusion that the nation of which both the Indo-Arians and the Perso-Arians originally formed a part had been divided into three classes even before the separation of the Indians from the Iranians; and he adds (p. 7): "From all we know, the real origin of caste appears to go back to a time anterior to the composition of the Vedic hymns, though its development into a regular system with insurmountable barriers can be referred only to the latest period of the Vedic times."

I shall furnish a short analysis of some other parts of Dr. Haug's interesting tract. He derives (p. 7) the word *brāhmaṇa* from *brāhmā* (neuter), which originally meant "a sacred song, prayer," as an effusion of devotional feeling. *Brāhmā* was the "sacred element" in the sacrifice, and signified "the soul of nature, the productive power." The Brahmanic sacrifices had production as their object, and embraced some rites which were intended to furnish the sacrificer with a new spiritual body wherewith he might ascend to heaven, and others calculated to provide him with cattle and offspring (p. 8). The symbol of this *brāhmā*, or productive power, which must always be present at the sacrifice, was a bunch of *kuśa* grass, generally called *Veda* (a word alternating with *brāhmā*), which, at the sacrifice, was passed from one priest to another, and given to the sacrificer and his wife. The corresponding symbol of twigs used by the Parsīs was called in Zend *bāresma*, which Dr. Haug considers to have been originally the same as *brāhmā* (p. 9). As it was essential to the success of these sacrifices

that every portion of the complicated ceremonial should be accurately performed, and as mistakes could not be avoided, it became necessary to obviate by an atonement (*prāyaśchitti*) the mischief which would otherwise have ensued; and the priest appointed to guard against or expiate such mistakes, when committed by the other priests—the *hotri*, *adhvaryu*, and *udgātri*—was called, “from the most ancient times,” the *brāhmān* (masculine), who was a functionary pre-eminently supplied with *brāhmā* (neuter) or sacred knowledge, and thereby connected “with the soul of nature, the cause of all growth, the last cause of all sacrificial rites” (p. 10). The office of *brāhmān* was not one to which mere birth gave a claim, but had to be attained by ability and study. The descendants of these *brāhmān* priests were the Brāhmans, and the speculations of the most eminent *brāhmān* priests on divine things, and especially on sacrificial rites, are contained in the works called *Brāhmaṇas* (p. 12). Dr. Haug considers that no such a class as that of the *brāhmān* priests existed at the early period when the ancestors of the Hindus separated from those of the Parsīs in consequence of religious differences. The few rites preserved by the Parsīs as reliques of the remotest antiquity closely resemble those of the Brāhmans. Dr. Haug finds that in the *Homa* ritual of the former (corresponding to the *Soma* ceremony of the latter) only two priests, called *Zota* and *Raspi* or *Rathwi*, are required, whom he recognises as corresponding to the *Hotri* and *Adhvaryu* of the latter. So long as the rites were simple, no *brāhmān* priest was wanted; but when they became complicated and multiform, the necessity for such a functionary arose. And it was only then that the sons of the *brāhmāns*, i.e. the Brāhmans, could rise through the possession of sacred knowledge, derived from their fathers, to great power, and form themselves into a regular caste. The development of these ceremonies out of their primitive simplicity into the complexity and multiformity which they ultimately assumed must, Dr. Haug thinks, have been the work of many centuries. This transformation must have taken place in the region bordering on the *Sarasvatī*, where the expansion of the Brahmanical system, and the elevation of the Brāhmans to full spiritual supremacy, is to be sought, before the Indo-Arians advanced south-eastwards into Hindostan proper (p. 14). The ascendancy of the Brāhmans was not however attained without opposition on the part of the kings (p. 18). Dr. Haug concludes by relating the reception

of Viśvāmitra into the order of Brāhmans, and by giving some account of the rishis and the several classes into which they were divided.

As the question is generally stated by Dr. Haug in pages 6 and 12 ff., the difference between him and other European scholars is one of age and not of principle, for neither party admits any distinction of race or congenital diversity between the three superior castes or classes.

## CHAPTER IV.

### EARLY CONTESTS BETWEEN THE BRAHMANS AND KSHATTRIYAS.

I proceed to give some legendary illustrations of the struggle which no doubt occurred in the early ages of Hindu history between the Brāhmans and the Kshattriyas, after the former had begun to constitute a fraternity exercising the sacerdotal profession, but before the respective provinces of the two classes had been accurately defined by custom, and when the members of each were ready to encroach on the prerogatives claimed as their own exclusive birthright by the other.

#### Sect. I.—*Manu's Summary of refractory and submissive monarchs.*

I shall begin with the following passage, which we find in the Institutes of Manu, vii. 38 ff., regarding the impious resistance, as the lawgiver considered it, of certain monarchs to the legitimate claims of the priests, and the dutiful behaviour of others.

38. *Vṛiddhāṁś cha nityāṁ seveta vīprān veda-vidāḥ śuchīn | vṛiddha-sevī hi satataṁ rakshobhir api pūjyate |* 39. *Tebhyo 'dhigachhed vina-yāṁ viniṭātmā 'pi nityaśāḥ | viniṭātmā hi nrīpatir na vinaśyati karchi-chit |* 40. *Bahavo 'vinayād nashṭāḥ rājānah sa-parichhadāḥ. | vanasthāḥ api rājyāni vinayāt pratipedire |* 41. *Veno vinashṭo 'vinayād Nahushāḥ chaiva pārthivāḥ | Sudāḥ Paijavanaś<sup>80</sup> chaiva Sumukho Nimir eva cha |* 42. *Prithus tu vinayād rājyam prāptavān Manur eva cha | Kuveraś cha dhanaiśvaryyam brāhmaṇyām chaiva Gādhibhājāḥ |*

“Let the king constantly reverence ancient Brāhmans skilled in the Vedas, and pure in conduct; for he who always respects the aged is honoured even by the Rākshases. 39. Let him, even though humble-

<sup>80</sup> In support of this reading, see M. Loiseleur Deslongchamps's and Sir G. C. Haughton's notes on the passage.

minded, be continually learning submissiveness from them : for a submissive monarch never perishes. 40. Through want of this character many kings have been destroyed with all their possessions ; whilst by humility even hermits have obtained kingdoms. 41. *Vena* perished through want of submissiveness, and king Nahusha, and Sūdas the son of Pijavana, and Sumukha, and Nimi. 42. But through submissiveness Pr̄ithu and Manu attained kingly power, Kuvera the lordship of wealth, and the son of Gādhi (*Viśvāmitra*) Brāhmanhood.”<sup>81</sup>

*Vena* is again referred to in *Manu ix.* 66 f. : *Ayañ dvijair hi vidvadbhiḥ paśudharmo nigarhitah | manushyāñām api prokto Vene rājyam prasāsati |* 67. *Sa mahīm akhilām bhunjan rājarshi-pravarah purā | varṇānām sankaram chakre kāmopahata-chetanah |*

“ This custom (of raising up seed to a deceased brother or kinsman by his widow) fit only for cattle, was declared to be (law) for men also, when *Vena* held sway. This eminent royal rishi, who in former times ruled over the whole earth, having his reason destroyed by lust, occasioned a confusion of castes.”

The legendary history of nearly all the kings thus stigmatized or celebrated can be traced in the *Purānas* and other parts of Indian literature. I shall supply such particulars of the refractory monarchs as I can find.

It will be observed that Manu is spoken of as an ordinary prince ; and that even Kuvera, the god of wealth, is said to have attained his dignity by the same species of merit as the other persons whom the writer eulogizes. I am not aware whether any legends exist to the same effect. Something of a contrary tendency is found with regard to the deity in question in the passage of the *Mahābhārata*, of which an extract is given above, in p. 140, note 249.

<sup>81</sup> Kullūka remarks on this passage : *Gādhi-putro Viśvamitras' cha kshattriyah saṁs tenaiva dehenabrahmanyam prāptavān| rājya-lābhāvasare brahmanya-prāptir aprastutā 'pi vinayotkarsharthaṁ uktā | īdriso 'yañ sāstrānushthāna-nishiddha-varjana-rūpa-vinayodayena kshattriyo 'pi durlabham brahmanyak lebhe |* “ *Viśvāmitra*, the son of Gādhi, being a Kshatriya, obtained Brāhmanhood in the same body (i.e. without being again born in another body). The attainment of Brahmanhood by one who at the time held kingly authority, although an unusual occurrence, is mentioned to show the excellence of submissiveness. Through that quality, as exhibited in the observance of scriptural injunctions, and in abstinence from things forbidden, he, being a Kshatriya, obtained Brahmanhood, so difficult to acquire.”

I have not met with any story of Sumukha's contest with the Brāhmans. Some MSS. read Suratha instead of Sumukha.

The name of Sudās, the son of Pijavana, occurs in several parts of the Rig-veda. I shall return to him in relating the contest between Vasishṭha and Viśvāmitra. I begin with the story of Vena.

### SECT. II.—*Legend of Vena.*

According to the Vishṇu Purāṇa, i. 13, Vena was the son of Anga, and the descendant in the ninth generation of the first Manu, Svāyambhuva; the line of ancestors from the latter downwards being as follows: Uttānapāda, Dhruva, Slishti, Ripu, Chākshusha, the sixth Manu called Chākshusha, Uru, Anga (see Wilson's Vishṇu P. vol. i.). Vena thus belongs to a mythical age preceding by an enormous interval that of the descendants of Manu Vaivasvata mentioned in the preceding chapter of this volume; five Manvantaras, or periods of 308,571 years each, having intervened in the present Kalpa between the close of the Svāyambhuva, and the beginning of the existing, or Vaivasvata, Manvantara.

Vishṇu Purāṇa, i. 13, 7: *Parāśara uvācha | Sunīthā nāma yā kanyā Mrityoh prathama-jā 'bhavat | Angasya bhāryyā sa dattā tasyāñ Venas tv ajāyata |* 8. *Sa mātāmaha-doshena tena Mrityoh sutātmajah | nisargād iva Maitreya dushtah eva vyajāyata |* 9. *Abhishikto yadā rājye sa Venah paramarshibhih | ghoshayāmāsa sa tadā prithivyām prithivīpatih |* “na yashṭavyām na dātavyām hotavyām na kadāchana | bhuktā yajnasya kas tv anyo hy aham yajna-patiḥ sadā |

10. *Tatas tam rishayah sarve sampūjya prithivīpatim | ūchuh sāmakalañ saṁyañ Maitreya samupasthitāh | rishayah ūchuh |* 11. “*Bho bho rājan śrinushva tvām yad vadāmas tava prabho | rājya-dehopakāre yaḥ prajānām cha hitam param |* 12. *Dīrghasattrena deveśām sarva-yajneśvaraṁ Harim | pūjayishyāmo bhadram te tatrāṁśas te bhavishyati |* 13. *Yajnena yajna-purusho Vishṇuh samprīñito vibhuh | asmābhir bhavataḥ kāmān sarvān eva pradāsyati | yajnair yajneśvaro yeshām rāshṭre sampūjyate Hariḥ | teshām sarvesitāvaptim dadāti nrīpa bhūbhujām” | Venah uvācha | “mattaḥ ko 'bhyadhiko 'nyo 'sti kaś chārādhyo mamāparah | ko 'yām Harir iti khyāto yo vo yajneśvaro mataḥ | Brahmā Janārdano Rudraḥ Indro Vāyur Yamo Raviḥ |*

*Hutabhus Varuno Dhātā Pūshā Bhūmir Niśākaraḥ | ete chānye cha ye devāḥ śāpānugraha-kāriṇāḥ | nṛipasya te śarīra-sthāḥ sarva-devamayo nṛipāḥ | etaj jnātvā mayā "jnaptāṁ yad yathā kriyatāṁ tathā | na dātavyaṁ na hotavyaṁ na yashtavyaṁ cha vo dvijāḥ | 14. Bharttuḥ śuśrūṣhanām dharmo yathā strīnām paro mataḥ | mamaṁjñā-pālanaṁ dharmo bhavatāṁ cha tathā dvijāḥ" | rishayāḥ ūchuh | "dehy anujñām mahārāja mā dharmo yātu sankshayam | havishām parināmo'yaṁ yad etad akhilāṁ jagat | 15. Dharme cha sankshayaṁ yāte kshīyate chākhilaṁ jagat" | Parāśaraḥ uvācha | iti vijnāpyamāno'pi sa Vēṇāḥ paramarshibhiḥ | yadā dadāti nānujñām proktāḥ proktāḥ punah punah | tatas te munayah sarve kopāmarsha-samanvitāḥ | "hanyataṁ hanyatāṁ pāpāḥ" ity ūchus te parasparam | 16. "Yo yajna-purushāṁ devam anādi-nidhanam prabhūm | vinindaty adhamāchāro na sa yogyo bhuvaḥ patih" | ity ukīvā mantra-pūtais te kuśair muni-gaṇāḥ nṛipam | nirjaghnur nihatam pūrvam bhagavan-nindanādinā | tatas cha munayo reñum dadṛiṣuh sartato dvija | "kim etad" iti chāsannam paprachhus te janāṁ tada | 17. Ākhyātaṁ cha janais teshām "chaurībhūtair arājake | rāshṭre tu lokair ārabdhām para-svādānaṁ āturaīḥ | 18. Teshām udīrṇa-vegānāṁ chaurānāṁ muni-sattamāḥ | sumahān driśyate reñuh para-vittāpahārināṁ" | tataḥ sammantrya te sarve munayas tasya bhūbhṛitāḥ | mamañthur ūrum putrārtham anapatiyasya yatnataḥ | mathyataś cha samuttasthau tasyoroh purushāḥ kila | dagdha-sthūnāpratīkāśah kharvātāsyo 'tihrasvakah | 19. Kiñ karomīti tān sarvān viprān āha sa chāturaḥ | nishīdeti tam ūchus te nishādas tena so'bhavat | 20. Tatas tat-sambhavāḥ jātāḥ Vindhya-śaila-nivāsinaḥ | nishādāḥ muni-sārdūla pāpa-karmopalakshanāḥ | 21. Tena dvārena nishkrāntam tat pāpāṁ tasya bhūpateḥ | nishādās te tathā jātāḥ Vēṇa-kalmasha-sambhavāḥ | 22. Tato 'sya daksīnaṁ hastam mamañthus te tadā dvijāḥ | mathyamāne cha tatrābhūt Prithur Vainyāḥ pratāpavān | dīpyamānaḥ sva-vapushā sākshād Agnir ivojjvalan | 23. Ādyam ājagavām nāma khāt papāta tato dhanuh | śarāś cha divyāḥ nabhasaḥ kavachaṁ cha papāta ha | tasmin jāte tu bhūtāni samprahṛishṭāni sarvaśāḥ | satputrena cha jātena Vēṇo'pi tridivaṁ yayau | pun-nāmno narakāt trātaḥ sa tena sumahātmanā |*

"7. The maiden named Sunīthā, who was the first-born of Mrityu (Death)<sup>82</sup> was given as wife to Anga; and of her Vēṇa was born.

8. This son of Mrityu's daughter, infected with the taint of his ma-

<sup>82</sup> See above, p. 124, and note 230.

ternal grandfather, was born corrupt, as if by nature. 9. When Vena was inaugurated as king by the eminent rishis, he caused this proclamation to be made on the earth: ‘Men must not sacrifice, or give gifts, or present oblations. Who else but myself is the enjoyer of sacrifices? I am for ever the lord of offerings.’ 10. Then all the rishis approaching the king with respectful salutations, said to him in a gentle and conciliatory tone: 11. ‘Hear, o king, what we have to say: 12. We shall worship Hari, the monarch of the gods, and the lord of all sacrifices, with a Dirghasattra (prolonged sacrifice), from which the highest benefits will accrue to your kingdom, your person, and your subjects. May blessings rest upon you! You shall have a share in the ceremony. 13. Vishnu the lord, the sacrificial Male, being propitiated by us with this rite, will grant all the objects of your desire. Hari, the lord of sacrifices, bestows on those kings in whose country he is honoured with oblations, everything that they wish.’ Vena replied: ‘What other being is superior to me? who else but I should be adored? who is this person called Hari, whom you regard as the lord of sacrifice? Brahmā, Janārdana, Rudra, Indra, Vāyu, Yama, Ravi (the Sun), Agni, Varuna, Dhātri, Pūshan, Earth, the Moon,—these and the other gods who curse and bless are all present in a king’s person: for he is composed of all the gods.<sup>83</sup> Knowing this, ye must

<sup>83</sup> The orthodox doctrine, as stated by Manu, vii. 3 ff., coincides very nearly with Vena’s estimate of himself, although the legislator does not deduce from it the same conclusions: 3. *Rakshārtham asya sarvasya rājānam asrijat prabhuh* | 4. *Indrānilayamārkāñām Agnēśa cha Varunasya cha* | *Chandra-Vittēsayoś chaiva mātrāḥ nīkritya śāsvatih* | 5. *Yasmād eshām surendrānām mātrābhyo nirmito nṛipah* | *tasmād abhibhavaty esha sarva-bhūtāni tejasā* | 6. *Tapaty āditya-vach chaisha chakshūṁshi cha manāñisi cha*\* | *na chainam bhuvi śaknoti kāścid apy abhivīkshitum* | 7. *So 'gnir bhavati Vāyus cha so 'rkaḥ Somaḥ sa Dharmarāṭ* | *sa Kuveraḥ sa Varunāḥ sa Mahendraḥ prabhāvataḥ* | 8. *Bālo 'pi nāvamantavyo "manushyah" iti bhūmipah* | *mahatī devatā hy eshā nara-rūpena tishṭhati* | “3. The lord created the king for the preservation of this entire world, (4) extracting the eternal essential particles of Indra, Vāyu, Yama, Sūrya, Agni, Varuna, Chandra, and Kuvera. 5. Inasmuch as the king is formed of the particles of all these gods, he surpasses all beings in brilliancy. 6. Like the Sun, he distresses both men’s eyes and minds; and no one on earth can ever gaze upon him. 7. He is Agni, Vāyu, Sūrya, Soma, Yama, Kuvera, Varuna, and Indra, in majesty. 8. Even when a child a king is not to be despised under the idea that he is a mere man; for he is a great deity in human form.”

In another passage, ix. 303, this is qualified by saying that the king should imitate the functions of the different gods: *Indrasyārkasya Vāyoścha Yamasya Varunasya cha* | *Chandrasyāgneh Prithivyāś cha tejo vṛittāṁ nripas’ charet* | This expanded in the next verses.

act in conformity with my commands. Brāhmans, ye must neither give gifts, nor present oblations nor sacrifices. 14. As obedience to their husbands is esteemed the highest duty of women, so is the observance of my orders incumbent upon you.' The rishis answered: 'Give permission, great king: let not religion perish: this whole world is but a modified form of oblations. 15. When religion perishes the whole world is destroyed with it.' When Vena, although thus admonished and repeatedly addressed by the eminent rishis, did not give his permission, then all the munis, filled with wrath and indignation, cried out to one another, 'Slay, slay the sinner. 16. This man of degraded life, who blasphemes the sacrificial Male, the god, the lord without beginning or end, is not fit to be lord of the earth.' So saying the munis smote with blades of kuśa grass consecrated by texts this king who had been already smitten by his blasphemy of the divine Being and his other offences. The munis afterwards beheld dust all round, and asked the people who were standing near what that was. 17. They were informed: 'In this country which has no king, the people, being distressed, have become robbers, and have begun to seize the property of others. 18. It is from these robbers rushing impetuously, and plundering other men's goods, that this great dust is seen? Then all the munis, consulting together, rubbed with force the thigh of the king, who was childless, in order to produce a son. From his thigh when rubbed there was produced a man like a charred log, with flat face, and extremely short. 19. 'What shall I do?' cried the man, in distress, to the Brāhmans. They said to him, 'Sit down' (*nishīda*); and from this he became a Nishāda. 20. From him sprang the Nishādas dwelling in the Vindhya mountains, distinguished by their wicked deeds. 21. By this means the sin of the king departed out of him; and so were the Nishādas produced, the offspring of the wickedness of Vena. 22. The Brāhmans then rubbed his right hand; and from it, when rubbed, sprang the majestic Pṛithu, Vena's son, resplendent in body, glowing like the manifested Agni. 23. Then the primeval bow called Ājagava fell from the sky, with celestial arrows, and a coat of mail. At Pṛithu's birth all creatures rejoiced. And through the birth of this virtuous son, Vena, delivered from the hell called Put<sup>84</sup> by this eminent person, ascended to heaven."

<sup>84</sup> This alludes to the fanciful derivation of *puttra*, "son," from *put* + *tra*.

The Harivamśa (sect. 5) relates the same story thus, with little variation from the Vishṇu Purāṇa :

*Vaiśampāyanah uvācha | Āśid dharmasya goptā vai pūrvam Atri-samah prabhuh | Atri-vāṁśa-samutpannas tv Ango nāma prajāpatih | tasya putro 'bhavad Veno nātyarthāṁ dharma-kovidah | jāto Mrityu-sutāyāṁ vai Sunīthāyāṁ prajāpatih | sa mātāmaha-dosheṇa tena kālātmajātmajah | sva-dharmān prishṭhataḥ kṛitvā kāmāl lobheshv avarttata | maryādām sthāpayāmāsa dharmāpetām sa pārthivah | veda-dharmān atikramya so 'dharmā-nirato 'bhavat | niḥ-svādhyāya-vashaṭkārās tasmin rājani śāsatī | prāvarttan na papuh somaṁ hutaṁ yajneshu devatāḥ | "na yashṭavyam na hotavyam" iti tasya prajāpateḥ | āśit pratijnā krūreyam vināśe samupasthite | aham iyyas cha yashṭā cha yajnaś cheti kurudvaha | "mayi yajnāḥ vidhātavyāḥ mayi hotavyam" ity api | tam atikrānta-maryādam ādadānam asāmpratam | uchur maharshayah sarve Marīchi-pramukhāḥ tadā | "vayaṁ dīkshām pravekshyāmaḥ saṁvatsara-ganān bahūn | adharmaṁ kuru mā Vena naisha dharmāḥ sanātanaḥ | anvaye 'treḥ prasūtas tvam prajāpatir asāṁśayam | 'prajāś cha pālayishye 'ham' iti te samayah kṛitaḥ" | tāṁs tathā bruvataḥ sarvān maharshīn abravit tadā | Venah prahasya durbuddhir imam artham anartha-vit | Venah uvācha | "srashṭā dharmasya kaś chānyah śrotavyam kasya vā mayā | śruta-vīrya-tapah-satyair mayā vā kah samo bhuvi | prabhavaṁ sarva-bhūtānām dharmānām cha viśeshataḥ | sammūḍhāḥ na vidur nūnam bhavanto mām achetasah | ichhan daheyam prithivīm plāvayeyam jalais tathā" | dyām bhuvaṁ chaiva rundhayaṁ nātra kāryā vichāraṇā" | yadā na śakyate mohād avalepāch cha pārthivah | anunetum tadā Venas tataḥ kruddhāḥ maharshayah | nigrihya tam mahātmāno visphurantam mahā-balām | tato 'sya savyam ūrum te mama nthur jāta-manyavah | tasmīṁs tu mathyamāne vai rājnāḥ ūrau vijajnivān | hrasvo 'timātrah purushah kṛishṇaś chāpi babhūva ha | sa bhītaḥ prānjalir bhūtvā sthitavān Jana-mejaya | tam Atrir vihvalām drishṭvā nishīdety abravit tadā | nishāda-vāṁśa-karttā 'sau babhūva vadatām vara | dhīvarān asrijach chāpi Venakalmasha-sambhavān | ye chānye Vindhya-nilayās Tukhārās Tumburās tathā | adharma-ruchayas tāta viddhi tān Vena-sambhavān | tataḥ punar mahātmānah pāniṁ Venasya dakshinām | aranīm iva saṁrabdhāḥ mama nthur jāta-manyavah | Prithus tasmāt samuttasthau karāj jvalana-sanni-bhāḥ | dīpyamanah sva-vapushā sākshād Agnir iva jvalanā |*

"There was formerly a Prajāpati (lord of creatures), a protector of

righteousness, called Anga, of the race of Atri, and resembling him in power. His son was the Prajāpati Vena, who was but indifferently skilled in duty, and was born of Sunīthā, the daughter of Mṛityu. This son of the daughter of Kāla (Death), owing to the taint derived from his maternal grandfather, threw his duties behind his back, and lived in covetousness under the influence of desire. This king established an irreligious system of conduct : transgressing the ordinances of the Veda, he was devoted to lawlessness. In his reign men lived without study of the sacred books and without the *vashaṭkāra*, and the gods had no Soma-libations to drink at sacrifices. ‘No sacrifice or oblation shall be offered,’—such was the ruthless determination of that Prajāpati, as the time of his destruction approached. ‘I,’ he declared, ‘am the object, and the performer of sacrifice, and the sacrifice itself: it is to me that sacrifice should be presented, and oblations offered.’ This transgressor of the rules of duty, who arrogated to himself what was not his due, was then addressed by all the great rishis, headed by Marīchi: ‘We are about to consecrate ourselves for a ceremony which shall last for many years: practise not unrighteousness, o Vena: this is not the eternal rule of duty. Thou art in very deed a Prajāpati of Atri’s race, and thou hast engaged to protect thy subjects.’ The foolish Vena, ignorant of what was right, laughingly answered those great rishis who had so addressed him: ‘Who but myself is the ordainer of duty? or whom ought I to obey? Who on earth equals me in sacred knowledge, in prowess, in austere fervour, in truth? Ye who are deluded and senseless know not that I am the source of all beings and duties. Hesitate not to believe that I, if I willed, could burn up the earth, or deluge it with water, or close up heaven and earth.’ When owing to his delusion and arrogance Vena could not be governed, then the mighty rishis becoming incensed, seized the vigorous and struggling king, and rubbed his left thigh. From this thigh, so rubbed, was produced a black man, very short in stature, who, being alarmed, stood with joined hands. Seeing that he was agitated, Atri said to him ‘Sit down’ (*nishida*). He became the founder of the race of the Nishādas, and also progenitor of the Dhīvaras (fishermen), who sprang from the corruption of Vena. So too were produced from him the other inhabitants of the Vindhya range, the Tukhāras, and Tumburas, who are prone to lawlessness. Then the mighty sages, excited and incensed, again rubbed

the right hand of Vena, as men do the *arani* wood, and from it arose Pṛithu, resplendent in body, glowing like the manifested Agni."

Although the Harivamśa declares Vena to be a descendant of Atri, yet as the Prajāpati Atri is said in a previous section to have adopted Uttānapāda, Vena's ancestor, for his son (Hariv. sect. 2, verse 60, *Uttānapādaṁ jagrāha putram Atriḥ prajāpatih*) there is no contradiction between the genealogy given here and in the Vishṇu Purāṇa.

The story of Vena is told in the same way, but more briefly, in the Mahābhārata, Sāntip. sect. 59. After narrating the birth of Pṛithu, the writer proceeds, verse 2221 :

*Tatas tu prānjalir Vainyo maharshīm tān uvācha ha | “susūkshmā me samutpannā buddhir dharmārtha-darśinī | anayā kim mayā kāryyaṁ tad me tattvena śāṁsata | yad mām bhavanto vakshyanti kāryam artha-samanvitam | tad ahaṁ vai karishyāmi nātra kāryā vichāraṇā” | tam ūchus tattra devās te te chaiva paramarshayah | “niyato yattra dharmo vai tvam aśankah samāchara | priyāpriye parityajya samah sarveshu jantushu | kāma-krodhau cha lobhaṁ cha mānaṁ chotsrijya dūrataḥ | yaś cha dharmāt parichale loke kaśchana mānavah | nigrāhyas te sva-bāhubhyāṁ śāśvad dharmam avekshatā | pratijñām chādhirohasva manasā karmaṇā girā | ‘pālayishyāmy aham bhaumam brahma’ ity eva chāsakrit | . . . adāṇḍyāḥ me dvijāś cheti pratijñānīhi he vibho | lokāṁ cha sankarāt kṛtsnaṁ trātāsmīti parantapa” | Vainyas tatas tān uvācha devān ṛishi-purogamān | “brāhmaṇāḥ me mahābhāgāḥ namasyāḥ purusharshabhbhāḥ” | “evam astv” iti Vainyas tu tair ukto brahmavādibhiḥ | purodhāś chābhavat tasya Sūkro brahmamayo nidhiḥ | mantrino Bālakhilyāś cha Sārasvatyo gānas tathā | maharshir bhagavān Gargas tasya sāṁvatsaro ‘bhavat |*

"The son of Vena (Pṛithu) then, with joined hands, addressed the great rishis : 'A very slender understanding for perceiving the principles of duty has been given to me by nature : tell me truly how I must employ it. Doubt not that I shall perform whatever you shall declare to me as my duty, and its object.' Then those gods and great rishis said to him : 'Whatever duty is enjoined perform it without hesitation, disregarding what thou mayest like or dislike, looking on all creatures with an equal eye, putting far from thee lust, anger, cupidity, and pride. Restrain by the strength of thine arm all those men who swerve from righteousness, having a constant regard to duty. And in thought, act, and word take upon thyself, and continually renew, the

engagement to protect the terrestrial Brāhmān (Veda, or Brāhmans?) . . . And promise that thou wilt exempt the Brāhmans from punishment, and preserve society from the confusion of castes.' The son of Vena then replied to the gods, headed by the rishis: 'The great Brāhmans, the chief of men, shall be reverenced by me.' 'So be it,' rejoined those declarers of the Veda. Sukra, the depository of divine knowledge, became his purohita; the Bālakhilyas and Sārasvatyas his ministers; and the venerable Garga, the great rishi, his astrologer.'

The character and conduct of Prithu, as pourtrayed in the last passage presents a strong, and when regarded from a Brahmanical point of view, an edifying, contrast to the contempt of priestly authority and disregard of Vedic observances which his predecessor had shewn.

In legends like that of Vena we see, I think, a reflection of the questions which were agitating the religious world of India at the period when the Purāṇas in which they appear were compiled, viz., those which were then at issue between the adherents of the Veda, and the various classes of their opponents, Baudha, Jaina, Chārvāka, etc. These stories were no doubt written with a purpose. They were intended to deter the monarchs contemporary with the authors from tampering with those heresies which had gained, or were gaining, circulation and popularity, by the example of the punishment which, it was pretended, had overtaken the princes who had dared to deviate from orthodoxy in earlier times. Compare the account given of the rise of heretical doctrines in the Vishṇu Purāṇa (pp. 209 ff. vol. iii. of Dr. Hall's edition of Professor Wilson's translation), which the writer no doubt intended to have something more than a merely historical interest.

The legend of Vena is told at greater length, but with no material variation in substance, in the Bhāgavata Purāṇa, iv. sections 13–15. See also Professor Wilson's note in his Vishṇu Purāṇa, vol. i. in loco.

In ascribing to Vena an irreligious character and a contempt for the priests, the Purāṇas contradict a verse in the Rig-veda x. 93, 14, in which (unless we suppose a different individual to be there meant) Vena is celebrated along with Duḥśīma, Prithavāna, and Rāma for his conspicuous liberality to the author of the hymn (*pra tud Duḥśīme Prithavāne Vene pra Rāme vocham asure maghavatsu | ye yuktvāya pancha śatā usmaya pathā viśrāvi eshām*). The two other passages,

viii. 9, 10, and x. 148, 5, in which he is alluded to as the father of Pṛithu have been quoted above, p. 268.

I observe that a Vena, called Bhārgava (or a descendant of Bhrigu), is mentioned in the list of traditional authors of hymns, given at the end of Professor Aufrecht's Rig-veda, vol. ii., as the rishi of R.V. ix. 85, and x. 123.

### SECT. III.—*Legend of Purūravas.*

Purūravas has been already alluded to (in pp. 158, 221, 226, 268, and 279 f.) as the son of Ida (or Idā), and the grandson of Manu Vaivasvata; as the author of the triple division of the sacred fire; and as a royal rishi. We have also seen (p. 172) that in Rig-veda i. 31, 4, he is referred to as *sukrite*, a “beneficent,” or “pious,” prince. Rig-veda x. 95 is considered to contain a dialogue between him and the Apsaras Urvaśī (see above, p. 226). In verse 7 of that hymn the gods are alluded to as having strengthened Purūravas for a great conflict for the slaughter of the Dasyus (*mahe yat tvā Purūravo ranāya avarddhayan dasyu-hatyāya devāḥ*); and in the 18th verse he is thus addressed by his patronymic: *Iti tvā devāḥ ime āhur Aila yathā īm etad bhavasi mrityubandhuḥ | prajā te devān havishā yajāti svarge u tram api mādayāse |* “Thus say these gods to thee, o son of Ilā, that thou art indeed nothing more than a kinsman of death: (yet) let thy offspring worship the gods with an oblation, and thou also shalt rejoice in heaven.”

It thus appears that in the Vedic hymns and elsewhere Purūravas is regarded as a pious prince, and Manu does not include him in his list of those who resisted the Brāhmans. But the M. Bh., Ādiparvan 3143 speaks of him as follows:

*Purūravās tato vidvān Ilāyām samapadyata | sā vai tasyābhavad mātā pitā chaiveti nāḥ śrutam | trayodaśa samudrasya dvīpān aśnan Purūravāḥ | amānushair vṛīlāḥ sarvair mānushāḥ san mahāyasāḥ | vipraih sa vigrāhaṁ chakre vīryyonmattāḥ Purūravāḥ | jahāra cha sa vīprānām ratnāny utkrośatām api | Sanatkumāras tañ rājan Brahma-lokād upetya ha | anudarśām tataś chakre pratyagrihnād na chāpy asau | tato maharshibhiḥ kruddhaiḥ sadyāḥ śapto vyanaśyata | lobhānvito bala-madād nashṭa-sanjno narādhipaḥ | sa hi gandharva-loka-sthān Urvaśyā sahitō virāṭ | ānināya kriyārthe 'gnīn yathāvad vihitāñs tridhā |*

"Subsequently the wise Purūravas was born of Ilā, who, as we have heard, was both his father and his mother. Ruling over thirteen islands of the ocean, and surrounded by beings who were all super-human, himself a man of great renown, Purūravas, intoxicated by his prowess, engaged in a conflict with the Brāhmans, and robbed them of their jewels, although they loudly remonstrated. Sanatkumāra came from Brahmā's heaven, and addressed to him an admonition, which, however, he did not regard. Being then straightway cursed by the incensed rishis, he perished, this covetous monarch, who, through pride of power, had lost his understanding. This glorious being (*virāt*), accompanied by Urvaśī, brought down for the performance of sacred rites the fires which existed in the heaven of the Gandharvas, properly distributed into three." (See Wilson's *Vishṇu Purāṇa*, 4to. ed. pp. 350 and 394 ff. with note p. 397.)

I cite from the *Harivamśa* another passage regarding Purūravas, although no distinct mention is made in it of his contest with the Brāhmans :

*Harivamśa* 8811. *Pitā Budhasyottama-vīrya-karmā Purūravāḥ yasya  
suto nṛi-devah | prūnāgnir īdyo 'gniṁ aījanad yo nashṭam śamī-garbhā-  
bhavam bhavātmā | tathaiva paśchāch chakame mahātmā purorvaśīm ap-  
sarasām varishṭhām | pītah purā yo 'mrīta-sarva-deho muni-pravīrair  
vara-gātri-ghoraiḥ | nripāḥ kuśāgraiḥ punar eva yaś cha dñmān krito  
'gnir divi pūjyate cha |*

"He (the Moon) was the father of Budha (Mercury), whose son was Purūravas, a god among men, of distinguished heroic deeds, the vital fire, worthy of adoration, the generator, who begot the lost fire which sprang from the heart of the śamī-wood, the great personage, who, placed to the west, loved Urvaśī, the paragon of Apsarases, who was placed to the east. This king with his entire immortal body was formerly swallowed up with the points of Kuśa grass by the munis terrible with their resplendent forms; but was again made wise, and is worshipped in heaven as fire."

#### SECT. IV.—*Story of Nahusha.*

The legend of Nahusha,<sup>85</sup> grandson of Purūravas (see above, p. 226),

<sup>85</sup> The name of Nahush occurs in the Rig-veda as that of the progenitor of a race.

the second prince described by Manu as having come into hostile collision with the Brāhmans is narrated with more or less detail in different parts of the Mahābhārata, as well as in the Purāṇas. The following passage is from the former work, Ādip. 3151 :

*Āyusho Nahushaḥ putro dhīmān satya-parākramāḥ | rājyañ śāśāsa  
sumahad dharmena prīthivīpate | pītṛīn devān ṛishīn vīprān gandharvo-  
raga-rākshasān | Nahushaḥ pālāyāmāsa brahma kshattram atho viśaḥ |  
sa hatvā dasyu-sanghātān ṛishīn karam adāpayat | paśuvach chaiva tān  
priṣṭhe vāhayāmāsa vīryavān | kārayāmāsa chendratvam abhibhūya  
divaukasāḥ | tejasā tapasā chaiva vikramenaujasā tathā |*

“Nahusha the son of Āyus, wise, and of genuine prowess, ruled with justice a mighty empire. He protected the pitris, gods, rishis, wise men, gandharvas, serpents (*uraga*), and rākshasas, as well as Brāhmans, Kshattriyas, and Vaiśyas. This energetic prince, after slaying the hosts of the Dasyus, compelled the rishis to pay tribute, and made them carry him like beasts upon their backs. After subduing the celestials he conquered for himself the rank of Indra, through his vigour, austere fervour, valour and fire.”

The story is thus introduced in another part of the same work, the Vanaparvan, section 180. Yudhishṭhira found his brother Bhīmasena seized by a serpent in a forest (see above, p. 133). This serpent, it appears, was no other than king Nahusha, who on being questioned thus relates his own history :

*Nahusho nāma rājā'ham āsam pūrvas tavānagha | prathitāḥ panchamāḥ  
Somād Āyoḥ putro narādhīpa | kratubhis tapasā chaiva svādhyāyena  
damena cha | trailokyaiśvaryam avyagram prāpto 'ham vikramenā cha |  
tad aiśvaryyāñ samāsādya darpo mām agamat tadā | sahasrañ hi dvijā-  
tīnām uvāha śivikām mama | aiśvaryya-mada-matto 'ham avamanya tato  
dvijān | imām Agastyena daśām āñītāḥ prīthivīpate | . . . . ahañ hi  
divi divyena vimānena charan purā | abhimānena mattāḥ san kanchid  
nānyam achintayam | brahmaṛshi-deva-gandharva-yaksha-rākshasa-pa-  
nagāḥ | karān mama prayachhanti sarve trailokya-vāsinuḥ | chakshushā  
yam prapaśyāmi prāñinam prīthivīpate | tasya tejo harāmy āśu tad hi  
drishter balam mama | mahārshīnām sahasrañ hi uvāha śivikām mama |*

See above, p. 165, note 7, and pp. 179 f. Nahusha Mānava is the traditional rishi of Rig-veda ix. 101, verses 7-9, and Yayāti Nāhusha of verses 4-6 of the same hymn. See list of rishis in Professor Aufrecht's Rig-veda ii. 464 ff.

*sa mām apanayo rājan bhraṁśayāmāsa vai śriyah | tatra hy Agastyaḥ pādena vahan sprishto mayā munih | Agastyena tato 'smi ukto dhvāṁsa sarpeti vai rushā | tatas tasmād vimānāgryāt prachyutaś chyuta-lakṣaṇah | prapatan bubudhe "tmānaṁ vyālībhūtam adhomukham | ayācham tam ahaṁ vipraṁ "śāpasyānto bhaved" iti | "pramādāt sampramūḍhasya bhagavan kshantum arhasi" | tataḥ sa mām uvāchedam prapataṁtaṁ kripānvitah | "Yudhishṭhira dharma-rājah śāpūt trām mochayishyati" | . . . . ity uktvā "jagaram deham muktvā na Nahusho nripaḥ | diryāṁ vapuh samāsthāya gatas tridivam eva cha |*

"I was a king called Nahusha, more ancient than thou, known as the son of Āyus, and fifth in descent from Soma. By my sacrifices, austere fervour, sacred study, self-restraint, and valour, I acquired the undisturbed sovereignty of the three worlds. When I had attained that dominion, pride took possession of my soul: a thousand Brāhmans bore my vehicle. Becoming intoxicated by the conceit of my lordly power, and contemning the Brāhmans, I was reduced to this condition by Agastya." The serpent then promises to let Bhīmasena go, if Yudhishṭhira will answer certain questions (above referred to in p. 133 ff.). Yudhishṭhira afterwards enquires how delusion had happened to take possession of so wise a person as their conversation shewed Nahusha to be. The latter replies that he had been perverted by the pride of power, and proceeds: "Formerly, as I moved through the sky on a celestial car, intoxicated with self-conceit, I regarded no one but myself. All the inhabitants of the three worlds, brāhmaṇical rishis, gods, gandharvas, yakshas, rākshasas, pannagas, paid me tribute. Such was the power of my gaze that on what creature soever I fixed my eyes, I straightway robbed him of his energy. A thousand of the great sages bore my vehicle. That misconduct it was, o king, which hurled me from my high estate. For I then touched with my foot the muni Agastya who was carrying me. Agastya in his wrath cried out to me 'Fall, thou serpent.' Hurled therefore from that magnificent car, and fallen from my prosperity, as I descended headlong, I felt that I had become a serpent. I entreated the Brāhmaṇ (Agastya), 'Let there be a termination of the curse: thou, o reverend rishi, shouldest forgive one who has been deluded through his inconsideration.' He then compassionately replied to me as I fell, 'Yudhishṭhira, the king of righteousness, will free thee from the curse.'" And at the close of the

conversation between Yudhishthira and the serpent, we are told that “King Nahusha, throwing off his huge reptile form, became clothed in a celestial body, and ascended to heaven.”

The same story is related in greater detail in the Udyogaparvan, sections 10–16, as follows :

After his slaughter of the demon Vrittra, Indra became alarmed at the idea of having taken the life of a Brähman (for Vrittra was regarded as such), and hid himself in the waters. In consequence of the disappearance of the king of the gods, all affairs, celestial as well as terrestrial, fell into confusion. The rishis and gods then applied to Nahusha to be their king. After at first excusing himself on the plea of want of power, Nahusha at length, in compliance with their solicitations, accepted the high function. Up to the period of his elevation he had led a virtuous life, but he now became addicted to amusement and sensual pleasure ; and even aspired to the possession of Indrāñi, Indra’s wife, whom he had happened to see. The queen resorted to the Angiras Vrihaspati, the preceptor of the gods, who engaged to protect her. Nahusha was greatly incensed on hearing of this interference ; but the gods endeavoured to pacify him, and pointed out the immorality of appropriating another person’s wife. Nahusha, however, would listen to no remonstrance, and insisted that in his adulterous designs he was no worse than Indra himself : 373. *Ahalyā dharshitā pūrvam rishi-patnī yaśasvinī | jīvato bharttur Indrena sa vah kiñ na nivāritah |* 374. *Bahūni cha nṛiśaṁsāni kritānindrena rai purā | vaidharmyāny upadāś chaiva sa vah kiñ na nivāritah |* “373. The renowned Ahalyā, a rishi’s wife, was formerly corrupted by Indra in her husband’s lifetime (see p. 121 f.): Why was he not prevented by you ? 374. And many barbarous acts, and unrighteous deeds, and frauds, were perpetrated of old by Indra: Why was he not prevented by you ?” The gods, urged by Nahusha, then went to bring Indrāñi; but Vrihaspati would not give her up. At his recommendation, however, she solicited Nahusha for some delay, till she should ascertain what had become of her husband. This request was granted. The gods next applied to Vishnu on behalf of Indra; and Vishnu promised that if Indra would sacrifice to him, he should be purged from his guilt, and recover his dominion, while Nahusha would be destroyed. Indra sacrificed accordingly; and the result is thus told : 419. *Vibhajya brahma-hatyām tu vriksheshu*

cha nadīshu cha | parvateshu prithivyām cha strīshu chaiva Yudhish-  
 thira | sa vibhajya cha bhūteshu visrijya cha sureśvarah | vijvaro  
 dhuta-pāpmā cha Vāsava 'bhavad ātmavān | “Having divided the guilt  
 of brahmanicide among trees, rivers, mountains, the earth, women,  
 and the elements, Vāsava (Indra), lord of the gods, became freed from  
 suffering and sin, and self-governed.” Nahusha was by this means  
 shaken from his place. But (unless this is said by way of prolepsis,  
 or there is some confusion in the narrative) he must have speedily  
 regained his position, as we are told that Indra was again ruined, and  
 became invisible. Indrāñi now went in search of her husband; and by  
 the help of Upaśruti (the goddess of night and revealer of secrets) dis-  
 covered him existing in a very subtle form in the stem of a lotus  
 growing in a lake situated in a continent within an ocean north of the  
 Himālaya. She made known to him the wicked intentions of Nahusha,  
 and entreated him to exert his power, rescue her from danger, and  
 resume his dominion. Indra declined any immediate interposition on  
 the plea of Nahusha’s superior strength; but suggested to his wife  
 a device by which the usurper might be hurled from his position. She  
 was recommended to say to Nahusha that “if he would visit her on a  
 celestial vehicle borne by rishis, she would with pleasure submit herself  
 to him” (449. *Rishi-yānena divyena mām upaihi jagatpate | evaṁ tava*  
*vaše prītā bhavishyāmīti taṁ vada*). The queen of the gods accordingly  
 went to Nahusha, by whom she was graciously received, and made this  
 proposal: 457. *Ichhāny aham athāpūrvam vāhanam te surādhipa | yad*  
*na Viṣṇor na Rudrasya nāsurānām na rākshasām | vahantu tvām mahā-*  
*bhāgāḥ rishayah sangatāḥ vibho | sarve śirikayā rājann etad hi mama*  
*rochate |* “I desire for thee, king of the gods, a vehicle hitherto un-  
 known, such as neither Viṣṇu, nor Rudra, nor the asuras, nor the rak-  
 shases employ: Let the eminent rishis, all united, bear thee, lord, in a  
 car: this idea pleases me.” Nahusha receives favourably this appeal  
 to his vanity, and in the course of his reply thus gives utterance to his  
 self-congratulation: 463. *Na hy alpa-vīryo bhavati yo vāhān kurute mu-*  
*nīn | ahaṁ tapasvī balavān bhūta-bhavya-bhavat-prabhuh | mayi kruddho*  
*jagad na syād mayi sarvam pratishṭhitam | . . . . tasmāt te vachanām*  
*devi karishyāmi na saṁśayah | saptarshayo mān vakshyanti sarve brah-*  
*marshayas tathā | paśya māhātmyam asmākām riddhiṁ cha varavarṇini |*  
 . . . . 468. *Vimāne yojayitvā sa rishin niyamam āsthitān | abrahmanyo*

balopetō matto mada-balena cha | kāma-vṛittah sa dushtātmā vāhayāmāsa  
 tān rishīn | “He is a personage of no mean prowess who makes the  
 munis his bearers. I am a fervid devotee of great might, lord of the  
 past, the future, and the present. If I were angry the world would  
 no longer stand; on me everything depends. . . . Wherefore, o  
 goddess, I shall, without doubt, carry out what you propose. The  
 seven rishis, and all the brāhmaṇa-rishis, shall carry me. Behold,  
 beautiful goddess, my majesty and my prosperity.” The narrative  
 goes on: “Accordingly this wicked being, irreligious, violent, intox-  
 icated by the force of conceit, and arbitrary in his conduct, attached to  
 his car the rishis, who submitted to his commands, and compelled them  
 to bear him.” Indrāṇī then again resorts to Vṛihaspati, who assures  
 her that vengeance will soon overtake Nahusha for his presumption;  
 and promises that he will himself perform a sacrifice with a view to  
 the destruction of the oppressor, and the discovery of Indra’s lurking  
 place. Agni is then sent to discover and bring Indra to Vṛihaspati;  
 and the latter, on Indra’s arrival, informs him of all that had occurred  
 during his absence. While Indra, with Kuvera, Yama, Soma, and  
 Varuna, was devising means for the destruction of Nahusha, the sage  
 Agastya came up, congratulated Indra on the fall of his rival, and pro-  
 ceeded to relate how it had occurred: 527. *Sramārttūścha vahantas*  
*tam Nahusham pāpakāriṇam* | *devarshayo mahābhāgas tathā brahmā-*  
*shayo’ malāḥ* | *paprachhur Nahusham devam saṁśayaṁ jayatāṁ vara* |  
*ye ime brāhmaṇāḥ proktāḥ mantrāḥ vai prokṣhaṇe garāṁ* | *ete pramāṇam*  
*bharataḥ utāho neti Vāsava* | *Nahusho neti tān āha tamasā mūḍha-che-*  
*tanaḥ* | *rishayah ūchuh* | *adharme sampravṛittas tvāṁ dharmāṁ na prati-*  
*padyase* | *pramāṇam etad asmākam pūrvam proktam maharshibhiḥ* |  
*Agastyah urācha* | *Tato vivadamānah sa munibhiḥ saha Vāsava* | *atha*  
*māṁ aspriśad mūrdhni pādenādharma-yojitaḥ* | *tenābhūd hata-tejāś cha*  
*nīhśrīkaś cha mahīpatil* | *tatas tāṁ sahasā vignam avocham bhaya-pidi-*  
*taṁ* | “yasmāt pūrvaiḥ kṛitam brahma brahmārshibhir anuśṭhitam |  
 aduṣṭaṁ dūshayasi vai yach cha mūrdhny aspriśaḥ padā | yach chāpi  
 tvam rishīn mūḍha brahma-kalpān durāsadān | vāhān kṛitvā vāhayasi  
 tena svargād hata-prabhāḥ | dhvāñsa pāpa paribhrashṭaḥ kshīna-punyo  
 mahītalām | daśa-varsha-sahasrāṇi sarpa-rūpa-dharo mahān | vichari-  
 shyasi pūrneshu punaḥ svargam avāpsyasi” | evam bhrashṭo durātmā sa  
 deva-rājyād arindama | dishṭyā varddhāmahe śakra hato brāhmaṇa-kan-

*takah | tripishṭapam prapadyasva pāhi lokān śachīpate | jetendriyo jitā-  
mitrah stūyamāno maharshibhīḥ |* “Wearied with carrying the sinner Nahusha, the eminent divine-rishis, and the spotless brāhmaṇa-rishis, asked that divine personage Nahusha [to solve] a difficulty : ‘Dost thou, o Vāsava, most excellent of conquerors, regard as authoritative or not those Brāhmaṇa texts which are recited at the immolation of kine?’ ‘No,’ replied Nahusha, whose understanding was enveloped in darkness. The rishis rejoined : ‘Engaged in unrighteousness, thou attainest not unto righteousness : these texts, which were formerly uttered by great rishis, are regarded by us as authoritative.’ Then (proceeds Agastya) disputing with the munis, Nahusha, impelled by unrighteousness, touched me on the head with his foot. In consequence of this the king’s glory was smitten and his prosperity departed. When he had instantly become agitated and oppressed with fear, I said to him, ‘Since thou, o fool, contemnest that sacred text, always held in honour, which has been composed by former sages, and employed by brāhmaṇa-rishis, and hast touched my head with thy foot, and employest the Brahmā-like and irresistible rishis as bearers to carry thee,—therefore, shorn of thy lustre, and all thy merit exhausted, sink down, sinner, degraded from heaven to earth. For ten thousand years thou shalt crawl in the form of a huge serpent. When that period is completed, thou shalt again ascend to heaven.’ So fell that wicked wretch from the sovereignty of the gods. Happily, o Indra, we shall now prosper, for the enemy of the Brāhmans has been smitten. Take possession of the three worlds, and protect their inhabitants, o husband of Sachī (Indrāṇī), subduing thy senses, overcoming thine enemies, and celebrated by the great rishis.”<sup>86</sup>

Indra, as we have seen above, was noted for his dissolute character. The epithet “subduing thy senses,” assigned to him in the last sentence by Agastya, is at variance with this indifferent reputation. Is it to be regarded as a piece of flattery, or as a delicate hint that the god would do well to practise a purer morality in future?

This legend appears, like some others, to have been a favourite with the compilers of the Mahābhārata; for we find it once more related, though with some variety of detail, (which may justify its repetition in

<sup>86</sup> Further on, in verse 556, Nahusha is called “the depraved, the hater of brahman, the sinful-minded (*durāchāras̄ cha Nahusho brahma-dvit̄ pū�achetanaḥ*).

a condensed form), in the *Anuśāsanaparvan*, verses 4745–4810. We are there told that Nahusha, in recompense for his good deeds, was exalted to heaven; where he continued to perform all divine and human ceremonies, and to worship the gods as before. At length he became puffed up with pride at the idea that he was Indra, and all his good works in consequence were neutralized. For a great length of time he compelled the rishis to carry him about. At last it came to Agastya's turn to perform the servile office. Bhṛigu then came and said to Agastya, 'Why do we submit to the insults of this wicked king of the gods?' Agastya answered that none of the rishis had ventured to curse Nahusha, because he had obtained the power of subduing to his service everyone upon whom he fixed his eyes; and that he had *amrita* (nectar) for his beverage. However, Agastya said he was prepared to do anything that Bhṛigu might suggest. Bhṛigu said he had been sent by Brahmā to take vengeance on Nahusha, who was that day about to attach Agastya to his car, and would spurn him with his foot; and that he himself (Bhṛigu), "incensed at this insult, would by a curse condemn the transgressor and hater of Brāhmans to become a serpent" (*ryutkrūnta-dharmañ tam ahañ dharshanāmarshito bhriśam | ahir bhasveti rushā śapsye pāpañ dvija-druham*). All this accordingly happened as follows :

*Athāgastyam rishi-śreshṭham vāhanāyājuhāva ha | drutañ Sarasvatī-kulāt smayann iva mahābalah ! tato Bhṛigur mahātejāḥ Maitrāvarunim abravit | "nimīlayasra nayane jaṭām yāvad viśāmi te" | sthānubhūtasya tasyātha jaṭām prāviśad achyutah | Bhṛiguḥ sa sumahātejāḥ pātanāya nrīpasya cha | tataḥ sa deva-rāṭ prāptas tam rishiñ vāhanāya vai | tato 'gastyah surapatiñ vākyam āha viśāmpate | "yojayasveti māñ kshipram kañ cha deśāñ vahāmi te | yattra vakshyasi tattrā tvāñ nayishyāmi surādhipa" | ity ukto Nahushas tena yojayāmāsa tam munim | Bhṛigus tasya jaṭāntah-stho babhūva hrishito bhriśam | na chāpi darśanāñ tasya chakāra sa Bhṛigus tadā | vara-dāna-prabhāva-jno Nahushasya mahātmanah | na chukopa tadā 'gastyo yukto 'pi Nahushena vai | tañ tu rāja pratodena chodayāmāsa Bhārata | na chukopa sa dharmātmā tataḥ pādena deva-rāṭ | Agastyasya tadā kruddho vāmenābhyanach chhirah | tasmin śirasy abhīhate sa jaṭāntargato Bhṛiguḥ | śāśāpa balavat kruddho Nahusham pāpa-chetasam | "yasmāt padā'hanah krodhāt śirasīmam mahāmunim | tasmād āśu mahīm gachha sarpo bhūtvā sudurmatae" | ity uktah sa tadā tena*

*sarpo bhūtvā papāta ha | adrishtenātha Bhṛiguṇā bhūtale Bharatarsha-bha | Bhṛiguñ hi yadi so 'drakshyad Nahushah prithivīpate | sa na śakto 'bhavishyad vai pātane tasya tejasā |*

"The mighty Nahusha, as it were smiling, straightway summoned the eminent rishi Agastya from the banks of the Sarasvatī to carry him. The glorious Bhṛigu then said to Maitrāvaruni (Agastya), 'Close thy eyes whilst I enter into the knot of thy hair.' With the view of overthrowing the king, Bhṛigu then entered into the hair of Agastya who stood motionless as a stock. Nahusha then came to be carried by Agastya, who desired to be attached to the vehicle and agreed to carry the king of the gods whithersoever he pleased. Nahusha in consequence attached him. Bhṛigu, who was lodged in the knot of Agastya's hair, was greatly delighted, but did not venture to look at Nahusha, as he knew the potency of the boon which had been accorded to him (of subduing to his will everyone on whom he fixed his eyes). Agastya did not lose his temper when attached to the vehicle, and even when urged by a goad the holy man remained unmoved. The king of the gods, incensed, next struck the rishi's head with his left foot, when Bhṛigu, invisible within the knot of hair, became enraged, and violently cursed the wicked Nahusha: 'Since, fool, thou hast in thine anger smitten this great muni on the head with thy foot, therefore become a serpent, and fall down swiftly to the earth.' Being thus addressed, Nahusha became a serpent, and fell to the earth, through the agency of Bhṛigu, who remained invisible. For if he had been seen by Nahusha, the saint would have been unable, in consequence of the power possessed by the oppressor, to hurl him to the ground."

Bhṛigu, on Nahusha's solicitation, and the intercession of Agastya, placed a period to the effects of the curse, which, as in the other version of the legend, Yudhishthira was to be the instrument of terminating.

From several phrases which I have quoted from the version of this legend given in the Udyogaparvan, as well as the tenor of the whole, it appears to be the intention of the writers to hold up the case of Nahusha as an example of the nemesis awaiting not merely any gross display of presumption, but all resistance to the pretensions of the priesthood, and contempt of their persons or authority.

SECT. V.—*Story of Nimi.*

Nimi (one of Ikshvāku's sons) is another of the princes who are stigmatized by Manu, in the passage above quoted, for their want of deference to the Brāhmans. The Vishṇu P. (Wilson, 4to. ed. p. 388) relates the story as follows: Nimi had requested the Brāhmaṇ-rishi Vaśishṭha to officiate at a sacrifice, which was to last a thousand years. Vaśishṭha in reply pleaded a pre-engagement to Indra for five hundred years, but promised to return at the end of that period. The king made no remark, and Vaśishṭha went away, supposing that he had assented to this arrangement. On his return, however, the priest discovered that Nimi had retained Gautama (who was, equally with Vaśishṭha, a Brāhmaṇ-rishi) and others to perform the sacrifice; and being incensed at the neglect to give him notice of what was intended, he cursed the king, who was then asleep, to lose his corporeal form. When Nimi awoke and learnt that he had been cursed without any previous warning, he retorted, by uttering a similar curse on Vaśishṭha, and then died. “In consequence of this curse” (proceeds the Vishṇu Purāṇa, iv. 5, 6) “the vigour of Vaśishṭha entered into the vigour of Mitra and Varuṇa. Vaśishṭha, however, received from them another body when their seed had fallen from them at the sight of Urvaśī” (*tach-chāpāch cha Mitrā-varuṇayos tejasि Vaśishṭha-tejah pravishṭam | Urvaśī-darśanād udbhūta-viryya-prapātayoḥ sakāśud Vaśishṭho deham aparaṁ lehhe*).<sup>87</sup> Nimi's body was embalmed. At the close of the sacrifice which he had begun, the gods were willing, on the intercession of the priests, to restore him to life, but he declined the offer; and was placed by the deities, according to his desire, in the eyes of all living creatures. It is in consequence of this that they are always opening and shutting (*nimisha* means “the twinkling of the eye”).

The story is similarly related in the Bhāgavata Purāṇa, ix. 13, 1–13. A portion of the passage is as follows:

3. *Nimiś chalam idam vidvān sattram ārabhatātmavān | ritvigbhir aparais tāvad nāgamad yāvatā guruḥ | śishya-vyatikramām vīkṣya nir-varttya gurur āgataḥ | aśpat “patatād deho Nimeḥ pandita-mānināḥ” | Nimiḥ pratidadau śūpām guruve ‘dharma-varttine | “tavāpi patatād deho*

<sup>87</sup> This story will be further illustrated in the next section.

*lobhād dharmam ajānataḥ” | ity utsasarjja svām dehaṁ Nimir adhyātma-kovidāḥ | Mitrā-varunayor jajne Urvaśyām prapitāmahāḥ |*

“Nimi, who was self-controlled, knowing the world to be fleeting, commenced the sacrifice with other priests until his own spiritual instructor should come back. The latter, on his return, discovering the transgression of his disciple, cursed him thus: ‘Let the body of Nimi, who fancies himself learned, fall from him.’ Nimi retorted the curse on his preceptor, who was acting unrighteously: ‘Let thy body also fall from thee, since thou, through coveteousness, art ignorant of duty.’ Having so spoken, Nimi, who knew the supreme spirit, abandoned his body: and the patriarch (Vasishtha) was born of Urvasi to Mitra and Varuna.”<sup>ss</sup>

The offence of Nimi, as declared in these passages, is not that of contemning the sacerdotal order in general, or of usurping their functions; but merely of presuming to consult his own convenience by proceeding to celebrate a sacrifice with the assistance of another Brāhmaṇa (for Gautama also was a man of priestly descent) when his own spiritual preceptor was otherwise engaged, without giving the latter any notice of his intention. The Bhāgavata, as we have seen, awards blame impartially to both parties, and relates (as does also the Vishnu Purāṇa) that the king’s curse took effect on the Brāhmaṇa, as well as the Brāhmaṇa’s on the king.

#### SECT. VI.—*Vasishtha.*

One of the most remarkable and renowned of the struggles between Brāhmans and Kshattriyas which occur in the legendary history of India is that which is said to have taken place between Vasishtha and Viśvāmitra. I propose to furnish full details of this conflict with its fabulous accompaniments from the Rāmāyaṇa, which dwells upon it at considerable length, as well as from the Mahābhārata, where it is repeatedly

<sup>ss</sup> On the last verse the commentator Śridhara has the following note: *Urvasī-darsanāt shannām retas tābhyaṁ kumbhe nishiktam | tasmat prapitāmaho Vasishtha jajne | tathā cha śrutih “kumbhe retaḥ sisichituh samānam” iti |* “Seed fell from them at the sight of Urvasi and was shed into a jar: from it the patriarch, Vasishtha, was born. And so says the śruti” (R.V. vii. 33, 13, which will be quoted in the next section).

introduced; but before doing so, I shall quote the passages of the Rig-veda which appear to throw a faint light on the real history of the two rivals. It is clear from what has been said in the Introduction to this volume, pp. 1-6, as well as from the remarks I have made in pp. 139 f., that the Vedic hymns, being far more ancient than the Epic and Puranic compilations, must be more trustworthy guides to a knowledge of the remotest Indian antiquity. While the Epic poems and Puranas no doubt embody numerous ancient traditions, yet these have been freely altered according to the caprice or dogmatic views of later writers, and have received many purely fictitious additions. The Vedic hymns, on the contrary, have been preserved unchanged from a very remote period, and exhibit a faithful reflection of the social, religious, and ecclesiastical condition of the age in which they were composed, and of the feelings which were awakened by contemporary occurrences. As yet there was no conscious perversion or colouring of facts for dogmatic or sectarian purposes; and much of the information which we derive from these naive compositions is the more trustworthy that it is deduced from hints and allusions, and from the comparison of isolated particulars, and not from direct and connected statements or descriptions. It is here therefore, if anywhere, that we may look for some light on the real relations between Vasishtha and Viśvāmitra. After quoting the hymns regarding these two personages, I shall adduce from the Brāhmaṇas, or other later works, any particulars regarding their birth and history which I have discovered. The conflict between Vasishtha and Viśvāmitra has been already discussed at length in the third of Dr. Rudolf Roth's "Dissertations on the literature and history of the Veda,"<sup>89</sup> where the most important parts of the hymns bearing upon the subject are translated. The first hymn which I shall adduce is intended for the glorification of Vasishtha and his family. The latter part relates the birth of the sage, while the earlier verses refer to his connection with king Sudās. Much of this hymn is very obscure.

R.V. vii. 33, 1. *Svityancho mā dakshinatas-kapardāḥ dhiyāñjinvāso abhi hi pramanduh | uttishtthan voce pari barhisho nrīn na me dūrād avitave Vasishthāḥ | 2. Dūrād Indram anayann ā sutena tiro vaiśantam ati pāntam ugram | Pāśadyumnasya Vāyatasya somāt sutād Indro avri-ṇita Vasishthāḥ | 3. Eva in nu kañ sindhum ebhis tatāra eva in nu kam*

<sup>89</sup> Zur Litteratur und Geschichte des Weda. Stuttgart. 1846.

*Bhedam ebhir jaghāna | eva in nu kaṁ dāśarājne Sudāsam prāvad Indro brahmaṇā vo Vasishṭhāḥ | 4. Jushtī naro brahmaṇā vah pitrīnām aksham avyayaṁ na kila rishātha | yat śakvarīshu brihatā ravena Indre śushumā adadhāta Vasishṭhāḥ | 5. Ud dyām iva it trishṇajo nāthitāso adīdhayur dāśarājne vṛitāsaḥ | Vasishṭhasya stuvataḥ Indro aśrod uruṇ Trītsubhyo akrinod u lokam | 6. Dandā iva goajanāsaḥ āsan parichhin-nāḥ Bharatāḥ arbhakāsaḥ | abhavach cha pura-eta Vasishṭhāḥ ad it Trītsūnām viśo aprathanta | 7. Trayāḥ kriṇvanti bhuvaneshu retas tisraḥ prajāḥ āryāḥ jyotir-agrāḥ | trayo gharmāsaḥ ushasaṁ sachante sarvān it tān anu vidur Vasishṭhāḥ | 8. Sūryasya iva rakshatho jyotir eshām samudrasya iva mahimā gabhīraḥ | vātasya iva prajavo na anyena stomo Vasishṭhāḥ anu etave vah | 9. Te in nīnyām hṛidayasya praketaiḥ sa-hasra-valśam abhi saṁ charanti | yamena tatam paridhiṁ vayanto apsarasaḥ upa sedur Vasishṭhāḥ | 10. Vidyuto jyotiḥ pari saṁ jihānam Mitrā-varunā yad apaśyatām tvā | tat te janma uta ekāṁ Vasishṭha Agastyo yat tvā viśaḥ ājabhāra | 11. Uta asi Maitrāvaruno Vasishṭha Urvaśyāḥ brahmaṇa ma-naso 'dhi jātāḥ | drapsaṁ skannam brahmaṇā daiyena viśve devāḥ push-kare tvā 'dadanta | 12. Sa praketaḥ ubhayasya pravidvān sahasra-dānaḥ uta vā sadānaḥ | yamena tatam paridhiṁ vayishyann apsarasaḥ pari jajne Vasishṭhāḥ | 13. Sattre ha jātāv ishitā namobhiḥ kumbhe retaḥ sishichatuḥ samānam | tato ha Mānaḥ ud iyāya madhyāt tato jātam rishim āhur Vasishṭham |*

“1. The white-robed (priests) with hair-knots on the right, stimulating to devotion, have filled me with delight. Rising from the sacrificial grass, I call to the men, ‘Let not the Vasishṭhas (stand too) far off to succour [or gladden] me.<sup>90</sup> 2. By their libation they brought Indra hither from afar across the Vaiśanta away from the powerful draught.<sup>91</sup> Indra preferred the Vasishṭhas to the soma offered by Pāśadyumna,<sup>92</sup> the son of Vayata. 3. So too with them he crossed the river; so too with them he slew Bheda; so too in the battle of the ten kings<sup>93</sup> Indra delivered Sudās through your prayer, o Vasishṭhas.

<sup>90</sup> Sāyaṇa thinks that Vasishṭha is the speaker, and refers here to his own sons. Professor Roth (under the word *av*) regards Indra as the speaker. May it not be Sudās?

<sup>91</sup> This is the interpretation of this clause suggested by Professor Aufrecht, who thinks Vaiśanta is probably the name of a river.

<sup>92</sup> According to Sāyaṇa, another king who was sacrificing at the same time as Sudās.

<sup>93</sup> See verses 6–8 of R.V. vii. 83, to be next quoted.

4. Through gratification caused by the prayer of your fathers, o men, ye do not obstruct the undecaying axle(?), since at (the recitation of the) Sakvarī verses<sup>94</sup> with a loud voice ye have infused energy into Indra, o Vasishṭhas. 5. Distressed, when surrounded in the fight of the ten kings, they looked up, like thirsty men, to the sky. Indra heard Vasishṭha when he uttered praise, and opened up a wide space for the Tr̄itsus.<sup>95</sup> 6. Like staves for driving cattle, the contemptible Bharatas were lopped all round. Vasishṭha marched in front, and then the tribes of the Tr̄itsus were deployed. 7. Three deities create a fertilizing fluid in the worlds. Three are the noble creatures whom light precedes. Three fires attend the dawn.<sup>96</sup> All these the Vasishṭhas know. 8. Their lustre is like the full radiance of the sun; their greatness is like the depth of the ocean; like the swiftness of the wind, your hymn, o Vasishṭhas, can be followed by no one else. 9. By the intuitions of their heart they seek out the mystery with a thousand branches. Weaving the envelopment stretched out by Yama, the Vasishṭhas sat down by the Apsaras. 10. When Mitra and Varuṇa saw thee quitting the flame of the lightning, that was thy birth; and thou hadst one (other birth), o Vasishṭha, when Agastya brought thee to the people. 11. And thou art also a son of Mitra and Varuṇa, o Vasishṭha, born, o priest, from the soul of Urvaśī. All the gods placed thee—a drop which fell through divine contemplation—in the vessel. 12. He, the intelligent, knowing both (worlds?), with a thousand gifts, or with gifts—he who was to weave the envelopment stretched out by Yama—he, Vasishṭha, was born of the Apsaras. 13. They, two (Mitra and Varuṇa?), born at the sacrifice, and impelled by adorations, dropped into the jar the same amount of seed. From the

<sup>94</sup> See R.V. x. 71, 11, above, p. 256.

<sup>95</sup> This is evidently the name of the tribe which the Vasishthas favoured, and to which they themselves must have belonged. See vii. 83, 4. The Bharatas in the next verse appear to be the hostile tribe.

<sup>96</sup> In explanation of this Sūyana quotes a passage from the Śātyūyana Brāhmaṇa, as follows : “*Trayaḥ kṛiṇvanti bhūwaneshu retaḥ*” ity *Agnih prithivyanū retah kriṇoti Vāyur antariishe Adityo divi* | “*tisrah prajāḥ āryyāḥ jyotir-agrāḥ*” iti *Vasavo Rudrāḥ Adityās tāsām jyotir yad asāv Adityaḥ* | “*trayo gharmāsah ushasām sachante*” ity *Agnir Ushasām sachate Vāyur Ushasām sauhate Adityaḥ Ushasām sachate* | (1) “Agni produces a fertilizing fluid on the earth, Vāyu in the air, the Sun in the sky. (2) The ‘three noble creatures’ are the Vasus, Rudras, and Adityas. The Sun is their light. (3) Agni, Vāyu, and the Sun each attend the Dawn.”

midst of that arose Māna (Agastya?); and from that they say that the rishi Vasishṭha sprang.”<sup>97</sup>

There is another hymn (R.V. vii. 18) which relates to the connection between Vasishṭha and Sudās (verses 4, 5, 21–25) and the conflict between the latter and the Trītsus with their enemies (verses 6–18); but as it is long and obscure I shall content myself with quoting a few verses.<sup>98</sup>

R.V. vii. 18, 4. *Dhenuñ na tvā suyavase dudhuksann upa brahmāni  
sasrije Vasishṭhah | tvām id me gopatiñ viśvah āha ā nah Indrah sumatīñ  
gantu achha | 5. Arnāñsi chit paprathānā Sudāse Indro gādhāni*

<sup>97</sup> Whatever may be the sense of verses 11 and 13, the Nirukta states plainly enough v. 13; *Tasyāh darśanād Mitrā-varuṇayoh retas chaskanda | tad-abhvādīny eshā rig bhavati |* “On seeing her (Urvasi) the seed of Mitra and Varuna fell from them. To this the following verse (R.V. vii. 33, 11) refers.” And Sāyana on the same verse quotes a passage from the Brīhaddevatā: *Taylor ādityayoh sattrē drishtrā ‘psarasam Urvasīm | retas chaskanda tat kumbhe nyapatañ vīsatīvara | tenaiva tu muhūrttēna vīryavantau tapasvinai] Agastyas’ cha Vasishṭhas’ cha tatrashī sambabhūvatul] bahudhā patitañ retaḥ kalaše cha jale sthale | sthale Vasishṭhas tu munih sambabhūvarshi-sattamaḥ | kumbhe tv Agastyah sambhūto jale matsyo mahādyutih | udīyāya tato’gastyo śamyā-mātro mahātapāḥ | mānenā sammito yasmāt lasmād Mānyah ihochyate | yadā kumbhād rishir jātāḥ kumbhenāpi hi mīyate | kumbhāḥ ity abhidhānamāñ cha parunāñasya lakshyate | tuto’psu grihyamāñśu Vasishṭhah pushkare sthitāḥ | sarvataḥ pushkare tam hi visve devāḥ adhārāyan |* “When these two Adityas (Mitra and Varuna) beheld the Apsaras Urvasi at a sacrifice their seed fell from them into the sacrificial jar called *vīsatīvara*. At that very moment the two energetic and austere rishis Agastya and Vasishṭha were produced there. The seed fell on many places, into the jar, into water, and on the ground. The muni Vasishṭha, most excellent of rishis, was produced on the ground; while Agastya was born in the jar, a fish of great lustre. The austere Agastya sprang thence of the size of a *sūmyā* (i.e. the pin of a yoke; see Wilson, s.v., and Professor Roth, s.v. *māna*). Since he was measured by a certain standard (*māna*) he is called the ‘measurable’ (*mānya*). Or, the rishi, having sprung from a jar (*kumbha*), is also measured by a jar, as the word *kumbha* is also designated as the name of a measure. Then when the waters were taken, Vasishṭha remained in the vessel (*pushkara*); for all the gods held him in it on all sides.” In his Illustrations of the Nirukta, p. 64, Prof. Roth speaks of the verses of the hymn which relate to Vasishṭha’s origin as being a more modern addition to an older composition, and as describing the miraculous birth of the sage in the taste and style of the Epic mythology. Professor Max Müller (Oxford Essays for 1856, pp. 61 f.) says that Vasishṭha is a name of the Sun; and that the ancient poet is also “called the son of Mitra and Varuna, night and day, an expression which has a meaning only in regard to Vasishṭha, the sun; and as the sun is frequently called the offspring of the dawn, Vasishṭha, the poet, is said to owe his birth to Urvasi” (whom Müller identifies with Ushas). For M. Langlois’s view of the passage, see his French version of the R.V. vol. iii. pp. 79 f. and his note, p. 234.

<sup>98</sup> See Roth’s Litt. u. Gesch. des Weda, pp. 87 ff. where it is translated into German.

*akriṇot supārā | . . . . . 21. Pra ye grihād amamadus tvāyā Parāśarāḥ Satayātūr Vasishṭhāḥ | na te bhojasya sakhyam mṛishanta adha sūribhyāḥ sudinā vi uchhān | 22. Dve naptur Devavataḥ śate gor dvā rathā vadhuṁtā Sudāsaḥ | arhann Agne Pajavanasya dānam hoteva sadma pari emi rebhan | 23. Chatvāro mā Pajavanasya dānāḥ smad-dishṭayah kriṣanino nireke | ṛijrāso mā prithivishṭhāḥ Sudāsaḥ tokāṁ tokāya śrasase vahanti | 24. Yasya śravo rodasī antar urvī śirshne śirshne vibabhāja vibhaktā | sapta id Indraṁ na sravato gṛinanti ni Yudhyāmadhim aśiśād abhīke | imaṁ naro Marutāḥ saśchatānu Divodāsaṁ na pitaraṁ Sudāsaḥ | avishṭana Pajavanasya ketāṁ dūnāśāṁ kshattram ajaraṁ duvoju |*

“4. Seeking to milk thee (Indra), like a cow in a rich meadow, Vasishṭha sent forth his prayers to thee; for every one tells me that thou art a lord of cows; may Indra come to our hymn. 5. However the waters swelled, Indra made them shallow and fordable to Sudās. . . . . 21. Parāśara,<sup>99</sup> Satayātu, and Vasishṭha, devoted to thee, who from indifference have left their home, have not forgotten the friendship of thee the bountiful;—therefore let prosperous days dawn for these sages. 22. Earning two hundred cows and two chariots with mares, the gift of Sudās the son of Pijavana, and grandson of Devavat,<sup>100</sup> I walk round the house, o Agni, uttering praises, like a hotṛi priest. 23. The four brown steeds, bestowed by Sudās the son of Pijavana, vigorous, decked with pearls, standing on the ground, carry me on securely to renown from generation to generation. 24. That donor, whose fame pervades both worlds, has distributed gifts to every person. They praise him as the seven rivers<sup>101</sup> praise Indra; he has slain Yudhyāmadhi in battle. 25. Befriend him (Sudās), ye heroic Maruts, as

<sup>99</sup> *Parāśara* is said in Nir. vi. 30, which refers to this passage, to have been a son of Vasishṭha born in his old age (*Parāśarāḥ parāśtrṇasya Vasishthasya sthavirasya jajne*); or he was a son of Śakti and grandson of Vasishṭha (Roth s.v.)

<sup>100</sup> *Devavat* is said by Sāyana to be a proper name. He may be the same as Divodāsa in verse 25. Or Divodāsa may be the father, and Pijavana and Devavat among the forefathers of Sudās. In the Vishṇu Purāṇa Sarvakāma is said to have been the father and Rītuparna the grandfather of Sudāsa, Wilson's V.P. 4to. ed. p. 380. At p. 454 f. a Sudāsa is mentioned who was son of Chyavana, grandson of Mitrayu and great-grandson of Divodāsa.

<sup>101</sup> Professor Roth (Litt. u. Gesch. des Weda, p. 100) compares R.V. i. 102, 2, *asya śravo nadyāḥ sapta bibhrati*, “the seven rivers exalt his (Indra’s) renown.” These rivers are, as Roth explains, the streams freed by Indra from Vṛittra’s power.

ye did Divodāsa the (fore)father of Sudās; fulfil the desire of the son of Pijavana (by granting him) imperishable, undecaying power, worthy of reverence (?)."

Although the Vasishthas are not named in the next hymn, it must refer to the same persons and circumstances as are alluded to in the first portion of R.V. vii. 33, quoted above.

R.V. vii. 83, 1. *Yuvāṁ narā paśyamānāsaḥ āpyam prāchā gavyantah  
prithu-parśavo yayuh | dāsā cha vṛittrā hatam āryāni cha Sudāsam  
Indrā-varuṇā 'vasā 'vatam |* 2. *Yatra narah samayante kṛita-dhvajo  
yasmīn ājā bhavati kinchana priyam | yatra bhayante bhuvanā svar-  
driśas tatra nah Indrā-varuṇā 'dhi rochatam |* 3. *Sam bhūmyāḥ antāḥ  
dhvасirāḥ adrikshata Indrā-varuṇā divi ghoshāḥ āruhat | asthur janānām  
upa mām arātayo arvāg avasā havana-śrutā āgatam |* 4. *Indrā-varuṇā  
vadhanābhir aprati Bhedaṁ vanvantā pra Sudāsam āvataṁ | brahmāni  
eshāṁ śrinutāṁ havīmani satyā Tritsūnām abhavat purohitih |* 5. *Indrā-  
varuṇāv abhi a tapanti mā aghāni aryo vanushām arātayah | yuvāṁ hi  
vasvāḥ ubhayasya rājatho adha sma no avatam pārye divi |* 6. *Yuvāṁ ha-  
vante ubhayāsaḥ ājishu Indraṁ cha vasvo Varuṇām cha sūtaye | yatra  
rājabhir daśabhir nibādhitam pra Sudāsam āvataṁ Tritsubhiḥ saha |*  
7. *Daśa rājānah samitāḥ ayajyavaḥ Sudāsam Indrā-varuṇā na yuyu-  
duḥ | satyā nrīnām adma-sadām upastutir devāḥ eshām abhavan deva-  
hūtishu |* 8. *Dāśarājne pariyattāya viśvataḥ Sudāse Indra-varuṇāv  
aśikshatam | śvityancho yatra namasā kaparddino dhiyā dhīvanto asa-  
panta Tritsavaḥ |*

"Looking to you, o heroes, to your friendship, the men with broad axes advanced to fight. Slay our Dāsa and our Arya enemies, and deliver Sudās by your succour, o Indra and Varuṇa. 2. In the battle where men clash with elevated banners, where something which we desire<sup>102</sup> is to be found, where all beings and creatures tremble, there, o Indra and Varuṇa, take our part. 3. The ends of the earth were seen to be darkened, o Indra and Varuṇa, a shout ascended to the sky; the foes of my warriors came close up to me; come hither with your help, ye hearers of our invocations. 4. Indra and Varuṇa, unequalled with your weapons, ye have slain Bheda, and delivered Sudās; ye heard the prayers of these men in their invocation; the priestly agency

<sup>102</sup> Sāyaṇa divides the *kinchana* of the Pada-text into *kincha na*, which gives the sense "where nothing is desired, but everything is difficult."

of the Tr̄itsus<sup>103</sup> was efficacious. 5. O Indra and Varuna, the injurious acts of the enemy, the hostilities of the murderous, afflict me on every side. Ye are lords of the resources of both worlds: protect us therefore (where ye live) in the remotest heavens. 6. Both parties<sup>104</sup> invoke you, both Indra and Varuna, in the battles, in order that ye may bestow riches. (They did so in the fight) in which ye delivered Sudās—when harassed by the ten kings—together with the Tr̄itsus. 7. The ten kings, who were no sacrificers, united, did not vanquish Sudās, Indra and Varuna. The praises of the men who officiated at the sacrifice were effectual; the gods were present at their invocations. 8. Yo Indra and Varuna, granted succour to Sudās, hemmed in on every side in the battle of the ten kings,<sup>105</sup> where the white-robed Tr̄itsus, with hair-knots, reverentially praying, adored you with a hymn."

From these hymns it appears that Vasishtha, or a Vasishtha and his family were the priests of king Sudās (vii. 18, 4 f., 21 ff.; vii. 33, 3 f.) that, in their own opinion, these priests were the objects of Indra's preference (vii. 33, 2), and had by the efficacy of their intercession been the instruments of the victory gained by Sudās over his enemies in the battle of the ten kings. It seems also to result from some of the verses (vii. 33, 6; vii. 83, 4, 6; and vii. 33, 1, compared with vii. 88) that both the king and the priests belonged to the tribe of the Tr̄itsus.<sup>107</sup> Professor Roth remarks that in none of the hymns which

<sup>103</sup> Compare verses 7 and 8. Sāyana, however, translates the clause differently: "The act of the Tr̄itsus for whom I sacrificed, and who put me forward as the priest, was effectual: my priestly function on their behalf was successful" (*Tr̄itsūni etat-sanjnānām mama yājyānām purohitir mama purodhānam satyā satya-phali abhavat | teshu yad mama paurohityām tat saphalañ jātam |*)

<sup>104</sup> According to Sāyana the two parties were Sudās and the Tr̄itsus his allies (*ubhaya-vidhāḥ Sudāḥ-sanjno rājā tat-sahāya-bhūtāś Tr̄itsavaś cha evān dvi-prakār janāḥ*). It might have been supposed that one of the parties meant was the host of the ten kings; but they are said in the next verse to be *ayajyavāḥ*, "persons who did a sacrifice to the gods."

<sup>105</sup> *Dāśarājne*. This word is explained by Sāyana in his note on vii. 33, 3, *daśa-bhī rājabhī saha yuddhe pravritte*, "battle having been joined with ten kings." In the verse before us he says "the lengthening of the first syllable is a Vedic peculiarity and that the case-ending is altered, and that the word merely means 'by the ten kings'" (*daśa-sabdasya chhūndaso dīrghāḥ | vibhakti-vyatayayah | daśabhi rājabhi . . . pariveshkitāyah*).

<sup>106</sup> Here Sāyana says the Tr̄itsus are "the priests so called who were Vasishtha's disciples" (*Tr̄itsavo Vasishtha-sishyāḥ etat-sanjnāḥ ritvijāḥ*).

<sup>107</sup> See Roth, Litt. u. Gesch. des Weda, p. 120.

he quotes is any allusion made to the Vasishthas being members of any particular caste; but that their connection with Sudās is ascribed to their knowledge of the gods, and their unequalled power of invocation (vii. 33, 7 f.).

In the Aitareya Brāhmaṇa, viii. 21, we have another testimony to the connection of Vasishtha with Sudās, as he is there stated to have “consecrated Sudās son of Pijavana by a great inauguration similar to Indra’s;<sup>108</sup> in consequence of which Sudās went round the earth in every direction conquering, and performed an aśvamedha sacrifice” (*etena ha vai aindrena mahābhishhekena Vasishthah Sudāsam Paijaranam abhishishecha | tasmād u Sudāḥ Paijaranaḥ samantaṁ survataḥ prīthivīṁ jayan parīyāya aśvēna cha medhyena īje*).

The following passages refer to Vasishtha having received a revelation from the god Varuṇa, or to his being the object of that god’s special favour:

vii. 87, 4. *Uvācha me Varuno medhirāya triḥ sapta nāma aghnyā bībhartti | vidvān padasya guhyā na vochad yugāya viprah upāraya śikshan |*

“Varuṇa has declared to me<sup>109</sup> who am intelligent, ‘The Cow<sup>110</sup> possesses thrice seven names. The wise god, though he knows them, has not revealed the mysterics of (her) place, which he desires to grant to a future generation.’”

R.V. vii. 88, 3. *Ā yad ruhāva Varunaś cha nāvam pra yat samudram īrayāva madhyam | adhi yad apām snubhiś charāva pra pra īnkhe īnkha-yāvahai śubhe kam |* 4. *Vasishtham ha Varuno nāvi ā adhād ḥishiṁ chakāra svapāḥ mahobhiḥ | stotāraṁ viprah sudinatve alnām yād nu dyāras tatanan yād ushasaḥ |* 5. *Kva tyāni nau sakhyā babhūvuh sachāvahē yad*

<sup>108</sup> Colebrooke’s Misc. Essays, i. 40.

<sup>109</sup> Vasishtha is not named in this hymn, but he is its traditional author.

<sup>110</sup> Sūrya says that either (1) Vāch is here meant under the figure of a cow having the names of 21 metres, the Gāyatrī, etc., attached to her breast, throat, and head, or (2) that Vāch in the form of the Veda holds the names of 21 sacrifices; but that (3) another authority says the earth is meant, which (in the Nighantu, i. 1) has 21 names, *go, gmā, jmā*, etc. (*Vāg atra gaur uchyate | sūt̄a cha urasi kanthe śirasi cha baddhāni gāyatrī-ādīni sapta ohandasām nāmāni bibhurtti | yadvā redūtmikā vāg ekavīnsati-sāmsthānām yajnānām nāmāni bibhurtti | dhārayati | aparah īha “gauḥ prīthivī | tasyūś cha ‘gaur gmā jmā’ iti paṭhitāny ekavīnsati-nāmāni” iti*). I have, in translating the second clause of the verse, followed for the most part a rendering suggested by Professor Aufrecht.

*avrikam purā chit | brihantam mānam Varuna svadhāvah sahasra-dvāram  
jagama grihañ te | 6. Yah āpir nityo Varuna priyah san tvām āgāmsi  
krinavat sakha te | mā te enasvanto yakshin bhujema yandhi sma viprah  
stuvate varūtham |*

“When Varuna and I embark on the boat, when we propel it into the midst of the ocean, when we advance over the surface of the waters, may we rock upon the undulating element till we become brilliant. 4. Varuna took Vasishtha into the boat; by his mighty acts working skilfully he (Varuna) has made him a rishi; the wise (god has made) him an utterer of praises in an auspicious time, that his days and dawns may be prolonged.<sup>111</sup> 5. Where are (now) our friendships, the tranquility which we enjoyed of old? We have come, o self-sustaining Varuna, to thy vast abode, to thy house with a thousand gates. 6. Whatever friend of thine, being a kinsman constant and beloved, may commit offences against thee;—may we not, though sinful, suffer (punishment), o adorable being; do thou, o wise god, grant us protection.”

R.V. vii. 86 is a sort of penitential hymn in which Vasishtha refers to the anger of Varuna against his old friend (verse 4) and entreats forgiveness of his offences. This hymn, which appears to be an earnest and genuine effusion of natural feeling, is translated in Professor Müller’s Anc. Sansk. Lit. p. 540.

The passage which follows is part of a long hymn, consisting chiefly of imprecations directed against Rākshases and Yātudhānas, and said in the Brīhaddevatā (as quoted by Sāyaṇa in his introductory remarks) to have “been ‘seen’ by the rishi (Vasishtha) when he was overwhelmed with grief and anger for the loss of his hundred sons who had been slain by the sons of Sudās” (*rishir dadarśa raksho-ghnam puttra-śoka-pariplutāḥ | hate puttra-śate kruddhāḥ Saudāsair duḥkhitas tadā*). I shall cite only the verses in which Vasishtha repels the imputation (by whomsoever it may have been made) that he was a demon (Rakshas or Yātudhana).

R.V. vii. 104, 12. *Suvijnānaṁ chikitushe janāya sach cha asach cha  
vachasi paspridhāte | taylor yat satyam yatarad rijiyas tad it Somo avati  
hanti asat | 13. Na vai u Somo vṛijinām hinoti na kshattriyam mithuyā*

<sup>111</sup> Professor Aufrecht renders the last clause, “As long as days and dawns shall continue.”

*dhārayantam | hanti raksho hanti asad vadantam ubhāv Indrasya prasitau  
śayāte | 14. Yadi vā aham anrita-devah āsa moghañ vā devān api ūhe  
Agne | kim asmabhyam Jātavedo hrīñshe droghavāchas te nirritham  
sachantām | 15. Adya mūriya yadi yātudhāno asmi yadi vā āyus tatapa  
pūrushasya | adha sa vīrair daśabhir vi yuyāḥ yo mā moghañ “Yātu-  
dhāna” ity āha | 16. Yo mā ayātum “yātudhāna” ity āha yo vā  
rakshāḥ “śuchir asmi” ity āha | Indras tañ hantu mahatā vadhenā vi-  
varya jantor adhamas padishṭa |*

“The intelligent man is well able to discriminate (when) true and false words contend together. Soma favours that one of them which is true and right, and annihilates falsehood. 13. Soma does not prosper the wicked, nor the man who wields power unjustly. He slays the Rakshas; he slays the liar: they both lie (bound) in the fetters of Indra. 14. If I were either a follower of false gods, or if I erroneously conceived of the gods, o Agni:—Why, o Jātavedas, art thou incensed against us? Let injurious speakers fall into thy destruction. 15. May I die this very day, if I be a Yātudhāna, or if I have destroyed any man's life. May he be severed from his ten sons who falsely says to me, ‘o Yātudhāna.’ 16. He who says to me, who am no Yātu, ‘o Yātudhāna,’ or who (being himself) a Rakshas, says, ‘I am pure,—may Indra smite him with his great weapon; may he sink down the lowest of all creatures.

In elucidation of this passage Sāyaṇa quotes the following lines:  
*Hatvā puttra-śatam pūrvam Vasishṭhasya mahātmanah | Vasishṭhañ  
“rākshaso 'si tvam” Vāsishṭham rūpam āsthitaḥ | “aham Vasishṭhah”  
ity evam jighāṁsuḥ rākshaso 'bravīt | atrottarāḥ richo dṛiṣṭāḥ Vasish-  
theneti naḥ śrutam |*

“Having slain the hundred sons of the great Vasishṭha, a murderous Rākshasa, assuming the form of that rishi, formerly said to him, ‘Thou art a Rākshasa, and I am Vasishṭha.’ In allusion to this the latter verses were seen by Vasishṭha, as we have heard.”

We may, however, safely dismiss this explanation resting on fabulous grounds.

The verses may, as Professor Max Müller supposes,<sup>112</sup> have arisen out

<sup>112</sup> “Vasishṭha himself, the very type of the Arian Brahman, when in feud with Viśvāmitra, is called not only an enemy, but a ‘Yātudhāna,’ and other names which in common parlance are only bestowed on barbarian savages and evil spirits. We

of Vasishṭha's contest with Viśvāmitra, and it may have been the latter personage who brought these charges of heresy, and of murderous and demoniacal character against his rival.<sup>113</sup>

Allusion is made both in the Taittirīya Sanhitā and in the Kaushītakī Brāhmaṇa to the slaughter of a son of Vasishṭha by the sons or descendants of Sudās. The former work states, Ashtaka vii. (p. 47 of the India Office MS. No. 1702):

*Vasishṭho hataputro 'kāmayata "vindeya prajām abhi Saudāsān bhaveyam" iti | sa etam ekasmānnapanchāśam apaśyat tam āharat tenāyajata | tato vai so 'vindata prajām abhi Saudāsān abhavat |*

"Vasishṭha, when his son had been slain, desired, 'May I obtain offspring; may I overcome the Saudāsas.' He beheld this *ekasmānnapanchāśa* (?), he took it, and sacrificed with it. In consequence he obtained offspring, and overcame the Saudāsas."

The passage of the Kaushītakī Brāhmaṇa, 4th adhyāya, as quoted by Professor Weber (Ind. St. ii. 299) is very similar:

*Vasishṭho 'kāmayata hata-putrah "prajāyeya prajayā paśubhir abhi Saudāsān bhaveyam" iti | sa etam yajna-kratum apaśyad Vasishṭha-yajñam . . . . tena iṣṭvā . . . . abhi Saudāsān abhavat |*

"Vasishṭha, when his son had been slain, desired, 'May I be fruitful in offspring and cattle, and overcome the Saudāsas.' He beheld this form of offering, the Vasishṭha-sacrifice; and having performed it, he overcame the Saudāsas."

In his introduction to Rig-veda, vii. 32, Sāyana has the following notice from the Anukramanikā :

*"Saudāsair agnau prakshipyamānah Saktir antyam pragātham ālebhe so 'rdharche ukte 'dahyata | tam putroktaṁ Vasishṭhah samāpayata" iti Sātyāyanakam | "Vasishṭhasya eva hata-putrasya ārsham" iti Tāndakam |*

"The Sātyayana Brāhmaṇa says that 'Sakti (son of Vasishṭha), when being thrown into the fire by the Saudāsas, received (by inspiration) the concluding pragātha of the hymn. He was burnt after he had spoken half a *rich*; and Vasishṭha completed what his son was

have still the very hymn in which Vasishṭha deprecates such charges with powerful indignation." Prof. Müller then quotes verses 14–16 of the hymn before us ("Last Results of the Turanian Researches," in Bunsen's "Outlines of the Philosophy of Univ. History," i. 344.

<sup>113</sup> See my article "On the relations of the priests to the other classes of Indian society in the Vedic age," in the Journal Roy. As. Soc. for 1866, pp. 295 ff.

uttering. The Tāṇḍaka says that ‘it was Vasishṭha himself who spoke the whole when his son was slain.’”

The words supposed to have been spoken by Śakti, viz. “O Indra, grant to us strength as a father to his sons” (*Indra kratūṁ nah ā bhara pitā putrebhyo yathā*) do not seem to be appropriate to the situation in which he is said to have been placed; and nothing in the hymn appears to allude to any circumstances of the kind imagined in the two Brāhmaṇas.

Manu says of Vasishṭha (viii. 110): *Maharshibhiś cha devaiś cha kāryyārthaṁ śapathāḥ kṛtāḥ | Vasishṭhaś chāpi śapathañ śepe Paiyavane nripe |* “Great rishis and gods too have taken oaths for particular objects. Vasishṭha also swore an oath to king Paiyavana.” The occasion on which this was done is stated by the Commentator Kullūka : *Vasishṭho 'py anena puttra-śatam bhakshitam iti Viśvāmitrena ākrushṭo sva-pariśuddhaye Piyavanāpatye Sudāmni rājani śapathañ chakāra |* “Vasishṭha being angrily accused by Viśvāmitra of having eaten (his) hundred sons, took an oath before king Sudāman (Sudās, no doubt, is meant) the son of Piyanava in order to clear himself.” This seems to refer to the same story which is alluded to in the passage quoted by the Commentator on Rig-veda vii. 104, 12.

In the Rāmāyaṇa, i. 55, 5 f., a hundred sons of Viśvāmitra are said to have been burnt up by the blast of Vasishṭha’s mouth when they rushed upon him armed with various weapons (*Viśvāmitra-sutānāṁ tu śataṁ nānā-vidhāyudham | abhyadhāvat susankruddhaṁ Vasishṭham japatāṁ varam | hunkarenaiva tān sarvān nirdadāha mahān rishiḥ*).

Vasishṭha is also mentioned in Rig-veda, i. 112, 9, as having received succour from the Aśvins (—*Vasishṭhañ yābhīr ajarāv ajinvatam*).

Vasishṭha, or the Vasishṭhas, are also referred to by name in the following verses of the seventh Mandala of the Rig-veda: 7, 7; 9, 6; 12, 3; 23, 1, 6; 26, 5; 37, 4; 39, 7; 42, 6; 59, 3; 70, 6; 73, 3; 76, 6, 7; 77, 6; 80, 1; 90, 7; 95, 6; 96, 1, 3; but as no information is derivable from these texts, except that the persons alluded to were the authors or reciters of the hymns, it is needless to quote them.<sup>114</sup>

<sup>114</sup> Another verse of a hymn in which the author is not referred to (vii. 72, 2) is as follows: *Ā no dēvebhīr upa yātam arvāk sajoshashā nāsatyā ratheṇa | yuvor hi nah sakhyā pitryāṇi samūno bandhur uta tasyu vittam |* “Come near to us, Aśvins, on the same car with the gods: for we have ancestral friendships with you, a common relation; do ye recognize it.” Although this has probably no mythological

In the Atharva-veda, iv. 29, 3 and 5, Vasishṭha and Viśvāmitra are mentioned among other personages, Angiras, Agasti, Jamadagni, Atri, Kaśyapa, Bharadvāja, Gavishṭhira, and Kutsa, as being succoured by Mitra and Varuna ( . . . . *yāv Angirasam avatho yāv Agastim Mitrā-Varunā Jamadagnim Atrim | yau Kaśyapam avatho yau Vasishṭham . . . . yau Bharadvājam avatho yau Gavishṭhirām Viśvāmitrañ Varuna Mitra Kutsam*). And in the same Veda, xviii. 3, 15 f., they are invoked as deliverers : *Viśvāmitro 'yañ Jamadagnir Atrir avantu nah Kaśyapo Vāmadevah | Viśvāmitra Jamadagne Vasishṭha Bharadvāja Gotama Vāmadeva . . . |* “15. May this Viśvāmitra, may Jamadagni, Atri, Kaśyapa, Vāmadeva preserve us. 16. O Viśvāmitra, o Jamadagni, o Vasishṭha, o Bharadvāja, o Gotama, o Vāsmadeva.” The second passage at least must be a good deal more recent than the most of the hymns of the Rig-veda.

Sudās is mentioned in other parts of the Rig-veda without any reference either to Vasishṭha or to Visvāmitra. In some cases his name is coupled with that of other kings or sages, which appears to shew that in some of these passages at least a person, and not a mere epithet, “the liberal man,” is denoted by the word Sudās.

R.V. i. 47, 6. (The traditional rishi is Praskaṇva.) *Sudāse dasrā vasu bibhratā rathe pṛiksho vahatam Aśvinā | rayiñ samudrād uta vā divas pari asme dhattam puru-sprīham |*

“O impetuous Aśvins, possessing wealth in your car, bring sustenance to Sudās. Send to us from the (aerial) ocean, or the sky, the riches which are much coveted.”

Sāyana says the person here meant is “king Sudās, son of Pijavana” (*Sudāse . . . . rājne Pijavana-puttrāya*).

i. 63, 7. (The rishi is Nodhas, of the family of Gotama.) *Tvañ ha tyad Indra sapta yudhyan puro vajrin Purukutsāya dardaḥ | barhir na yat Sudāse vṛithā varg anho rājan varivāḥ Pūrave kah |*

“Thou didst then, o thundering Indra, war against, and shatter, the seven cities for Purukutsa, when thou, o king, didst without effort hurl

reference, Sāyana explains it as follows : *Vivasvān Varuṇaś cha ubhāv api Kaśyapād Aditer jātāu | Vivasvān Aśvinor janako Varuṇo Vasishṭhasya ity evam samāna-bandhu-tvam |* “Vivasvat and Varuna were both sons of Kaśyapa and Aditi. Vivasvat was the father of the Aśvins and Varuna of Vasishṭha ; such is the affinity.” Sāyana then quotes the Brīhaddevatā to prove the descent of the Aśvins from Vivasvat. Compare R.V. x. 17, 1, 2, and Nirukta, xii. 10, 11.

away distress from Sudās like a bunch of grass, and bestow wealth on Pūru.<sup>115</sup>

i. 112, 19. (The rishi is Kutsa.) . . . . *yābhīr Sudāse ūhathuh sudevyam tābhīr u shu ūtibhir Aśvinā gatam |*

“Come, o Aśvins, with those succours whereby ye brought glorious power to Sudās” [‘son of Pijavana’—Sāyana].<sup>116</sup>

The further texts which follow are all from the seventh Mandala, of which the rishis, with scarcely any exception, are said to be Vasishṭha and his descendants :

vii. 19, 3. *Tvaṁ dhṛishno dhṛishatā vītahavyam prāvo viśvābhīr ūtibhiḥ Sudāsam | pra Paurukutsim Trasadasyum āvah kshettrasātā vṛittrahatyeshu Pūrum |*

“Thou, o fierce Indra, hast impetuously protected Sudās, who offered oblations, with every kind of succour. Thou hast preserved Trasadasyu the son of Purukutsa, and Pūru in his conquest of land and in his slaughter of enemies.”

vii. 20, 2. *Hantā Vṛittram Indraḥ śuśvānaḥ prāvīd nu vīro jari-tāram utī | karttā Sudāse aha vai u lokaṁ dātā vasu muhur u dāśushe bhūt |*

“Indra growing in force slays Vṛitra; the hero protects him who praises him; he makes room for Sudās [or the liberal sacrificer—*kal-yāna-dānāya yajamānāya*. Sāyana]; he gives riches repeatedly to his worshipper.”

vii. 25, 3. *S'atam te śiprinn ūtayah Sudāse sahasram saṁsāḥ uta rātir astu | jahi vadhar vanusho marttyasya asme dyumnam adhi ratnam cha dhehi |*

“Let a hundred succours come to Sudās, a thousand desirable (gifts) and prosperity. Destroy the weapon of the murderous. Confer renown and wealth on us.”

(Sāyana takes *sudās* here and in all the following citations to signify a “liberal man.”)

<sup>115</sup> Professor Roth renders this passage differently in his Litt. u. Gesch. des Weda, p. 132; as does also Prof. Benfey, Orient und Occident, i. p. 590.

<sup>116</sup> In R.V. i. 185, 9, we find the word *sudās* in the comparative degree *sudūstara*, where it must have the sense of “very liberal”: *bhūri chid aryah sudūstarāya |* “(give the wealth) of my enemy, though it be abundant to (me who am) most liberal.” In v. 53, 2, the term *sudās* appears to be an adjective: *ā etān ratheshu tasthushāḥ kah śuśrāva kathā yayuḥ | kasmai sasruḥ sudāse anu ūpayaḥ ilābhīr vrishtayāḥ saha |* “Who has heard them (the Maruts) mounted on their cars, how they have gone? To what liberal man have they resorted as friends, (in the form of) showers with blessings?”

vii. 32. 10. *Nakih Sudāso ratham pari āsa na rīramat | Indro yasya avitā yasya Maruto gamat sa gomati vrāje |*

"No one can oppose or stop the chariot of Sudās. He whom Indra, whom the Maruts, protect, walks in a pasture filled with cattle."

vii. 53, 3 : *Uto hi vañ ratnadheyāni santi purūṇi dyāvā - prithivī Sudāse |*

"And ye, o Heaven and Earth, have many gifts of wealth for Sudās [or the liberal man]."

vii. 60, 8. *Yad gopāvad Aditiḥ śarma bhadram Mitro yachhanti Varunāḥ Sudāse | tasminn ā tokam tanayaṁ dadhānāḥ mā karma deva-helanaṁ turāsah | 9. . . . pari dveshobhir Aryamā vriṇaktu uruṁ Sudāse vṛishanau u lokam |*

"Since Aditi, Mitra, and Varuṇa afford secure protection to Sūdas (or the liberal man), bestowing on him offspring;—may we not, o mighty deities, commit any offence against the gods. 9. . . . May Aryaman rid us of our enemies. (Grant) ye vigorous gods, a wide space to Sudās."

There is another passage, vii. 64, 3 (*bravad yathā nah ād arih Sudāse*), to which I find it difficult to assign the proper sense.

Vasishṭha is referred to in the following passages of the Brāhmaṇas :

Kāthaka 37, 17.<sup>117</sup> *Rishayo vai Indram pratyaksham na apaśyām tam Vasishṭhah eva pratyasham apaśyat | so 'bibhed "itarebhyo mā rishi-bhyah pravakshyati" iti<sup>118</sup> | so 'bravīd "brāhmaṇām te vakshyāmi yathā tvat-purohitāḥ prajāḥ prajanishyante | atha mā itarebhyah rishi-bhyo mā pravochah" iti | tasmai etān stoma-bhāgān abravīt tato Vasishṭha-purohitāḥ prajāḥ prājāyanta |*

"The rishis did not behold Indra face to face; it was only Vasishṭha who so beheld him. He (Indra) was afraid lest Vasishṭha should reveal him to the other rishis; and said to him, 'I shall declare to thee a Brāhmaṇa in order that men may be born who shall take thee for their purohita. Do not reveal me to the other rishis.' Accordingly he declared to

<sup>117</sup> Quoted by Professor Weber, *Indische Studien*, iii. 478.

<sup>118</sup> The words from *so 'bibhet* down to *iti* are omitted in the Taitt. Sanhitā, iii. 5, 2, 2, where this passage is also found. Weber refers in Ind. St. ii. to another part of the Kāthaka, ii. 9, where Vasishtha is alluded to as having "seen" a text beginning with the word *purovāta* during a time of drought ("Purovāta" *iti vṛishty-apete bhūta-grāme Vasishṭho dadars'a).*

him these parts of the hymn. In consequence men were born who took Vasishṭha for their purohita."

Professor Weber refers in the same place to a passage of the Śatapatha Brāhmaṇa relating to the former superiority of Vasishṭha's family in sacred knowledge and priestly functions :

xii. 6, 1, 38. *Vasishṭho ha virājam vidāñchakāra tām ha Indro 'bhida-dhyau | sa ha uvācha “rishe virājam ha vai veththa tām me brūhi” iti | sa ha uvācha “kim mama tataḥ syād” iti | “sarvasya cha te yajnasya prāyaśchittim brūyām rūpaṁ cha tvā darśayeya” iti | sa ha uvācha “yad nu me sarvasya yajnasya prāyaśchittim brūyāḥ kim u sa syād yaṁ tvām rūpaṁ darśayethāḥ” iti | jīva-svarga eva asmāl lokāt preyād” iti | tato ha etām rishir Indrāya virājam uvācha “iyam vai virād” iti | tasmād yo 'syai bhūyishṭham labhate sa eva śreshṭho bhavati | atha ha etām Indrah rishaye prāyaśchittim uvācha agnihotrād agre ā mahataḥ ukthāt | tāḥ ha sma etāḥ purā vyāhṛitir Vasishṭhāḥ eva viduh | tasmād ha sma purā Vāsishṭhāḥ eva brahmā bhavati | .*

"Vasishṭha was acquainted with the Virāj (a particular Vedic metre). Indra desired it; and said, 'O rishi, thou knowest the Virāj : declare it to me.' Vasishṭha asked : 'What (advantage) will result to me from doing so ?' (Indra replied) 'I shall both explain to thee the forms for rectifying anything amiss (*prāyaśchitti*)<sup>119</sup> in the entire sacrifice, and show thee its form.' Vasishṭha further enquired, 'If thou declarest to me the remedial rites for the entire sacrifice, what shall he become to whom thou wilt show the form ?' (Indra answered) 'He shall ascend from this world to the heaven of life.' The rishi then declared this Virāj to Indra, saying, 'this is the Virāj.' Wherefore it is he who obtains the most of this (Virāj) that becomes the most eminent. Then Indra explained to the rishi this remedial formula from the *agnihotra* to the great *uktha*. Formerly the Vasishṭhas alone knew these sacred syllables (*vyāhṛiti*). Hence in former times a Vasishṭha only was a (priest of the kind called) *brāhmān*."

Professor Weber quotes also the following from the Kāthaka 32, 2. *Yām abrāhmaṇah prāśnāti sā shannā āhutis tasyā vai Vasishṭhāḥ eva prāyaśchittam vidāñchakāra |* "The oblation of which a person not a brāhman partakes is vitiated. Vasishṭha alone knew the remedial rite for such a case."

<sup>119</sup> See above, p. 294.

In the Shadviṁśa Brāhmaṇa of the Sāma-veda, quoted by the same writer (*Ibid.* i. 39, and described p. 37, as possessing a distinctly formed Brahmanical character indicating a not very early date), we have the following passage :

i. 5. *Indro ha Viśvāmitrāya uktham uvācha Vasishṭhāya brahma vāg uktham ity eva Viśvāmitrāya mano brahma Vasishṭhāya | tad vai etad Vāsishṭham brahma | api ha evaṁvidhaṁ vā Vāsishṭhaṁ vā brahmāṇam kurvīta |*

"Indra declared the *uktha* (hymn) to Viśvāmitra, and the *brāhmāṇ* (devotion) to Vasishṭha. The *uktha* is expression (*vāk*) ; that (he made known) to Viśvāmitra; and the *brāhmāṇ* is the soul ; that (he made known) to Vasishṭha. Hence this *brāhmāṇ* (devotional power) belongs to the Vasishṭhas. Moreover, let either a person of this description, or a man of the family of Vasishṭha, be appointed a *brāhmāṇ-priest*."

Here the superiority of Vasishṭha over Viśvāmitra is clearly asserted.<sup>120</sup>

Vasishṭha is mentioned in the Mahābhārata, Santip. verses 11221 ff., as having communicated divine knowledge to king Janaka, and as referring (see verses 11232, 11347, 11409, 11418, 11461, etc.) to the Sāṅkhya and Yoga systems. The sage is thus characterized :

11221. *Vasishṭhaṁ śreshṭham āśinam rishīnām bhāskara-dyutim | pa-prachha Janako rājā jnānaṁ naiśsreyasam param | param adhyātma-kuśalam adhātma-gati-niśchayam | Maitrāvaraṇīm āśinam abhivādya kṛitānjaliḥ |*

"King Janaka with joined hands saluted Vasishṭha the son of Mitra and Varuṇa, the highest and most excellent of rishis, resplendent as the sun, who was acquainted with the Supreme Spirit, who had ascertained the means of attaining to the Supreme Spirit ; and asked him after that highest knowledge which leads to final beatitude."

The doctrine which the saint imparts to the king he professes to have derived from the eternal Hiranyagarbha, *i.e.* Brahmā (*avāptam etad hi mayā sanātanād Hiranyagarbhad gadato narādhipa*).

I have already in former parts of this volume quoted passages from Manu, the Vishṇu Purāṇa, and the Mahābhārata, regarding the creation

<sup>120</sup> Professor Weber mentions (*Ind. St.* i. 53) that in the commentary of Rāma-krishna on the Pāraskara Grīhya Sūtras allusion is made to the "Chhandogas who follow the Sūtras of the Vasishṭha family" *Vāsishṭha-sūtrānuchārināś chhandogāḥ*.

of Vasishṭha. The first-named work (see above, p. 36) makes him one of ten Maharshis created by Manu Svāyambhuva in the first (or Svāyambhuva) Manvantara. The Vishṇu Purāṇa (p. 65) declares him to have been one of nine mind-born sons or Brahmās created by Brahmā in the Manvantara just mentioned. The same Purāṇa, however, iii. 1, 14, makes him also one of the seven rishis of the existing or Vaivasvata Manvantara, of which the son of Vivasvat, Srāddhadeva,<sup>121</sup> is the Manu (*Vivasvataḥ suto vipra Srāddhadevo mahādyutih | Manuh saṁvarttate dhīmān sāmpratañ saptame 'ntare . . . . Vasishṭhah Kāśyapo 'thātrir Jamadagnih sa-Gautamah | Viśvāmitra-Bharadvājau saptasaptarshayo 'bhavan*). The Mahābhārata (see p. 122) varies in its accounts, as in one place it does not include Vasishṭha among Brahmā's six mind-born sons, whilst in a second passage it adds him to the number which is there raised to seven,<sup>122</sup> and in a third text describes him as one of twenty-one Prajāpatis.

According to the Vishṇu Purāṇa, i. 10, 10, "Vasishṭha had by his wife Ūrjjā" (one of the daughters of Daksha, and an allegorical personage, see V. P. i. 7, 18), seven sons called Rajas, Gātra, Ūrddhvabāhu, Savana, Anagha, Sutapas, and Sukra, who were all spotless rishis" (*Ūrjjāyāñ cha Vasishṭhasya saptajāyanta vai sutāḥ | Rajo-Gātrordhvabāhuscha Savanaś chānaghās tathā | Sutapāḥ Sukrah ity ete sarve saptarshayo 'malāḥ*). This must be understood as referring to the Svāyambhuva Manvantara. The Commentator says these sons were the seven rishis in the third Manvantara (*saptarshayas trītyamanvantare*). In the description of that period the V. P. merely says, without naming them (iii. 1, 9) that "the seven sons of Vasishṭha were the seven rishis" (*Vasishṭha-tanayās tatra saptasaptarshayo 'bhavan*).<sup>123</sup> The Bhāgavata Purāṇa (iv. 1, 40 f.) gives the names of Vasishṭha's sons differently; and also specifies Śaktṛi and others as the offspring of a different marriage. (Compare Professor Wilson's notes on these passages of the Vishṇu Purāṇa.)

<sup>121</sup> See above p. 209, note 66, and pp. 188 ff.

<sup>122</sup> In another verse also (Ādip. 6638, which will be quoted below in a future section) he is said to be a mind-born son of Brahmā.

<sup>123</sup> Ūrjja, who in the Vishṇu P. iii. 1, 6, is stated to be one of the rishis of the second or Svārochisha Manvantara, is said in the Vāyu P. to be a son of Vasishṭha. See Professor Wilson's note (vol. iii. p. 3) on Vishṇu P. iii. 1, 6. The Vāyu P. also declares that one of the rishis in each of the fourth and fifth Manvantaras was a son of Vasishṭha. (See Prof. Wilson's notes (vol. iii. pp. 8 and 11) on Vishṇu P. iii. 1.)

In Manu, ix. 22 f., it is said that “a wife acquires the qualities of the husband with whom she is duly united, as a river does when blended with the ocean. 23. Akshamālā, though of the lowest origin, became honourable through her union with Vasishṭha, as did also Sārangī through her marriage with Mandāpāla” (*Yādrig-guṇena bhartṛā strī saṃyujyate yathāvidhi | tādrig-guṇā sā bhavati sanudreneva nimnagā | 23. Akshamālā Vasishṭhenā saṃyuktā 'dhama-yoni-jā | Sārangī Mandāpalena jagāmābhyanhanīyatām*).

Vasishṭha’s wife receives the same name (*Vasishṭhas chākshamālayā*) in a verse of the Mahābhārata (Udyogaparvan, v. 3970);<sup>124</sup> but in two other passages of the same work, which will be adduced further on, she is called Arundhatī.<sup>125</sup>

According to the Vishṇu Purāṇa (ii. 10, 8) Vasishṭha is one of the superintendents who in the month of Āshāḍha abide in the Sun’s chariot, the others being Varuṇa, Rambhā, Sahajanyā, Huhu, Budha, and Rathachitra (*Vasishṭho Varuno Rambhā Sahajanyā Huhur Budhah | Rathachitras tathā S'ukre vasanty Āśadha-sanjnite*); whilst in the month of Phalgunā (ibid. v. 16) the rival sage Viśvāmitra exercises the same function along with Vishṇu, Aśvatara, Rambhā, Sūryavarchas, Satyajit, and the Rākshasa Yajnāpetā (*śrūyatāṁ chāpare sūrye phālgune nivusanti ye | Vishṇur Aśvataro Rambhā Sūryavarchāś cha Satyajit | Viśvāmitras tathā raksho Yajnāpeto mahātmāḥ*).

At the commencement of the Vāyu Purāṇa Vaśishṭha is characterized as being the most excellent of the rishis (*rishiṇāṁ cha varishṭhāya Vasishṭhāya mahātmāne*).

It is stated in the Vishṇu Purāṇa, iii. 3, 9, that the Vedas have been already divided twenty-eight times in the course of the present or Vaivasvata Manvantara; and that this division has always taken place in the Dvāpara age of each system of four yugas. In the first Dvāpara Brahmā Svayambhū himself divided them; in the sixth Mrityu (Death, or Yama); whilst in the eighth Dvāpara it was Vasishṭha who was the Vyāsa or divider (*Aśṭāviṁśatikṛitvo vai vedāḥ vyastāḥ maharshibhiḥ | Vaivasvate 'ntare tasmin dvāpareshu punāḥ punāḥ | . . . . 10. Dvāpare prathame vyastāḥ svayaṁ vedāḥ Svayambhuvā | . . . . 11. . . . Mrityuḥ shashthe smritāḥ prabhūḥ | . . . . Vasishṭhaś chāṣṭhame smritāḥ*).

<sup>124</sup> Two lines below Haimavatī is mentioned as the wife of Viśvāmitra (*Haimavatyā cha Kausikāḥ*).

<sup>125</sup> In the St. Petersburg Lexicon *akshamālā* is taken for an epithet of Arundhatī.

Vasishṭha was, as we have seen above, the family-priest of Nimi, son of Ikshvāku, who was the son of Manu Vaivasvata, and the first prince of the solar race of kings; and in a passage of the Mahābhārata, Ādip. (6643 f.), which will be quoted in a future section, he is stated to have been the purohita of all the kings of that family. He is accordingly mentioned in Vishṇu Purāṇa, iv. 3, 18, as the religious teacher of Sagara, the thirty-seventh in descent from Ikshvāku (*tat-kula-gurum Vasishṭham śaranām jagmuḥ*); and as conducting a sacrifice for Saudāsa or Mitrasaha, a descendant in the fiftieth generation of the same prince (Vishṇu P. iv. 4, 25, *Kālena gachhatū sa Saudāso yajnam ayajat | parinishṭhita-yajne cha āchāryye Vasishṭhe nishkrānte ityādi*).

Vasishṭha is also spoken of in the Rāmāyaṇa, ii. 110, 1 (see above, p. 115), and elsewhere (ii. 111, 1, etc.), as the priest of Rāma, who appears from the Vishṇu Purāṇa, (iv. 4, 40, and the preceding narrative), to have been a descendant of Ikshvāku in the sixty-first generation.<sup>126</sup>

Vasishṭha, according to all these accounts, must have been possessed of a vitality altogether superhuman; for it does not appear that any of the accounts to which I have referred intend under the name of Vasishṭha to denote merely a person belonging to the family so called, but to represent the founder of the family himself as taking part in the transactions of many successive ages.

It is clear that Vasishṭha, although, as we shall see, he is frequently designated in post-vedic writings as a Brāhmaṇa, was, according to some other authorities I have quoted, not really such in any proper sense of the word, as in the accounts which are there given of his birth he is declared to have been either a mind-born son of Brahmā, or the son of Mitra, Varuṇa, and the Apsaras Urvaśī, or to have had some other supernatural origin.

## SECT. VII.—*Viśvāmitra.*

Viśvāmitra is stated in the Anukramaṇikā, as quoted by Sāyaṇa at the commencement of the third Maṇḍala of the Rig-veda, to be the rishi, or “seer,” of that book of the collection: *Asya mandala-drashṭa*

<sup>126</sup> Rāma's genealogy is also given in the Rāmāyaṇa, i. 70, and ii. 110, 6 ff., where, however, he is said to be only the thirty-third or thirty-fourth from Ikshvāku.

*Viśvāmitraḥ rishiḥ* | “The rishi of this (the first hymn) was Viśvāmitra, the ‘seer’ of the Mandala.” This, however, is to be understood with some exceptions, as other persons, almost exclusively his descendants, are said to be the rishis of some of the hymns.

I shall quote such passages as refer, or are traditionally declared to refer, to Viśvāmitra or his family.

In reference to the thirty-third hymn the Nirukta states as follows :

ii. 24. *Tatra itihāsam āchakshate | Viśvāmitraḥ rishiḥ Sudāsaḥ Pajavanasya purohito babbūvā . . . . | sa vittam grīhitva Vipāt-chhutudryoḥ sambhedam āyayau | anuyayur itare | sa Viśvāmitro nadīs tushṭāva “gādhāḥ bhavata” iti |*

“They there relate a story. The rishi Viśvāmitra was the purohita of Sudās, the son of Pijavana. (Here the etymologies of the names Viśvāmitra, Sudās, and Pijavana are given.) Taking his property, he came to the confluence of the Vipāś and Sutudrī (Sutlej); others followed. Viśvāmitra lauded the rivers (praying them to) become fordable.”

Sāyaṇa expands the legend a little as follows :

*Purā kila Viśvāmitraḥ Pajavanasya Sudāso rājnah purohito babbūva | sa cha paurohityena labdha-dhanah sarvam dhanam ādāya Vipāt-chhutudryoḥ sambhedam āyayau | anuyayur itare | athottitirshur Viśvāmitro ‘gādha-jale te nadyau drishtrā uttaranārtham ādyābhīs tisribhis tushṭāva |*

“Formerly Viśvāmitra was the purohita of king Sudās, the son of Pijavana. He, having obtained wealth by means of his office as purohita, took the whole of it, and came to the confluence of the Vipāś and the Sutudrī. Others followed. Being then desirous to cross, but perceiving that the waters of the rivers were not fordable, Viśvāmitra, with the view of getting across lauded them with the first three verses of the hymn.”

The hymn makes no allusion whatever to Sudās, but mentions the son of Kuśika (Viśvāmitra) and the Bharatas. It is not devoid of poetical beauty, and is as follows :

R.V. iii. 33, 1 (= Nirukta, ix. 39). *Pra parvatānām uśatī upasthād aśve iva vishite hāsamāne | gāveva śubhre mātarā rihāne Vipāt Chhutudrī payasā javete | 2. Indreshile prasavam bhikshamāne achha samudramān rathyā iva yāthah | samārāne ūrmibhiḥ pinvamāne anyā vām anyām api eti śubhre | 3. Achha sindhum mātritamām ayāsam Vipāśam ūrvīm*

*subhagām aganma | vatsam iva mātarā saṁrihāne samānaṁ yonim anu sancharantī | 4. Enā vayam payasā pinvamānā anu yoniñ deva-kritaṁ charantīḥ | na varttave prasavaḥ sarga-taktaḥ kiṁyur vipro nadyo johavīti | 5 (= Nirukta, ii. 25). Ramadhvam me vachase somyāya ritāvarīr upa muhūrttam evaiḥ | pra sindhum achha brihatī manishā avasyur ahve Kuśikasya sūnuḥ | 6 (= Nir. ii. 26). Indro asmān aradat vajra-bāhur apāhan Vṛittram paridhiñ nadīnām | devo 'nayat Savitā supānis tasya vayam prasave yāmaḥ ūrvīḥ | 7. Pravāchyañ śaśradhā vīryañ tad Indrasya karma yad Ahiñ vivriśchat | vi vajrena parishado jaghāna āyann āpo ayanam ichhamānāḥ | 8. Etad vacho jaritar mā 'pi mrishṭāḥ ā yat te ghoshān uttarā yugāni | uktheshu kāro prati no jushasva mā no ni kāḥ purushatra namas te | 9. O su svasārah kārave śrinota yayau yo dūrād anasā rathena | ni su namadhvam bhavata supārā adhoakshah sindhavaḥ srotyābhiḥ | 10 (= Nir. ii. 27). Ā te kāro śrinavāma vachāñsi yayātha durād anasā rathena | ni te naṁsai pīpyānā iva yoshaḥ maryāya iva kanya śaśvachai te | 11. Yad anga tvā Bharatāḥ santareyur gavyan grāmaḥ ishitāḥ Indra-jūtāḥ | arshād aha prasavaḥ sarga-taktaḥ ā vo vriñe sumatiñ yajniyānām | 12. Atārishur Bharatāḥ gavyavah sam abhakta vīprah sumatiñ nadīnām | pra pinvadhvam ishayantīḥ surādhāḥ ā vakshanāḥ priṇadhvām yāta śibham |*

“1. (Viśvāmitra speaks): Hastening eagerly from the heart of the mountains, contending like two mares let loose, like two bright mother-cows licking<sup>127</sup> (each her calf), the Vipāś and Sutudrī rush onward with their waters. 2. Impelled by Indra, seeking a rapid course, ye move towards the ocean, as if mounted on a car. Running together, as ye do, swelling with your waves, the one of you joins the other, ye bright streams. 3. I have come to the most motherly stream; we have arrived at the broad and beautiful Vipāś; proceeding, both of them, like two mother(-cows) licking each her calf, to a common receptacle. 4. (The rivers reply): Here swelling with our waters we move forward to the receptacle fashioned by the gods (the ocean); our headlong course cannot be arrested. What does the sage desire that he invokes the rivers? 5. (Viśvāmitra says): Stay your course for a moment, ye pure streams, (yielding) to my pleasant words.<sup>128</sup> With a powerful prayer, I, the son

<sup>127</sup> Prof. Roth (Illustr. of Nirukta, p. 133) refers to vii. 2. 5 (*pūrvī śisūnī na mātarā riḥāue*) as a parallel passage.

<sup>128</sup> Prof. Roth (Litt. u. Gesch. des Weda, p. 103) renders: “Listen joyfully for a

of Kuśika,<sup>129</sup> desiring succour, invoke the river. 6. (The rivers answer): Indra, the wielder of the thunderbolt, has hollowed out our channels; he has smitten Ahi who hemmed in the streams. Savitri the skilful-handed has led us hither; by his impulse we flow on in our breadth. 7. For ever to be celebrated is the heroic deed of Indra, that he has split Vṛittra in sunder. He smote the obstructions with his thunderbolt; and the waters desiring an outlet went on their way. 8. Do not, o utterer of praises, forget this word, which future ages will re-echo to thee. In hymns, o bard, show us thy devotion; do not humble us before men; reverence be paid to thee. 9. (Viśvāmitra says): Listen, o sisters, to the bard who has come to you from afar with waggon and chariot. Sink down; become fordable; reach not up to our chariot-axes with your streams. 10. (The rivers answer): We shall listen to thy words, o bard; thou hast come from far with waggon and chariot. I will bow down to thee like a woman with full breast<sup>130</sup> (suckling her child); as a maid to a man will I throw myself open to thee. 11. (Viśvāmitra says): When the Bharatas,<sup>131</sup> that war-loving tribe, sent forward, impelled by Indra, have crossed thee, then thy headlong current shall hold on its course. I seek the favour of you the adorable. 12. The war-loving Bharatas have crossed; the Sage has obtained the favour of the rivers. Swell on impetuous, and fertilizing; fill your channels; roll rapidly."

The next quotation is from the fifty-third hymn of the same third Mandala, verses 6 ff.:

6. *Apāḥ somam astam Indra pra yāhi kalyāñir jāyā suranām grihe*

moment to my amiable speech, ye streams rich in water; stay your progress;" and adds in a note. "I do not connect the particle *upa* with *ramadhvam*, as the Nirukta and Sāyana do; the fact that *upa* stands in another Pāda (quarter of the verse) requires a different explanation. The most of those interpretations of the Commentator which destroy the sense have their ultimate ground in the circumstance that he combines the words of different divisions of the verse; and any one may easily convince himself that every Pāda has commonly a separate sense, and is far more independent of the others than is the case in the sloka of later times." In his Lexicon Roth renders *ritāvari* in this passage by "regular," "equably flowing."

<sup>129</sup> "Kuśika was a king" (*Kuśiko rājā babbūva*. Nir. ii. 25). Sāyana calls him a royal rishi.

<sup>130</sup> This is the sense assigned by Prof. Roth, s.v. *pī* to *pīpyānā*. Sāyana, following Yāska, ii. 27, gives the sense "suckling her child." Prof. Aufrecht considers that the word means "pregnant." In the next clause *sāsvachai* is rendered in the manner suggested by Prof. A., who compares R.V. x. 18, 11, 12.

<sup>131</sup> "The men of the family of Bharata, my people" (*Bharata-kula-jāḥ madīyāḥ sarve*." Sāyana).

*te | yatra rathasya brihato nidhānam vimochanaṁ vājino dakshināvat | 7. Ime bhojāḥ angiraso virūpāḥ divas putrāso asurasya virāḥ | Viśvāmitrāya dadato maghāni sahasra-sāve pratirante āyuh | 8. Rūpaṁ rūpam maghavā bobhavīti māyāḥ kṛin̄vānas tanvam pari svām | trir yad divāḥ pari muhūrttam āgāt svair mantrair anritupāḥ ritavā | 9. Mahān rishir deva-jāḥ deva-jūto astabhnāt sindhum arnavam nṛichakshāḥ | Viśvāmitro yad avahat Sudāsam apriyāyata Kuśikebhir Indrah | 10. Haṁsāḥ iva kṛin̄utha ślokam adribhir madanto gīrbhir adhvare sute sachā | devebhir viprāḥ rishayo nṛichakshaso vi pībadhvam Kuśikāḥ somyam madhu | 11. Upa preta Kuśikāś chetayadhvam aśram rāye pra munchata Sudāsaḥ | rājā vṛittram janghanat prāg apāg udag atha yajāte vare ā prithivyāḥ | 12. Yaḥ ime rodasī ubhe aham Indram atushtavam | Viśvāmitrāya rakshati brahma idam Bhāratam janam | 13. Viśvāmitrāḥ arāsata brahma Indrāya vajrine | karad in nah surādhasaḥ | 14 (=Nir. vi. 32). Kiñ te kurvanti Kīkaṭeshu gāvo nāśiraṁ duhre na tapanti ghar-mam | ā no bhara Pramagandasya vedo Naichāśakham maghavan randhaya nah | 15. Sasarparīr amatim bādhmānā brihad mimāya Jamadagnidattā | ā Sūryasya duhitā tatāna śravo deveshu amṛitam ajuryam | 16. Sasarparīr abharat tūyam ebhyo adhi śravaḥ panchajanyāsu krishṭishu | sā pakṣyā navyam āyur dadhānā yām me palasti-jamadagnayo daduḥ | . . . . . 21. Indra ūtibhir bahulābhir no adya yāchchhreshṭhābhir maghavan śūra jinva | yo no dveshṭi adharaḥ sas padīshṭa yam u dvishmas tam u prāno jahātu | 22. paraśum chid vi tapati śimbalam chid vi vriś-chati | ukhā chid Indra yeshantī prayastā phenam asyati. 23. Na sāya-kasya chikite janāso lodhaṁ nayanti paśu manyamānāḥ | nāvājināṁ vājīnāḥ hāsayanti na gardabham puro aśvān nayanti | 24. Ime Indra Bharatasya putrāḥ apapitvam chikitur na prapitvam | hinvanti aśvam aranām na nityām jyāvājam pari nayanti ājau |*

“ 6. Thou hast drunk soma ; depart, Indra, to thy abode : thou hast a handsome wife and pleasure in thy house. In whatever place thy great chariot rests, it is proper that the steed should be unyoked. 7. These bountiful Virūpas of the race of Angiras,<sup>132</sup> heroic sons of the divine

<sup>132</sup> Sāyaṇa says that the liberal men are the Kshattriyas, sons of Sudās, that *virūpāḥ* means their different priests of the race of Angiras, Medhātithi, and others, and that the sons of the sky are the Maruts, the sons of Rudra (*Imv yāgañ kurvāṇāḥ bhujāḥ* *Saudāsāḥ kshattriyāḥ teshām yājakāḥ virūpāḥ nānārūpāḥ* *Medhātithi-prabhṛitayo’ngirasaś cha divo ’surasya devebhyo’pi balavato Rudrasya putrāśo . . . . Marutāḥ*). The Virūpas are connected with Angiras in R.V. x. 62, 5; and a Virūpa is mentioned in i. 45, 3; and viii. 64, 6.

Dyaus (sky), bestowing wealth upon Viśvāmitra at the sacrifice with a thousand libations, prolong their lives. 8. The opulent god (Indra) constantly assumes various forms, exhibiting with his body illusive appearances; since he came from the sky thrice in a moment, drinking (soma) according to his own will, at other than the stated seasons, and yet observing the ceremonial. 9.<sup>133</sup> The great rishi, god-born, god-im-pelled, leader of men, stayed the watery current; when Viśvāmitra conducted Sudās, Indra was propitiated through the Kuśikas. 10. Like swans, ye make a sound with the (soma-crushing) stones, exulting with your hymns when the libation is poured forth; ye Kuśikas, sage rishis, leaders of men, drink the honied soma with the gods.<sup>134</sup> 11. Approach, ye Kuśikas, be alert; let loose the horse of Sudās to (conquer) riches; let the king smite strongly his enemy in the east, the west, and the north; and then let him sacrifice on the most excellent (spot) of the earth.<sup>135</sup> 12. I Viśvāmitra have caused both heaven and earth to sing the praises of Indra;<sup>136</sup> and my prayer protects the race of Bharata. 13. The Viśvāmitras have offered up prayer to Indra the thunderer. May he render us prosperous! 14. What are thy cows doing among the Kīkatas,<sup>137</sup> who neither draw from them the milk (which is to be mixed with soma), nor heat the sacrificial kettle. Bring to us the wealth of Pramaganda; subdue to us to the son of Nīchaśākha. 15. Moving swiftly, removing poverty, brought by the Jamadagnis, she has mightily uttered her voice: this daughter of the sun has conveyed (our) renown, eternal and undecaying, (even) to the gods. 16. Moving swiftly she has speedily brought down (our) renown from them to the five races of men; this winged<sup>138</sup> goddess whom the aged Jamadagnis brought to us, has conferred on us new life." Omitting verses

<sup>133</sup> Verses 9–13 are translated by Prof. Roth, Litt. u. Gesch. des Weda, p. 106 f.

<sup>134</sup> Comp. M. Bh. Ādip. v. 6695. *Apibach cha tataḥ somam Indrena saha Kausīkah* | "And then the Kausīka drank soma with Indra."

<sup>135</sup> Compare R.V. iii. 23, 4, which will be quoted below.

<sup>136</sup> Compare R.V. iv. 17, 1.

<sup>137</sup> *Kīkataḥ nāma deśo'ñāryya-nivāsaḥ* | "Kīkata is a country inhabited by people who are not Aryas." See the second vol. of this work, p. 362, and Journ. Royal As. Soc. for 1866, p. 340.

<sup>138</sup> *Pakṣhyā*. This word is rendered by Sāyana "the daughter of the sun who causes the light and dark periods of the moon, etc." (*Pakshasya pakshādi-nirvāha-kasya Sūryasya duhitā*). Prof. Roth s.v. thinks the word may mean "she who changes according to the (light and dark) fortnights."

\* 17-20 we have the following: "21. Prosper us to-day, o opulent Indra, by numerous and most excellent succours. May he who hates us fall down low; and may breath abandon him whom we hate." This is succeeded by three obscure verses, of which a translation will be attempted further on.

Sāyaṇa prefaces verses 15 and 16 by a quotation from Shadguruśishya's Commentary on the *Anukramanikā*, which is given with an addition in Weber's *Indische Studien* i. 119 f. as follows: *Sasarparī-dv-riche prāhur itihāsam purāvidah* | *Saudāsa-nṛipater yajne Vasishṭhāt-maya-Saktinā* | *Viśvāmitrasyābhībhūtam balaṁ vāk cha samantataḥ* | *Vāsishṭhenābhībhūtaḥ sa hy avāśidach cha Gādhi-jah* | *tasmāi Brāhmīm tu Saurīm vā nāmnā vāchaṁ Sasarparīm* | *Surya-veśmana āhritya dadur vai Jamadagnyah* | *Kuśikānāṁ tataḥ sā vāñ manāk chintām athānudat* | *upapreteti Kuśikān Viśvāmitro'nvachodayat* | *labdhvā vāchaṁ cha hrishṭātmā Jamadagnēn apūjayat* | "Sasarparī" iti dvābhyāṁ rigbhyāṁ Vācham stuvam svayam | "Regarding the two verses beginning "Sasarparī" those acquainted with antiquity tell a story. At a sacrifice of king Saudāsa<sup>139</sup> the power and speech of Viśvāmitra were completely vanquished by Sakti, son of Vasishṭha; and the son of Gādhi (Viśvāmitra) being so overcome, became dejected. The Jamadagnis drew from the abode of the Sun a Voice called "Sasarparī," the daughter of Brahmā, or of the Sun, and gave her to him. Then that voice somewhat dispelled the disquiet of the Jamadagnis [or, according to the reading of this line given by Sāyaṇa (*Kuśikānām matiḥ sā vāg amatiṁ tām apānudat*) "that Voice, being intelligence, dispelled the unintelligence of the Kuśikas."]. Viśvāmitra then incited the Kuśikas with the words *upapreta* 'approach' (see verse 11). And being gladdened by receiving the Voice, he paid homage to the Jamadagnis; praising them with the two verses beginning 'Sasarparī'."

In regard to the verses 21-24 Sāyaṇa has the following remarks: "Indra ūtibhir ity ādyāś chatasro Vasishṭha-dveshinyah | purā khalu Viśvāmitra-śishyah Sudāḥ nāma rājarshir āśit | sa cha kenachit kāraṇena Vasishṭha-dveshyo 'bhūt | Viśvāmitras tu śishyasya rakshārtham ābhīr rigbhir Vasishṭham aśapat | imāḥ abhiśāpa-rūpāḥ | tāḥ rīcho Vasishṭhāḥ na śrinvantī | "The four verses beginning 'o Indra, with succours' express hatred to Vasishṭha. There was formerly a royal rishi called

<sup>139</sup> The Bṛihaddevatā, which has some lines nearly to the same effect as these I have quoted (see Ind. Stud. i. 119), gives Sudās instead of Saudāsa.

Sudās, a disciple of Viśvāmitra; who for some reason had incurred the ill-will of Vasishṭha. For his disciple's protection Viśvāmitra cursed Vasishṭha in these verses. They thus consist of curses, and the Vasishṭhas do not listen to them."

In reference to the same passage the Brihaddevatā iv. 23 f., as quoted in Indische Studien, i. 120, has the following lines : *Parūś chatasro yās tatra Vasishṭha-dveshiṇīr viduh | Viśvāmitrena tāḥ proktāḥ abhiśāpāḥ iti smṛitāḥ | dvesha-dveshās tu tāḥ proktāḥ vidyāch chaivābhichārikāḥ | Vasishṭhās tu na śriṇvanti tad āchārryaka-sammataṁ | kīrttanāch chhṛavānād vā 'pi mahān doshāḥ prajāyate | śatadhā bhidyate mūrdhā kīrtti-tena śrutena vā | teshām bālāḥ pramīyante tasmat tās tu na kīrttayet |* "The other four verses of that hymn, which are regarded as expressing hatred to Vasishṭha, were uttered by Viśvāmitra, and are traditionally reported to contain imprecations. They are said to express hatred in return for (?) hatred, and should also be considered as incantations. The descendants of Vasishṭha do not listen to them, as this is the will of their preceptor. Great guilt is incurred by repeating or hearing them. The heads of those who do so are split into a hundred fragments; and their children die. Wherefore let no one recite them."

Durga, the commentator on the Nirukta,<sup>140</sup> in accordance with this injunction and warning, says in reference to verse 23 : *Yasmin nigame esha śabdah (lodhah) sā Vasishṭha-dveshiṇī rik | ahaṁ cha Kāpishṭhalo Vāsishṭhāḥ | atas tāñ na nirbravīmi |* "The text in which this word (*lodha*) occurs is a verse expressing hatred of Vasishṭha. But I am a Kāpishṭhala of the family of Vasishṭha; and therefore do not interpret it."

The following text also may have reference to the personal history of Viśvāmitra : R.V. iii. 43, 4. *Ā cha tvām etā vrishanā vahāto harī sakhyāyā sudhurā svangā | dhānāvad Indrah savanañ jushānah sakhā sakhyuḥ śrinavad vandanāni |* 5. *Kuvid mā gopāñ karase janasya kuvid rājānam maghavann rijishin | kuvid mā rishim papivāñsañ sutasya kuvid me vasvo amritasya śikshāḥ |* "4. May these two vigorous brown steeds, friendly, well-yoked, stout-limbed, convey thee hither. May Indra gratified by our libation mingled with grain, hear (like) a friend, the praises of a friend. 5. Wilt thou make me a ruler of the people? wilt

<sup>140</sup> As quoted both by Prof. Roth, Litt. u. Gesch. des Weda, p. 108, note, and by Prof. Müller, Pref. to Rig-veda, vol. ii. p. lvi.

■thou make me a king, o impetuous lord of riches? wilt thou make me a rishi a drinker of soma? wilt thou endow me with imperishable wealth?"

The next passage refers to Devaśravas and Devavāta, of the race of Bharata, who are called in the Anukramanikā, quoted by Sāyana, "sons of Bharata" (*Bharatasya putrau*); but one of whom at least is elsewhere, as we shall see, said to be a son of Viśvāmitra: R.V. iii. 23, 2. *Amanthishtām Bhāratā revad Agnim Devaśravāḥ Devavātāḥ sudaksham | Agne vi paśya brihatā'bhi rāyā iṣhāñ no netā bhavatād anu dyūn |* 3. *Daśa kshipah pūrvyaṁ sīm ajījanan sujātam mātṛishu priyam | Agniṁ stuhi Daivavātāñ Devaśravo yo janānām asad vaśi |* 4. *Ni tvā dadhe vare ā prithivyāḥ ilāyās pade sudinative ahnām | Drishadvatyām mānushe Āpayāyāñ Sarasvatyāñ revad Agne didihī |* "2. The two Bhāratas Devaśravas and Devavāta have brilliantly created by friction the powerful Agni. Look upon us, o Agni, manifesting thyself with much wealth; be a bringer of nourishment to us every day. 3. The ten fingers (of Devavāta) have generated the ancient god, happily born and dear to his mothers. Praise, o Devaśravas, Agni, the offspring of Devavāta, who has become the lord of men. 4. I placed (or he placed) thee on the most excellent spot of earth on the place of worship,<sup>141</sup> at an auspicious time. Shine, o Agni, brilliantly on the (banks of the) Dri-shadvatī, on (a site) auspicious for men, on (the banks of) the Āpayā, of the Sarasvatī."

Viśvāmitra is mentioned along with Jamadagni in the fourth verse of the 167th hymn of the tenth Maṇḍala, which is ascribed to these two sages as its authors: *Prasuto bhaksham akaram chārav̄ api stomañ che-mam prathamah sūrir un mrīje | sute sātena yadi agamañ vām prati Viśvāmitra-Jamadagnī dame |* "Impelled, I have quaffed this draught of soma when the oblation of boiled rice was presented; and I, the first bard, prepare this hymn, whilst I have come to you, o Viśvāmitra and Jamadagni in the house, with that which has been offered as a libation."

The family of the Viśvāmitras has, as we have seen, been already mentioned in R.V. iii. 53, 13. They are also named in the following passages:

iii. 1, 21. *Janman janman nihito Jātavedāḥ Viśvāmitrebhir idhyate ajasrah |*

<sup>141</sup> Compare R.V. iii. 29, 3, 4.

"The undecaying Jātavedas (Agni) placed (on the hearth) is in every generation kindled by the Viśvāmitras."

iii. 18, 4. *Uch chhochishā sahasas putrah stuto brihad vayah śaśamā-neshu dhehi | revad Agne Viśvāmitreshu śāṁ yor marmrijma te tanvam bhūri kritvah |*

"Son of strength, when lauded, do thou with thy upward flame inspire vigorous life into thy worshippers; (grant) o Agni, brilliant good fortune and prosperity to the Viśvāmitras; many a time have we given lustre to thy body."

x. 89, 17. *Eva te vayam Indra bhunjatīnāṁ vidyāma sumatīnāṁ navā-nām | vidyāma vastor avasā grīnanto Viśvāmitrāḥ uta te Indra nūnam |*

"Thus may we obtain from thee new favours to delight us: and may we, Viśvāmitras, who praise thee, now obtain riches through thy help, o Indra."

This hymn is ascribed in the Anukramanī to Renu, the son or descendant of Viśvāmitra; and the 18th verse is identical with the 22nd of the 30th hymn of the third Maṇḍala, which is said to be Viśvāmitra's production.

In a verse already quoted (R.V. iii. 33, 1) Viśvāmitra is spoken of as the son of Kuśika; at least the Nirukta regards that passage as referring to him; and the Kuśikas, who no doubt belonged to the same family as Viśvāmitra, are mentioned in another hymn which I have cited (iii. 53, 9, 10). They are also alluded to in the following texts:

R.V. iii. 26, 1. *Vaiśvānaram manasā 'gnīm nichāyya havishmanto anu-shatyāñ svarvidām | sudānum devāñ rathirañ vasūyavo gīrbhīḥ ranvāñ Kuśikāśo havāmahe | . . . . 3. Aśvo na krandan janibhīḥ sam idhyate Vaiśvānaraḥ Kuśikebhīr yuge yuge | sa no Agnīḥ suvīryāñ svaśvyāñ da-dhātu ratnam amriteshu jāgrivīḥ |*

"We, the Kuśikas, presenting oblations, and desiring riches, revering in our souls, as is meet,<sup>142</sup> the divine Agni Vaiśvānara, the heavenly, the bountiful, the charioteer, the pleasant, invoke him with hymns. . . . 3. Vaiśvanara, who (crackles) like a neighing horse, is kindled by the Kuśikas with the mothers (*i.e.* their fingers) in every age. May

<sup>142</sup> This is the sense of *anushatyam* according to Prof. Aufrecht. Sāyana makes it one of the epithets of Agni "he who is true to his promise in granting rewards according to works" (*satyenānugatañ karmānurūpa-phala-pradāne satya-pratijnam*).

\* this Agni, who is ever alive among the immortals, bestow on us wealth, with vigour and with horses."

iii. 29, 15. *Amitrāyudho Marutām iva prayāḥ prathamajāḥ brahmaṇo viśvam id viduh | dyumnavad brahma Kuśikāsah ā īrire ekaḥ eko dame Agniṁ sam īdhire |*

"Combating their enemies like the hosts of the Maruts, (the sages) the first-born of prayer<sup>143</sup> know everything; the Kuśikas have sent forth an enthusiastic prayer; they have kindled Agni, each in his own house."

iii. 30, 20. *Imaṁ kāmam mandaya gobhir aśvaiś chandrāvatā rādhasā paprathaś cha | svaryavo matibhis tubhyam viprāḥ Indrāya vāhaḥ Kuśikāso akraṇ |*

"Gratify this (our) desire with kine and horses; and prosper us with brilliant wealth. The wise Kuśikas, desiring heaven, have with their minds composed for thee a hymn."

iii. 42, 9. *Tvāṁ sutasya pītaye pratnam Indra havāmahe | Kuśikāso avasyavaḥ |*

"We, the Kuśikas, desiring succour, summon thee the ancient Indra to drink the soma libation."

It will be seen from these passages that the Viśvāmitras and the Kuśikas assert themselves to have been ancient worshippers of Agni, and to be the composers of hymns, and the possessors of all divine knowledge.

In the eleventh verse of the tenth hymn of the first Maṇḍala of the R. V., of which the traditional author is Madhuchhandas of the family of Viśvāmitra, the epithet *Kauśika* is applied to Indra: *Ā tu nah Indra Kauśika mandasānah sutam piba | navyam āyuh pra sutira kṛidhi sahasra-sām rishim |* "Come, Indra, Kauśika, drink our oblation with delight. Grant me new and prolonged life; make the rishi the possessor of a thousand boons."

Sāyaṇa explains the epithet in question as follows: *Kauśika Kuśikasya putra . . . yadyapi Viśvāmitro Kuśikasya putras tathāpi tad-rūpena Indrasya eva utpannatvāt Kuśika-putratvam aviruddham | ayañ vrittānto 'nukramanikāyām uktah |* "Kuśikas tv Aishirathir Indra-

<sup>143</sup> Compare with this the epithet of *devajāḥ*, "god-born," applied to Viśvāmitra in iii. 53, 9 (above p. 342); and the claim of knowledge made for the Vasishṭhas in vii. 33, 7 (above p. 320).

*tulyam putram ichhan brahmacharyaṁ chachāra | tasya Indrah eva Gāthī putro jayne*" iti | "Kauśika means the son of Kuśika . . . Although Viśvāmitra was the son of Kuśika, yet, as it was Indra who was born in his form, there is nothing to hinder Indra being the son of Kuśika. This story is thus told in the *Anukramaṇikā*: 'Kuśika, the son of Ishiratha desiring a son like Indra, lived in the state of a Brahmachārin. It was Indra who was born to him as his son Gāthin.'" To this the *Anukramanī* (as quoted by Prof. Müller, Rig-veda, vol. ii. pref. p. xl.) adds the words: *Gāthino Viśvāmitrah | sa trītiyam mandalam apaśyat |* "The son of Gāthin was Viśvāmitra, who saw the third *Mandala*." In quoting this passage Professor Müller remarks: "According to Shad-guruśishya this preamble was meant to vindicate the Rishitva of the family of Viśvāmitra: <sup>144</sup> *Saty apavāde svayam rishitvam anubhavato Viśvāmitra-gotrasya rivakshayā ithāsaṁ āha*" | "Wishing to declare the rishihood of the family of Viśvāmitra which was controverted, although they were themselves aware of it, he tells a story."

Professor Roth in his Lexicon (*s.v. Kauśika*) thinks that this term as originally applied to Indra meant merely that the god "belonged, was devoted to," the Kuśikas; and Professor Benfey, in a note to his translation of R.V. i. 10, 11,<sup>145</sup> remarks that "by this family-name Indra is designated as the sole or principal god of this tribe."

<sup>144</sup> Prof. Müller states that "Sāyana passes over what Kātyāyana (the author of the *Anukramanī*) says about the race of Viśvāmitra;" and adds "This (the fact of the preamble being 'meant to vindicate the Rishitva of the family of Viśvāmitra') was probably the reason why Sāyana left it out." It is true that Sāyana does not quote the words of the *Anukramanī* in his introductory remarks to the third *Mandala*; but as we have seen he had previously adduced the greater part of them in his note on i. 10, 11.

<sup>145</sup> Orient und Occident, vol. i. p. 18, note 50. We have seen above, p. 345, that in R.V. iii. 23, 3, another god, Agni, is called *Davavāta*, after the rishi Devavāta, by whom he had been kindled. Compare also the expression *Davodāso Agnih* in R.V. viii. 92, 2, which Sāyana explains as = *Divodāseva āhūyamāno'gnih*, "Agni invoked by Divodāsa;" while Prof. Roth *s.v.* understands it to mean "Agni who stands in relation to Divodāsa." In R.V. vi. 16, 19, Agni is called *Divodāsasya satpatih*, "the good lord of Divodāsa." Agni is also called Bhārata in R.V. ii. 7, 1, 5; iv. 25, 4; vi. 16, 19. On the first text (ii. 7, 1) Sāyana says *Bharatāḥ ritvijāḥ | teshāṁ sambandhī Bhārataḥ*, "Bharatas are priests. Bhārata is he who is connected with them." On ii. 7, 5 he explains the word by *ritvijām putra-sthānīya*, "Thou who art in the place of a son to the priests." On the second text (iv. 25, 4) *tasmāi Agnir Bhārataḥ śarma yañśat*, "may Agni Bhārata give him protection") Sāyana takes Bhārata to mean "the bearer of the oblation" (*havisho bharttā*); but also refers to the S.P.Br. i. 4, 2, 2, where it is said, "or Agni is called 'Bhārata,' because, becoming breath, he sustains all creatures"

According to the Vishṇu Purāṇa (pp. 398–400, Wilson, 4to. ed.) Viśvāmitra was the twelfth in descent from Purūravas, the persons intermediate being (1) Amāvasu, (2) Bhīma, (3) Kānchana, (4) Suhotra, (5) Jahnu, (6) Sumantu, (7) Ajaka, (8) Valākāśva, (9) Kuśa, (10) Kuśāmba, and (11) Gādhi. The birth of Viśvāmitra's father is thus described, V.P. iv. 7, 4 : *Teshāṁ Kuśāmbaḥ “śakra-tulyo me putro bha-ved” iti tapaś chachāra | tam cha ugra-tapasam avalokya “mā bhavatv anyo ‘smat-tulya-viryayāḥ” ity ātmanā eva asya Indrah putratvam aga-čhat | Gādhir nāma sa Kauśīlo ‘bharat |* “Kuśāmba (one of Kuśa's four sons) practised austere fervour with the view of obtaining a son equal to Indra. Perceiving him to be very ardent in his austere fervour, Indra, fearing lest another person should be born his own equal in vigour, became himself the son of Kuśāmba, with the name of Gādhi the Kauśīka.” Regarding the birth of Viśvāmitra himself, the Vishṇu Purāṇa relates the following story : Gādhi's daughter Satyavatī had been given in marriage to an old Brāhmaṇ called Richīka, of the family of Bhṛigu. In order that his wife might bear a son with the qualities of a Brāhmaṇ, Richīka had prepared for her a dish of charu (rice, barley, and pulse, with butter and milk) for her to eat; and a similar mess for her mother, calculated to make her conceive a son with the character of a warrior. Satyavatī's mother, however, persuaded her to exchange messes. She was blamed by her husband on her return home for what she had done. I quote the words of the original :

V.P. iv. 7, 14. “*Ati pāpe kim idam akāryyam bhavatyā kritam | atiraudraṁ te vapur ālakshyate | nūnañ twayā tvan-mātri-satkritaś charur upayuktah (? upabhuktah) | na yuktam etat | 15. Mayā hi tatra charau sakalā eva śauryya-viryaya-bala-sampad āropitā tvadīye charāv apy akhila-śānti-jnāna-titikshādikā brāhmaṇa-sampat | etach cha vipa-*

(*esha u vai imāḥ prajāḥ prāṇo bhūtvā bibhartti tasmād vā iwa āha “Bhārata” iti*). Another explanation had previously been given that the word *Bhārata* means “he who bears oblations to the gods.” On the third text (vi. 16, 19) Sāyaṇa interprets the term in the same way. Roth, s.v., thinks it may mean “warlike.” In R.V. vii. 8, 4, (V.S. 12, 34) we find the words *pra pra ayam Agnir Bharatasya śrinve*, “this Agni (the son?) of Bharata has been greatly renowned.” Sāyaṇa makes *bharatasya = yajamānasya*, “the worshipper,” and *pra pra śrinve = prathito bhavati*, “is renowned.” The Comm. on the Vaj. S. translates “Agni hears the invocation of the worshipper” (*śriuve śrinute āhvānam*). The S. P. Br. vi. 8, 1, 14, quotes the verse, and explains *Bharata* as meaning “Prajāpati, the supporter of the universe” (*Prajāpatir var Bharatuh sa hi idāñ sarvam bibhartti*).

*rītaṁ kurvatyās tava atiraudrāstra-dhārana-mārana-nishṭha - kshattrī-yāchāraḥ puttro bhavishyat� asyāś cha upaśama-ruchir brāhmaṇā-chāraḥ*” | ity ākarnya eva sā tasya pādau jagrāha pranipatya cha enam āha “bhagavan mayā etad ajnānād anushṭhitam | prasādaṁ me kuru | mā evāñvidah putro bhavatu | kāmam evāñvidhah pautro bhavatu” | ity ukto munir apy āha “evam astv” iti | 16. *Anantaraṁ cha sā Jamadagnim ajījanat tan-mātā cha Viśvāmitraṁ janayāmāsa | Satyavatī cha Kauśikī nāma nady abhavat | Jamadagnir Ikshvāku-vañśodbhavasya Renos tanayām Renukām upayeme tasyām cha aśeṣa-kshattrā-vañśa-hantāram Paraśurāma-sanjnam bhagavataḥ sakala-loka-guror Nārāyaṇasya aṁśām Jamadagnir ajījanat | Viśvāmitra-putras tu Bhārgavāḥ eva Sunaḥṣepo nāma devair dattāḥ | tataś cha Devarāta-nāmā 'bhavat | tataś cha anye Madhucchanda-Jayakṛita-Devadeva-Aṣṭaka-Kachhapa-Hāritakākhyāḥ Viśvāmitra-putrāḥ babbūvuh* | 17. *Teshām cha bahūni Kauśika-gotrāṇi rishyantareshu vaivāhyāni bhavanti* |

“‘ Sinful woman, what improper deed is this that thou hast done? I behold thy body of a very terrible appearance. Thou hast certainly eaten the charu prepared for thy mother. This was wrong. For into that charu I had infused all the endowments of heroism, vigour, and force, whilst into thine I had introduced all those qualities of quietude, knowledge, and patience which constitute the perfection of a Brāhman. Since thou hast acted in contravention of my design a son shall be born to thee who shall live the dreadfiul, martial, and murderous life of a Kshattriya; and thy mother’s offspring shall exhibit the peaceful disposition and conduct of a Brāhman.’ As soon as she had heard this, Satyavatī fell down and seized her husband’s feet, and said, ‘ My lord, I have acted from ignorance; show kindness to me; let me not have a son of the sort thou hast described; if thou pleasest, let me have a grandson of that description.’ Hearing this the muni replied, ‘ Be it so.’ Subsequently she bore Jamadagni, and her mother gave birth to Viśvāmitra. Satyavatī became the river called Kauśikī. Jamadagni wedded Renukā, the daughter of Renu, of the family of Ikshvāku; and on her he begot a son called Paraśurāma, the slayer of the entire race of Kshattriyas, who was a portion of the divine Nārāyaṇa, the lord of the universe.<sup>146</sup> To Viśvāmitra a son called Sunaśṣepa, of the race of

<sup>146</sup> According to the Bhāgavata Purāṇa, i. 3, 20, Paraśurāma was the sixteenth incarnation of Vishnu: *Avatāre shodasame paśyan brahma-druho nṛipān | trissapta-*

Bṛigu, was given by the gods, who in consequence received the name of Devarāta ("god-given"). And then other sons, Madhuchhandas, Jayakṛita, Devadeva, Aṣṭaka, Kachhapa, Hārītaka, etc., were born to Viśvāmitra. From them sprang many families of Kauśikas, which intermarried with those of other rishis."

The Harivāṁśa, verses 1425 ff., gives a similar account, but makes Kuśika, not Kuśāmba, the grandfather of Viśvāmitra :

*Kuśa-putrāḥ babhūvur hi chatvāro deva-varchasah | Kuśikāḥ Kuśanābhaś cha Kuśāmbo Mūrtimāns tathā | Pahlavaiḥ saha saṃvriddho rājā vana-charais tadā | Kuśikas tu tapas tepe putram Indra-samañ vibhuḥ | labheyam iti tañ S'akras trāsād abhyetya jainivān | pūrñe varsha-sahasre vai tañ tu S'akro hy apaśyata | aty ugra-tapasām dṛishṭvā sahasrākshah purandarah | samarthaḥ putra-janane svam evāṁśam avāsayat | putratve kalpayāmāsa sa devendraḥ surottamah | sa Gādhir abhavad rājā Maghavān Kauśikāḥ svayam | Paurukutsy abhavad bhāryyā Gādhis tasyām ajāyata |*

"Kuśa had four sons, equal in lustre to the gods, Kuśika, Kuśanābha, Kuśāmba, and Mūrttimat. Growing up among the Pahlavas, who dwelt in the woods, the glorious king Kuśika practised austere fervour, with the view of obtaining a son equal to Indra ; and Indra from apprehension came and was born. When a thousand years had elapsed Śakra (Indra) beheld him. Perceiving the intensity of his austere fervour, the thousand-eyed, city-destroying, god of gods, highest of the deities, powerful to procreate offspring, introduced a portion of himself, and caused it to take the form of a son ; and thus Maghavat himself became Gādhi, the son of Kuśika. Paurukutsī was the wife (of the latter), and of her Gādhi was born."

The Harivāṁśa then relates a story similar to that just extracted from the Vishṇu Purāṇa regarding the births of Jamadagni and Viśvāmitra, and then proceeds, verse 1456 :

*Aurvasyaivam Richikasya Satyavatyām mahāyaśāḥ | Jamadagnis tapo-vīryyājajne brahma-vidām varāḥ | madhyamaś cha S'unaśśephah S'unaḥ-puchhah kanishṭhakah | Viśvāmitrañ tu dāyādam Gādhiḥ Kuśika-nandanah | janayāmāsa putrañ tu tapo-vidyā-śamātmakam | prāpya brah-*

*kritvāḥ kupito niḥkshattrām akarod mahīm |* "In his sixteenth incarnation, perceiving that kings were oppressors of Brāhmans, he, incensed, made the earth destitute of Kshattriyas one and twenty times."

*marshi-samatāṁ yo'yaṁ saptarshitāṁ gataḥ | Viśvāmitras tu dharmātmā  
nāmnā Viśvarathāḥ smṛitāḥ | jajne Bhṛigu-prasādena Kauśikād vaṁśa-  
varddhanaḥ | Viśvāmitrasya cha sutāḥ Devarātādayaḥ smṛitāḥ | vikhyātās  
trishu lokeshu teshāṁ nāmāni vai śriṇu | Devaśravāḥ Katiś chaiva yasmāt  
Kātyāyanāḥ smṛitāḥ | Sālāvatyāṁ Hiranyākshaḥ Renor jajne 'tha Renu-  
mān | Sāṅkrītir Gālavaś chaiva Mudgalāś cheti viśrutāḥ | Madhucchando  
Jayaś chaiva Devalāś cha tathā 'shṭakāḥ | Kachhapa Hāritaś chaiva Viśvā-  
mitrasya te sutāḥ | teshāṁ khyātāni gotrāṇi Kauśikānām mahātmanām |  
Pānino Babhravaś chaiva Dhyānajapyās tathaiva cha | Pārthivāḥ Deva-  
rātāś cha Sālankāyana-Vāskalāḥ | Lohitāḥ Yāmadūtāś cha tathā Kārī-  
shayāḥ smṛitāḥ | Saṁśrutāḥ Kauśikāḥ rājaṁs tathā 'nye Saṁdhavāya-  
nāḥ | Devalāḥ Renavaś chaiva Yājnavalkyāghamarshaṇāḥ | Audumbarāḥ  
hy Abhishnātāś Tārakāyana-chunchulāḥ | Sālāvatyāḥ Hiranyākshāḥ  
Sāṅkrityāḥ Gālavāś tathā | Nārāyanīr Naraś chānyo Viśvāmitrasya  
dhīmataḥ | rishy-antara-vivāhyāś cha Kauśikāḥ bahavāḥ smṛitāḥ | Pau-  
ravasya mahārāja brahmarsheḥ Kauśikasya cha | sambandho 'py asya  
raṁśe 'smīn brahma-kshattrasya viśrutāḥ |*

"Thus was the renowned Jamadagni, the most excellent of those possessed of sacred knowledge, born by the power of austere fervour to Richika, the son of Ūrva, by Satyavatī. Their second son was Sunaś-sepha<sup>147</sup> and the youngest Sunahpuchha. And Gādhi, son of Kuśika, begot as his son and inheritor Viśvāmitra, distinguished for austere fervour, science, and quietude; who attained an equality with Brahman-rishis, and became one of the seven rishis. The righteous Viśvāmitra, who was known by name as Viśvaratha,<sup>148</sup> was by the favour of a Bhṛigu born to the son of Kuśika, an augmenter (of the glory) of his race. The sons of Viśvāmitra are related to have been Devarāta and the rest, renowned in the three worlds. Hear their names: Devaśravas, Kati (from whom the Kātyāyanas had their name); Hiranyāksha, born of Sālāvatī, and Renumat of Renu; Sāṅkrīti, Gālava, Mudgala, Madhucchanda, Jaya, Devala, Ashtaka, Kachhapa, Hārita — these were the

<sup>147</sup> The Aitareya Brāhmaṇa, as we shall shortly see, makes 'Sunāśsepa' a son of Ajīgartta. The Mahābhārata Anuśāsanap. verse 186, coincides with the Harivāṁśa.

<sup>148</sup> In another passage of the Harivāṁśa (verses 1764 ff.), which repeats the particulars given in this passage, it appears to be differently stated, verse 1766, that besides a daughter Satyavatī, and his son Viśvāmitra, Gādhi had three other sons, Viśvaratha, Viśvakrit, and Viśvajit (*Viśvāmitras tu Gādheyo rājā Viśvarathas tadā | Viśvakrid Viśvajich chaiva tathā Satyavatī nrīpa*).

sons of Viśvāmitra. From them the families of the great Kauśik said to have sprung: the Pāṇins, Babhrus, Dhānajapyas, Pārt Devarātas, Sālankāyanas, Vāskalas, Lohitas, Yāmadūtas, Kārīshis, śrutas, Kauśikas, Saindhavāyanas, Devalas, Reṇus, Yājnavalkyas, marshanas, Audumbaras, Abhishñātas, Tārakayaṇas, Chunchulas, vatyas, Hiranyākshas, Sāṅkrityas, and Gālavas.<sup>149</sup> Nārāyaṇi and were also (descendants) of the wise Viśvāmitra. Many Kauśik recorded who intermarried with the families of other rishis. In race of the Paurava and Kauśika Brahman-rishi, there is well known to have been a connection of the Brāhmans and Kshattriyas. Śāsepha, who was a descendant of Bhṛigu, and obtained the position of a Kauśika, is recorded to have been the eldest of Viśvāmitra's son

It will be observed that in this passage, Devaśravas is given as one of Viśvāmitra's sons. A Devaśravas, as we have already seen, is mentioned in R.V. iii. 28, 2, as a Bhārata, along with Devavāta. However in the Harivamśa we have no Devavāta, but a Devarāta is identified with Sūnaśāsepha. This, as we shall find, is also the case in the Aitareya Brāhmaṇa.

In the genealogy given in both of the preceding passages, from Vishṇu Purāṇa, and the 27th chapter of the Harivamśa respecting Viśvāmitra is declared to be the descendant of Amāvasu the third son of Purūravas. In the 32nd chapter of the Harivamśa, however, we find a different account. Viśvāmitra's lineage is there traced up to Jahnu, as in the former case; but Jahnu is no longer represented as a descendant of Amāvasu, the third son of Purūravas; but (as appears from the preceding narrative) of Āyus, the eldest son of that prince of Puru, the great-grandson of Āyus. Professor Wilson (Vishṇu Purāṇa, 4to. ed. p. 451, note 23) is of opinion that this confusion originated in the recurrence of the name of Suhotra in different genealogical tables, and in the ascription to one king of this name of descendants who

<sup>149</sup> Professor Wilson (V.P. 4to. ed. p. 405, note) gives these names, and says that the authorities add "an infinity of others, multiplied by intermarriage with other tribes, and who, according to the Vāyu, were originally of the regal caste of Viśvāmitra; but like him obtained Brahmanhood through devotion. No gotras, or some of them at least, no doubt existed, partaking more of the character of schools of doctrine, but in which teachers and scholars were very likely to become of one family by intermarrying; and the whole, as well as their founder, imply the interference of the Kshattriya caste with the Brahmanical poly of religious instruction and composition."

really sprung from another. It is not, however, clear that the genealogy of Viśvāmitra given in the Vishṇu Purāṇa is the right one. For in the Rig-veda, as we have seen, he is connected with the Bharatas, and in the passage about to be quoted from the Aitareya Brāhmaṇa, he is called a Bharata and his sons Kuśikas; and Bharata is said both in the Vishṇu Purāṇa (Wilson's V.P. 4to. ed. p. 449) and in the Harivamśa (sect. 32, v. 1723, and preceding narrative) to be a descendant of Āyus and of Puru. Accordingly we have seen that the Harivamśa styles Viśvāmitra at once a Paurava and a Kauśika.

A similar genealogy to that in the 32nd section of the Harivamśa is given in the Mahābhārata, Anuśāsanaparvan, verses 201 ff., where it is said that in the line of Bharata there was a king called Ajamīḍha who was also a priest (*Bharatasyānvaye chaivājamīḍho nāma pārthivāḥ | babbūva Bharata-śreshṭha yajvā dharma-bhrītāṁ varāḥ*), from whom Viśvāmitra was descended through (1) Jahnu, (2) Sindhudvīpa, (3) Balākaśva, (4) Kuśika, (5) Gādhi.

One of the names applied to Viśvāmitra and his race, as I have just noticed, is Bharata.<sup>150</sup> The last of the four verses at the close of the 53rd hymn of the third Maṇḍala of the Rig-veda, which are supposed to contain a malediction directed by Viśvāmitra against Vaśishṭha (see above) is as follows : iii. 53, 24. *Ime Indra Bharatasya putrāḥ apapitvāṁ chikitur na prapitvam |* “These sons of Bharata, o Indra, desire to avoid (the Vasishṭhas), not to approach them.” These words are thus explained by Sāyaṇa : *Bharatasya putrāḥ Bharata-vāṁśyāḥ ime Viśvāmitrāḥ apapi-  
tvam apagamanāñ Vasishṭhebhyāś chikitur na prapitvam | [Va]sishṭaiḥ  
saha teshāñ sangatir nāsti | brāhmaṇāḥ eva ity arthaḥ |* “These sons of Bharata, persons of his race, know departure from, and not approach to, the Vasishṭhas. They do not associate with the Vasishṭhas. This means they are Brāhmans.”

The persons who accompanied Viśvāmitra when he wished to cross the Vipāś and the Śutudrī are, as we have seen above, called Bhārātas; and Devaśravas and Devavāta are designated in R.V. iii. 23, 2, as Bhārātas. On the other hand in one of the hymns ascribed to Vasishṭha (R.V. vii. 33, 6) the Bhārātas are alluded to as a tribe hostile to the Trītsus, the race to which Vasishṭha belonged.

<sup>150</sup> See Roth's Lexicon, s.v. *Bharata*, (7) “the name of a hero, the forefather of a tribe. His sons are called Viśvāmitras and the members of his family Bharatas.”

In the legend of Sunaśṣepa, told in the Aitareya Brāhmaṇa, vii. 13–18,<sup>151</sup> Viśvāmitra is alluded to as being the hotṛi-priest of king Hariśchandra, and as belonging to the tribe of the Bharatas. He is also addressed as *rājaputra*, and his sons are called Kuśikas. The outlines of the story are as follows: King Hariśchandra of the family of Ikshvāku having no son, promised to Varuna, by the advice of Nārada, that if a son should be born to him he would sacrifice him to that god. A son was accordingly born to the king, who received the name of Rohita; but Hariśchandra, though called upon by Varuna, put off from time to time, on various pleas, the fulfilment of his promise. When the father at length consented, the youth himself refused to be sacrificed and went into the forest. After passing six years there he met a poor Brāhmaṇa rishi called Ajīgartta who had three sons, the second of whom, Sunaśṣepa, he sold for a hundred cows to Rohita, who brought the young Brāhmaṇa to be sacrificed instead of himself. Varuna accepted the vicarious victim, and arrangements were made accordingly, “Viśvāmitra being the hotṛi-priest, Jamadagni the adhvaryu, Vasishṭha the brāhmāṇ, and Ayāsyā the udgātri (*tasya ha Viśvāmitro hotā āśīj Jamadagnir adhvaryur Vasishtho brahmā Ayāsyah udgātā*).” The sacrifice was not, however, completed, although the father received a hundred more cows for binding his son to the sacrificial post, and a third hundred for agreeing to slaughter him. By reciting verses in honour of different deities in succession Sunaśṣepa was delivered; and at the request of the priests took part in the ceremonial of the day. I shall quote the remainder of the story at length:

17. *Atha ha Sunahsepo Viśvāmitrasyāṅkam āśasūda | sa ha uvācha Ajīgarttah Sauyavasir “rishe punar me putrañ dehi” iti | “Na” iti ha uvācha Viśvāmitro “devāḥ vai imam mahyam arāsata” iti | sa ha Devarāto Vaiśvāmitrah āsa | tasya ete Kāpileya-Bābhṛavāḥ | sa ha uvācha Ajīgarttah Sauyavasis “tvañ vehi vihvayāvahai” iti | sa ha uvācha Ajīgarttah Sauyavasir “Āngiraso janmanā ‘sy Ajīgarttih śrūtah kavīḥ | rishe paitāmahāt tantor mā ‘pagāḥ punar ehi mām” iti | sa*

<sup>151</sup> This legend is translated into German by Prof. Roth in Weber's Ind. Stud. i. 457 ff., into English by Prof. Wilson, Journ. Roy. As. Soc. vol. xiii. for 1851, pp. 96 ff., by Dr. Haug in his Ait. Brāhmaṇa, vol. ii. 460 ff., by Prof. Müller in his Ane. Sansk. Lit. pp. 408 ff., and into Latin by Dr. Streiter in his “Diss. de Sunahsepo.”

ha uvācha Sūnahśepah “adarsus tvā sāsa-hastam na yach chhūdreshv  
alapsata | gavām trinī śatāni tvam avrinīthāḥ mad Angirāḥ” iti | sa  
ha uvācha Ajigarttaḥ Sauyavasis “tad vai mā tāta tapati pāpaṁ karma  
mayā kritam | tad aham nihnave tubhyam pratiyantu śatā gavām” iti |  
sa ha uvācha Sūnahśepah “yah sakrit pāpakaṁ kuryāt kuryād enat tato  
’param | nāpāgāḥ śaudrānyād asandheyam tvayā kritam” iti | “asand-  
dheyam” iti ha Viśvāmitraḥ upapapāda | sa ha uvācha Viśvāmitraḥ  
“Bhrīmah eva Sauyavasiḥ śāsena viśiśāsishuḥ | asthād maitasya putro  
bhūr mamaivopehi putratām” iti | sa ha uvācha Sūnahśepah “sa vai  
yathā no jnāpāyā rājaputra tathā vada | yathaiwāngirasaḥ sann upeyām  
tava putratām” iti | sa ha uvācha Viśvāmitro “Jyeshto me tvam putrā-  
nām syās tava śreshthā prajā syāt | upeyāḥ daivam me dāyaṁ tena vai  
tvopamantraye” iti | sa ha uvācha Sūnahśepah “sanjnānāneshu vai brū-  
yāt sauhardyāya me śriyai | yathā ’ham Bharata-rishabha upeyām tava  
putratām” iti | atha ha Viśvāmitraḥ putrān āmantrayāmāsa “Madhu-  
chhandāḥ śrinotana Rishabho Renur Ashṭakah | ye ke cha bhrātarāḥ  
sthana asmai jyaishthiyāya kalpadhvam” iti | 18. Tasya ha Viśvāmi-  
trasya eka-śatam putrāḥ āsuḥ panchāśad eva jyāyāmso Madhuchhandasāḥ  
panchāśat kamīyāmṣaḥ | tad ye jyāyāmso na te kuśalam menire | tān  
anuvyājahāra “antān vah prajā bhakshishṭa” iti | te ete ’ndhrāḥ Pun-  
ḍrāḥ S'abarāḥ Pulindāḥ Mūtibāḥ ity udantyāḥ bahavo bhavanti | Vaiś-  
vāmitrāḥ Dasyūnām bhūyishthāḥ | sa ha uvācha Madhuchhandāḥ panchā-  
śatā sardham “yad nah pitā sanjānīte tasmīm tishthāmahe vayam | puras  
tvā sarve kurmahe tvām anvāncho vayaṁ smasi” iti | atha ha Viśvāmitraḥ  
pratītāḥ putrām̄ tushṭāva “te vai putrāḥ paśumanto vīravanto bhavishya-  
tha | ye mānam me’nuṛiḥnānto vīravantam akartta mā | pura-etrā vīra-  
vanto Devarātena Gāthīnāḥ | sarve rādhyāḥ stha putrāḥ esha vah sad-  
vivāchanam | esha vah Kuśikāḥ vīro Devarātas tam anvita | yushmām  
dāyam me upetā vidyām yām u cha vidmasi | te samyancho Vaiśvāmitrāḥ  
sarve sākāṁ sarātayaḥ | Devarātāya tashire dhṛityai śraishthiyāya Gā-  
thīnāḥ | adhīyata Devarāto rikthayor ubhyayor ṛishiḥ | Jahnūnām chā-  
dhīpatye daive vede cha Gāthīnām |

“Sūnaśsepa came to the side of Viśvāmitra. Ajigartta, the son of Suyavasa, said, ‘Rishi, give me back my son.’ ‘No,’ said Viśvāmitra, ‘the gods have given him to me’ (*devāḥ arāsata*); hence he became Devarāta the son of Viśvāmitra. The Kāpileyas and Bābhravas are his descendants. Ajigartta said to Viśvāmitra, ‘Come; let us both call

(him) to us.<sup>152</sup> He (again) said (to his son), ‘Thou art an Āngirasa, the son of Ajīgartta, reputed a sage; do not, o rishi, depart from the line of thy ancestors; come back to me.’ Sunāśṣepa replied, ‘They have seen thee with the sacrificial knife in thy hand—a thing which men have not found even among the Sūdras; thou didst prefer three hundred cows to me, o Angiras.’ Ajīgartta rejoined, ‘That sinful deed which I have done distresses me, my son; I abjure it to thee. Let the [three] hundreds of cows revert (to him who gave them).’<sup>153</sup> Sunāśṣepa answered, ‘He who once does a sinful deed, will add to it another; thou hast not freed thyself from that iniquity, fit only for a Sūdra. Thou hast done what cannot be rectified.’ ‘What cannot be rectified,’ interposed Viśvāmitra; who continued, ‘Terrible was the son of Suyavasa as he stood about to immolate (thee) with the knife: continue not to be his son; become mine.’ Sunāśṣepa replied, ‘Speak, o king’s son (*rājaputra*), whatever thou hast to explain to us, in order that I, though an Āngirasa, may become thy son.’ Viśvāmitra rejoined, ‘Thou shalt be the eldest of my sons, and thy offspring shall be the most eminent. Thou shalt receive my divine inheritance; with this (invitation) I address thee.’ Sunāśṣepa answered, ‘If (thy sons) agree, then for my welfare enjoin on them to be friendly, that so, o chief of the Bharatas, I may enter on thy sonship.’ Viśvāmitra then addressed his sons, ‘Do ye, Madhuchhandas, Rishabha, Renu, Ashṭaka, and all ye who are brothers, listen to me, and concede to him the seniority.’ 18. Now Viśvāmitra had a hundred sons, fifty of whom were older than Madhuchhandas and fifty younger. Then those who were older did not approve (their father’s proposal). Against them he pronounced (this

<sup>152</sup> I follow here the tenor of the interpretation (which is that of the Commentator on the Sāṅkhāya Brāhmaṇa) given by Prof. Weber in his review of Dr. Haug’s Aitareya Brāhmaṇa, in Indische Studien, ix. 316. Prof. Weber remarks that in the Brāhmaṇas the root *hu + vi* is employed to denote the opposing invitations of two persons who are seeking to bring over a third person to their own side; in proof of which he quotes Taitt. S. 6, 1, 6, 6, and S. P. Br. 3, 2, 4, 4, and 22. Profs. Roth, Wilson, and Müller, as well as Dr. Haug, understand the words to be addressed to S’unāśṣepa by his father, and to signify “we, too (I and thy mother), call, or will call (thee to return to us).” But it does not appear that S’unas’epa’s mother was present. And it is to be observed that the next words uttered by Ajīgartta, which are addressed to S’unāśṣepa, are preceded by the usual formula *sa ha uvācha Ajīgarttaḥ Sauyavasiḥ*, “Ajīgartta the son of S. said,” which perhaps would not have been the case if both sentences had been addressed to the same person.

<sup>153</sup> Here too I follow Weber, Ind. St. ix. p. 317.

doom), ‘Let your progeny possess the furthest ends (of the country).’ These are the numerous border-tribes, the Andhras, Pundras, Sabaras, Pulindas, Mūtibas. Most of the Dasyus are sprung from Viśvāmitra.<sup>154</sup> Madhuchhandas with the (other) fifty said, ‘Whatever our father determines, by that we abide. We all place thee in our front, and follow after thee.’ Then Viśvāmitra was pleased, and said to his sons, ‘Ye, my children who, shewing deference to me, have conferred upon me a (new) son, shall abound in cattle and in sons. Ye, my sons, the offspring of Gāthīn, who possess in Devarāta a man who shall go before you, are all destined to be prosperous; he is your wise instructor. This Devarāta, o Kuśikas, is your chief; follow him. He will receive you as my inheritance, and obtain all the knowledge which we possess.’ All these sons of Viśvāmitra, descendants of Gāthīn, submitted together in harmony and with good will to Devarāta’s control and superiority. The rishi Devarāta was invested with both possessions, with the lordly authority of the Jahnus, and with the divine Veda of the Gāthins.”<sup>155</sup>

On this legend Professor Müller (Anc. Sansk. Lit. pp. 415 f.) remarks, amongst other things, as follows: “So revolting, indeed, is the descrip-

<sup>154</sup> See Weber, Ind. St. ix. p. 317 f., and Roth in his Lexicon, *s.vv. anta* and *udantya*.

<sup>155</sup> This legend is perhaps alluded to in the Kāthaka Brāhmaṇa, 19, 11, quoted by Prof. Weber, Ind. St. iii. 478: *S'unass̄epo vai etām Ajigarttir Varuna-grihito'pasyat | tayā sa vai Varuna-pāśād amuchyata |* “S'unass̄epa the son of Ajigartta, when seized by Varuna, saw this (verse); and by it he was released from the bonds of Varuna.” Manu also mentions the story, x. 105: *Ajigaritaḥ sutām hantum upāsarpad bubhukshitah | na chālipyata pāpena khut-pratikāram ācharan |* “Ajigartta, when famished, approached to slay his son; and (by so doing) was not contaminated by sin, as he was seeking the means of escape from hunger.” On this Kulluka annotates: *Rishir Ajigarttākhyo bubhukshitah san puttraṁ S'unass̄epa-nāmānam svayām vikrītavān yajne go-sata-lābhāya yajna-yūpe baddhvā visasitā bhūtvā hantum prachakrame | na cha khut-pratikārārthaṁ tathā kurvan pāpena liptaḥ | etach cha Bahvṛicha-brāhmaṇe S'unass̄ephākhyāneshu vyaktam uktam |* “A rishi called Ajigartta, having, when famished, himself sold his son called S'unass̄epa, in order to obtain a hundred cows at a sacrifice, bound him to the sacrificial stake, and in the capacity of immolator was about to slay him. By doing so, as a means of escape from hunger, he did not incur sin. This is distinctly recorded in the Bahvṛicha (Aitareya) Brāhmaṇa in the legend of S'unass̄epa.” The speakers in the Brāhmaṇa, however, do not take by any means so lenient a view of Ajigartta’s conduct as Manu. (See Müller’s Anc. Sansk. Lit. p. 415.) The compiler of the latter work lived in an age when it was perhaps thought that a rishi could do no wrong. The Bhāgavata Purāṇa, ix. sect. 7, and sect. 16, verses 30–37 follows the Ait. Br. in the version it gives of the story; but, as we shall see in a subsequent section, the Rāmāyaṇa relates some of the circumstances quite differently.

tion given of Ajīgartta's behaviour in the Brāhmaṇa, that we should rather recognize in him a specimen of the un-Āryan population of India. Such a supposition, however, would be in contradiction with several of the most essential points of the legend, particularly in what regards the adoption of Sunahśepha by Viśvāmitra. Viśvāmitra, though arrived at the dignity of a Brāhmaṇa, clearly considers the adoption of Sunahśepha Devarāta, of the famous Brahmanic family of the Āngirāsas, as an advantage for himself and his descendants; and the Devarātas are indeed mentioned as a famous branch of the Viśvāmitras (V.P. p. 405, 23). Sunahśepha is made his eldest son, and the leader of his brothers, evidently as the defender and voucher of their Brahmaṇhood, which must have been then of very recent date, because Viśvāmitra himself is still addressed by Sunahśepha as *Rāja-putra* and *Bharata-rishabha*." It must, however, be recollected that the story, as told in the Brāhmaṇa, can scarcely be regarded as historical, and that it is not unreasonable to suppose that the incidents related, even if founded on fact, may have been coloured by the Brahmanical prepossessions of the narrator. But if so, the legend can give us no true idea of the light in which Viśvāmitra's exercise of priestly functions was looked upon either by himself or by his contemporaries.

In Indische Studien, ii. 112–123, this story forms the subject of an interesting dissertation by Professor Roth, who arrives at the following conclusions:

"(i.) The oldest legend about Sunahśepa (alluded to in R.V. i. 24, 11–13,<sup>156</sup> and R.V. v. 2, 7) knows only of his miraculous deliverance by divine help from the peril of death.

"(ii.) This story becomes expanded in the sequel into a narrative of Sunahśepa's threatened slaughter as a sacrificial victim, and of his deliverance through Viśvāmitra.

"(iii.) This immolation-legend becomes severed into two essentially distinct versions, the oldest forms of which are respectively represented by the stories in the Aitareya Brāhmaṇa, and the Rāmāyaṇa.

"(iv.) The latter becomes eventually the predominant one; but its proper central-point is no longer the deliverance from immolation, but

<sup>156</sup> Compare also Rosen's remarks on the hymns ascribed to S'unas'epa; Rig-veda Sanhita, Annotations, p. lv. He thinks they contain nothing which would lead to the belief that they have any connection with the legend in the Rāmāyaṇa and Ait. Br.

the incorporation of Śunahṣepa, or (with a change of persons) of Richika, into the family of the Kuśikas. It thus becomes in the end a family-legend of the race of Viśvāmitra.

"There is thus no historical, perhaps not even a genealogical, result to be gained here. On the other hand the story obtains an important place in the circle of those narratives in which the sacerdotal literature expressed its views regarding the character and agency of Viśvāmitra."

In a passage of the Mahābhārata, Ādip..verses 3694 ff.,<sup>157</sup> where the descendants of Pūru are recorded, we find among them Bharata the son of Dushyanta (verse 3709) from whom (1) Bhumanyu, (2) Suhotra, (3) Ajamīḍha, and (4) Jahnu are said to have sprung in succession (verses 3712–3722); and the last-named king and his brothers Vrajana and Rūpin are said to have been the ancestors of the Kuśikas (verse 3723: *anvayāḥ Kuśikāḥ rājan Jahnor amita-tejasāḥ | Vrajana-Rūpinoh*), who were therefore, according to this passage also, descended from Bharata (see above, p. 354). The Mahābhārata then goes on to relate that during the reign of Samvarana, son of Jahnu's eldest brother Riksha, the country over which he ruled was desolated by various calamities (verses 3725 f.). The narrative proceeds, verse 3727:

*Abhyaghnan Bhāratāṁś chaiva sapatnānām balāni cha | chālāyan  
vasudhāṁ chemāṁ balena chaturanginā | abhyayāt tam cha Pānchālyo  
vijītya tarasā mahīm | akshauhinībhīr daśabhiḥ sa enām samare 'jayat |  
tataḥ sa-dārah sāmātyah sa-putraḥ sa-suhṛijjanah | rājā Samvaranās  
tasmāt palāyata mahābhayāt | 3730. Sindhor nadasya mahato nikunjे  
nyavasat tadā | nadī-vishaya-paryyante parvatasya samīpataḥ | tattrā-  
vasan bahūn kālān Bhāratāḥ durgam asrītāḥ | teshāṁ nivasatāṁ tattrā-  
saḥasram parivatsarān | athābhyaγachhad Bhāratān Vaśishto bhagavān  
rishiḥ | tam āgatam prayatnena pratyudgamyābhivādyā cha | arghyam  
abhyāharaṁś tasmai te sarve Bhāratās tadā | nivedya sarvam rishaye  
satkāreṇa suvarchchase | tam āsane chopavishṭāṁ rājā vavre svayāṁ tadā |  
“purohito bhavān no 'stu rājyāya prayatemahi” | 3735. “Om” ity  
evaṁ Vaśishto 'pi Bhāratān pratyapadyata | athābhyaśinchat sāmrājye  
sarva-kshattrasya Pauravam | vishāna-bhūtaṁ sarvasyāṁ prithivyāṁ iti  
nah śrutam | Bharatādhyushitam pūrvam so 'dhyatishṭhat purottamam |  
punar balibhrītaś chaiva chakre sarva-mahīkshitāḥ |*

<sup>157</sup> Referred to by Roth, Litt. u. Gesch. des Weda, pp. 142 ff., and Wilson, Rig-veda, iii. p. 86.

" 3727. And the hosts of their enemies also smote the Bhāratas. Shaking the earth with an army of four kinds of forces, the Pāñchālya chief assailed him, having rapidly conquered the earth, and vanquished him with ten complete hosts. Then king Samvaraṇa with his wives, ministers, sons, and friends, fled from that great cause of alarm ; (3730) and dwelt in the thickets of the great river Sindhu (Indus), in the country bordering on the stream, and near a mountain. There the Bhāratas abode for a long time, taking refuge in a fortress. As they were dwelling there, for a thousand years, the venerable rishi Vasishṭha came to them. Going out to meet him on his arrival, and making obeisance, the Bhāratas all presented him with the *arghya* offering, shewing every honour to the glorious rishi. When he was seated the king himself solicited him, 'Be thou our priest; let us strive to regain my kingdom.' 3735. Vasishṭha consented to attach himself to the Bhāratas, and, as we have heard, invested the descendant of Pūru with the sovereignty of the entire Kshattriya race, to be a horn (to have mastery) over the whole earth. He occupied the splendid city formerly inhabited by Bhārata, and made all kings again tributary to himself."

It is remarkable that in this passage the Bhāratas, who, as we have seen, are elsewhere represented as being so closely connected with Viśvāmitra, and are in one text of the Rig-veda (vii. 33, 6) alluded to as the enemies of Vasishṭha's friends, should be here declared to have adopted the latter rishi as their priest. The account, however, need not be received as historical, or even based on any ancient tradition; and the part referring to Vasishṭha in particular may have been invented for the glorification of that rishi, or for the honour of the Bhāratas.

The 11th and 12th khandas of the second adhyāya of the Sarvasāra Upanishad (as we learn from Professor Weber's analysis in Ind. St. i. 390) relate that Viśvāmitra was instructed on the identity of breath (*prāṇa*) with Indra, by the god himself, who had been celebrated by the sage on the occasion of a sacrifice, at which he officiated as hotṛ-priest, in a thousand Brīhatī verses, and was in consequence favourably disposed towards him.

It is abundantly clear, from the details supplied in this section, that Viśvāmitra, who was a rājanya of the Bhārata and Kuśika families (Ait. Br. vii. 17 and 18), is represented by ancient Indian tradition as

the author of numerous Vedic hymns, as the domestic priest (*purohita*) of king Sudās (Nir. ii. 24), and as officiating as a hotṛi at a sacrifice of king Hariśchandra (Ait. Br. vii. 16). The Rāmāyana also, as we shall see in a future section, connects him with Triśanku, the father of Hariśchandra, and makes him also contemporary with Ambarīsha; and in the first book of the same poem he is said to have visited king Daśaratha, the father of Rāma (Bālakanda, i. 20, 1 ff.). As these kings were separated from each other by very long intervals, Triśanku being a descendant of Ikshvāku in the 28th, Ambarīsha in the 44th,<sup>158</sup> Sudās in the 49th, and Daśaratha in the 60th generation (see Wilson's *Vishṇu Purāna*, vol. iii. pp. 284, 303, 304, 313), it is manifest that the authors of these legends either intentionally or through oversight represented Viśvāmitra, like Vasishṭha (see above), as a personage of miraculous longevity; and on either supposition a great deal that is related of him must be purely fabulous. All the authorities describe him as the son of Gāthīn or Gādhi, the Anukramaṇī, the *Vishṇu Purāna*, and the *Harivamṣa* declaring also that Gāthīn was an incarnation of Indra, and thus asserting Viśvāmitra to be of divine descent. It is not clear whether this fable is referred to in R.V. iii. 53, 9, where Viśvāmitra is styled *deva-jāḥ*, "born of a god," or whether this verse may not have led to the invention of the story. In either case the verse can scarcely have emanated from the rishi himself; but it is more likely to be the production of one of his descendants.<sup>159</sup>

<sup>158</sup> According to the Rāmāyana, i. 70, 41 ; ii. 110, 32, Ambarīsha was only 28th from Ikshvāku. Compare Prof. Wilson's note on these genealogies, V.P. iii. 313 ff.

<sup>159</sup> The word *devajāḥ*, which, following Roth, *s.v.*, I have translated "god-born," is taken by Sāyana as = *dyotamānānāṁ tejasāṁ janayitā*, "generator of shining lights," and appears to be regarded by him as referring to the creation of constellations by Viśvāmitra, mentioned in the Rāmāyana, i. 60, 21. Prof. Wilson renders the phrase by "generator of the gods;" and remarks that "the compound is not *devajā*, 'god-born,' nor was Visvāmitra of divine parentage" (R.V. iii. p. 85, note 4). This last remark overlooks the fact above alluded to of his father Gādhi being represented as an incarnation of Indra, and the circumstance that Prof. Wilson himself (following Sāyana) had shortly before translated the words *prathama-jāḥ brahmaṇāḥ* in R.V. iii. 29, 15, as applied to the Kuśikas, by "the first-born of Brahmā," although from the accent *brahmaṇ* here must be neuter, and the phrase seems to mean, as I have rendered above, "the first-born of prayer." The word *jā* is given in the Nighantu as one of the synonyms of *apatya*, "offspring;" and in R.V. i. 164, 15, where it is coupled with *rishayāḥ*, the compound *devajāḥ* is explained by Sāyana as "born of the god," *i.e.* the sun, and by Prof. Wilson as "born of the gods." See

This verse (R.V. iii. 53, 9) which claims a superhuman origin for Viśvāmitra, and the following verses 11–13 of the same hymn, which assert the efficacy of his prayers, form a sort of parallel to the contents of R.V. vii. 33, where the supernatural birth of Vasishṭha (vv. 10 ff.), the potency of his intercession (vv. 2–5), and the sacred knowledge of his descendants (vv. 7 and 8), are celebrated.

As the hymns of Viśvāmitra and his descendants occupy so prominent a place in the Rig-veda Sanhitā, and as he is the alleged author of the text reputed the holiest in the entire Veda (iii. 62, 10), the Gāyatrī *par excellence*, there is no reason to doubt that, although he was a *rājanya*, he was unreservedly acknowledged by his contemporaries to be both a rishi and a priest. Nothing less than the uniform recognition and employment of the hymns handed down under his name as the productions of a genuine “seer,” could have sufficed to gain for them a place in the sacred canon.<sup>160</sup> It is true we possess little authentic information regarding the process by which the hymns of different families were admitted to this honour; but at least there is no tradition, so far as I am aware, that those of Viśvāmitra and his family were ever treated as *antilegomena*. And if we find that later works consider it necessary to represent his priestly character as a purely exceptional one, explicable only on the ground of supernatural merit acquired by ardent devotion, we must recollect that the course of ages had brought about a most material change in Indian society, that the sacerdotal function had at length become confined to the members of an exclusive caste, and that the exercise of such an office in ancient times by persons of the regal or mercantile classes had ceased to be intelligible, except upon the supposition of such extraordinary sanctity as was alleged in the case of Viśvāmitra.

It is worthy of remark that although the Aitareya Brāhmaṇa (see above) declares that Sunaśśepa, as belonging to a priestly family, was called on to exercise the sacerdotal office immediately after his release, yet the anterior possession of divine knowledge is also ascribed to Viśvāmitra and the Gāthins, and that Sunaśśepa is represented as suc-

also R.V. ix. 93, 1 = S.V. i. 538. (Compare Journal of the Royal Asiatic Society, for 1866, p. 387 ff.)

<sup>160</sup> That many at least of these compositions were really the work of Viśvāmitra, or his descendants, is proved, as we have seen, by the fact that their names are mentioned in them.

ceeding to this sacred lore, as well as to the regal dignity of the race on which he became engrafted.

The fact of Viśvāmitra having been both a rishi and an officiating priest, is thus, as we have seen, and if ancient tradition is to be believed, undoubted. In fact, if we look to the number of Vedic hymns ascribed to him and to his family, to the long devotion to sacerdotal functions which this fact implies, and to the apparent improbability that a person who had himself stood in the position of a king should afterwards have become a professional priest, we may find it difficult to believe that although (as he certainly was) a scion of a royal stock, he had ever himself exercised regal functions. Professor Roth remarks (Litt. u. Gesch. p. 125) that there is nothing either in the Aitareya Brāhmaṇa, or in the hymns of the Rig-veda to shew that he had ever been a king.<sup>161</sup> But on the other hand, as the same writer observes (p. 126), and as we shall hereafter see, there are numerous passages in the later authorities in which the fact of his being a king is distinctly, but perhaps untruly, recorded.

It is so well known, that I need scarcely adduce any proof of the fact, that in later ages Rājanyas and Vaiśyas, though entitled to sacrifice and to study the Vedas, were no longer considered to have any right to officiate as priests on behalf of others. I may, however, cite a few texts on this subject. Manu says, i. 88 :

*Adhyāpanam adhyayanam yājanam yājanam tathā | dānam prati-grahaṁ chaiva Brāhmaṇānām akalpayat | 89. Prajānām rakṣanām dānam ijyā'dhyayanam eva cha | vishayeshv aprasaktim cha kshattriyasya samāsataḥ | 90. Paśūnām rakṣanām dānam ijyā'dhyayanam eva cha | vanīkpathām kusīdaṁ cha Vaiśasya krishim eva cha | 91. Ekam eva tu Sūdrasya prabhuḥ karma samādisat | eteshām eva varṇānām śūśrūshām anasūyayā | 88. He (Brahmā) ordained teaching, study, sacrificing, officiating for others at sacrifices, and the giving and receiving of gifts, to be the functions of Brāhmans. 89. Protection of the people, the giving of gifts, sacrifice, study, and non-addiction to objects of sense he assigned as the duties of the Kshattriya. 90. The tending of cattle, giving of gifts, sacrifice, study, commerce, the taking of usury, and agriculture he appointed to be the occupations of the Vaiśya. 91. But the*

<sup>161</sup> May not R.V. iii. 43, 5 (quoted above), however, be understood to point to something of this kind ?

## THE BRAHMANS AND KSHATTRIYAS.

lord assigned only one duty to the Sūdra, that of serving the three classes without grudging."

Similarly it is said in the second of the Yajna-paribhāshā translated by Professor M. Müller (at the end of the ninth v. the Journal of the German Oriental Society, p. xliii.), "that is proper to the three classes, the Brāhmaṇ, Rājanya, and Vaiśya."<sup>162</sup> Prof. Müller also refers to Kātyāyana's Śrauta S. which i. 1, 5 and 6 are as follows :

5. *Angahināśrotriya-shanda-sūdra-varjam* | 6. *Brāhmaṇa-vaiśyānām śruteḥ* | "Men,<sup>163</sup> with the exception of those whose

<sup>162</sup> Prof. Müller does not give the original text.

<sup>163</sup> In one of these Sutras of Kātyāyana (i. 1, 4) and its commentary question (one of those which the Indian authors often think it necessary to settle, in order that their treatment of a subject may be complete and exact) is argued, viz. whether the lower animals and the gods have any share in the Vedic observances; or whether it is confined to men. The conclusion is that the gods cannot practise these rites, as they are themselves the objects of desire which they have already obtained heaven and the other objects of desire with which they are practised (*tatra devānām devatāntarābhāvād anadhiκūra ātmōnam uddiṣya tyāgaḥ sambhavati | kincha | devāś cha prāpta-svargādi na cha teshām kinchid avāptavyam asti yad-arthaṁ karmāṇi kurvate |*). A the right of the lower animals to sacrifice, although the point is decided against them on the ground of their only "looking to what is near at hand, and not to the future world" (*te hy āsannam eva chetayante na pūralaukikam phalan* is considered necessary seriously to obviate a presumption in their favour to seek to enjoy pleasure and avoid pain, and even appear to indicate their desire for happiness of another world by seeming to observe some of the Vedic prescriptive rules. *uktān̄ śuna' chaturdaśyām upavāsa-darśanāt syenasya cha ashtamīyām darśanāch cha te 'pi pūralaukikam jānanti*" iti | *tat katham avagamyate mārtham upavasanti*" iti | *ye hi veda-smṛiti-purāṇādikam paṭhanti te eva jā "anena karmanā idam phalam amutra prāpsyate"* iti | *na cha ete vedādikān nāpy anyebhyah āgamayanti | tena śastrārtham avilvāṇisah phalam āmushm mayantaḥ kathaṁ tat-sādhanaṁ karma kuryuḥ | tasmiñ na dharmaṛtham iti | kimarthām tarhy eteshām upavāsaḥ | uchyate | rogūd aruchir eshām | tar-kale kathaṁ rogah | uchyate | niyata-kulāḥ api rogāḥ bhavanti yathā tritī turthikādi-jvarāḥ | adhanāś cha ete |* "But do not some say that 'from a dog it has been noticed to fast on the fourteenth day of the month, and a hawk on the thirteenth? They also have a knowledge of matters connected with a future life?' But we know that these dogs and hawks fast from religious motives? For it is only those who read the Vedas, Smṛitis, Purāṇas, etc., who are aware that by means of such observances, such and such rewards will be obtained in another world. But the ignorant neither read the sacred books for themselves, nor ascertain their contents. How then, ignorant as they are of the contents of the scriptures, and devoid of desire for future rewards, can they perform those rites which are the means of obtaining them? It is therefore to be concluded that they do not fast from religion. But why, then, do they fast? We reply, because from sickness they have a

are defective, those who have not read the Veda, eunuchs, and Sūdras, have a right to sacrifice. 6. It is Brāhmans, Rājanyas, and Vaiśyas (only who) according to the Veda (possess this privilege).”<sup>164</sup>

ation for food. But how do they happen to be sick on certain fixed days? We answer, there are also certain diseases which occur on fixed days, as tertian and quartan agues. Another reason why the lower animals cannot sacrifice is that they are destitute of wealth (and so unable to provide the necessary materials).”

<sup>164</sup> “And yet,” Prof. Müller remarks (*ibid.*), “concessions were made (to other and lower classes) at an early period. One of the best known cases is that of the Rathakāra. Then the Nishādashapati, though a Nishāda chief and not belonging to the three highest classes was admitted to great sacrifices, *e.g.* to the gāvedhukacharu.” The S’atap. Br. i. 1, 4, 12, has the following words: *Tāni vai etāni chatvāri vāchāḥ “ehi” iti brāhmaṇasya “āgahi” “ādrava” vaiśyasya cha rājanyabandhoś cha “ādhāva” iti śūdrasya |* [In the formula, *havishkṛid ehi*, ‘come, o oblation-maker,’ referred to in the previous paragraph, and its modifications] these four (different) words are employed to express ‘come:’ *ehi*, ‘come,’ in the case of a Brāhmaṇ; *āgahi*, ‘come hither,’ in the case of a Vaiśya; *ādrava*, ‘hasten hither,’ in the case of a Rājanya-bandhu, and *ādhāva*, ‘run hither,’ in the case of a Sūdra.” On this Prof. Weber remarks, in a note on his translation of the first adhyāya of the first book of the S.P. Br. (*Journ. Germ. Cr. Soc.* iv. p. 301): “The entire passage is of great importance, as it shews (in opposition to what Roth says in the first vol. of this Journal, p. 83) that the Sūdras were then admitted to the holy sacrifices of the Arians, and understood their speech, even if they did not speak it. The latter point cannot certainly be assumed as a necessary consequence, but it is highly probable; and I consequently incline to the view of those who regard the Sūdras as an Arian tribe which immigrated into India before the others.” See above, p. 141, note 251, and *Ind. Stud.* ii. 194, note, where Prof. Weber refers to the Mahābhārata, S’āntip. verses 2304 ff. which are as follows: *Svāhākāra-vashatkārau mantraḥ śūdre na vidyate | tasmāch chhūdraḥ pākayajnaṁ yajetūrvratavān svayam | pūrnāpātramayīm āhuh pākayajnasya dakshinām | śūdraḥ Paijavano nāma sahasrāñām śatām dadau | Aindrāgnena vidhānenā dakshinām iti naḥ s’rutam |* “The svāhākāra, and the vashat-kāra, and the mantras do not belong to a Sūdra. Wherefore let a man of this class sacrifice with pākayajnas, being incapacitated for (Vedic) rites (*s’rauta vratopāya-hīnah* | Comm.). They say that the gift (*dakshinā*) proper for a pākayajna consists of a full dish (*pūrnāpātramayī*). A Sūdra called Paijavana gave as a present a hundred thousand (of these pūrnāpātras) after the Aindrāgnya rule.” Here, says Prof. Weber, “the remarkable tradition is recorded that Paijavana, *i.e.* Sudās, who was so famous for his sacrifices, and who is celebrated in the Rig-veda as the patron of Visvāmitra and enemy of Vasishtha, was a Sūdra.” In the Bhāgavata Purāṇa, vii. 11, 24, the duties of a Sūdra are described to be “submissiveness, purity, honest service to his master, sacrifice without mantras, abstinence from theft, truth, and the protection of cows and Brāhmans” (*śūdrasya sannatiḥ śauḥāṁ sevā svāminy amāyayā | amantra-yajno hy asteyāṁ satyāṁ go-vipra-rakṣaṇam |*). The Commentator defines amantra-yajnah thus: *namaskārenaiva pancha-yajnānushṭhānam*, “the practice of the five sacrifices with obeisance,” and quotes Yājnavalkya. See also Wilson’s Vishṇu Purāṇa, vol. iii. p. 87, and notes; Müller’s *Anc. Sansk. Lit.* p. 203; the same author’s *Essay*, at the end of the ninth vol. of the *Journ. Germ. Or. Soc.* p. lxxiii.; and Bohtlingk and Roth’s *Lexicon*, *s.v.* *pākayajna*.

According to the Ait. Br. vii. 19, "the Brāhmaṇ alone of the four castes has the right of consuming things offered in sacrifice" (*etāḥ vai prajāḥ hutādo yad brāhmaṇāḥ | atha etāḥ ahutādo yad rājanyaḥ vaiśyaḥ śūdraḥ*). And yet, as Prof. Müller observes, it is said in the Satap. Br. v. 5, 4, 9 : *Chatvāro vai varṇāḥ brāhmaṇo rājanyaḥ vaiśyaḥ śūdraḥ na ha eteshāṁ ekaśchana bhavati yaḥ somaṁ vamati | sa yad ha eteshāṁ ekaśchit syāt syād ha eva prāyaśchittih |* "There are four classes, the Brāhmaṇ, Rājanya, Vaiśya, and Śūdra. There is no one of these who vomits (*i.e.*, I suppose, dislikes) the soma. If anyone of them however should do so, let there be an atonement."

Professor Weber, by whom also these words are quoted (Ind. St. x. 12), remarks that "they leave open the possibility of Rājanyas, Vaiśyas, and even Śūdras partaking of the soma, the only consequence being that they must as an expiation perform the Sautramanī rite."

In the twenty-first of the Yajna-paribhāshā Sūtras, translated by Müller, p. xlvi., it is declared that the priestly dignity belongs to the Brāhmaṇs; and it is laid down by the Indian authorities that even when the sacrifice is of a kind intended exclusively for Kshattriyas, the priest must still be a Brāhmaṇ and not a Kshattriya, the reason being that men of the former class only can eat the remains of the sacrifice (see Kātyāyana's Sr. Sūtras, i. 2, 8): *Brāhmaṇāḥ ritvijo bhakṣa-pratishedhād itarayoh*, "the Brāhmaṇs only are priests, because the other two castes are forbidden to eat (the remains of the sacrifice)". See also Weber, Ind. St. x. pp. 17 and 31, and the passages of the Ait. Br. viii. 24 and 27, referred to in pages 30 and 31: 24. *Na ha vai apurohitasya rājno devāḥ annam adanti | tasmād rājā 'yakṣamāṇo brāhmaṇam puro dadhīta |* "The gods do not eat the food offered by a king who has no purohita. Wherefore (even) when not about to sacrifice, the king should put forward a Brāhmaṇ (as his domestic priest)." 27. *Yo ha vai trīn purohitāṁs trīn purodhātṛīn veda sa brāhmaṇāḥ purohitāḥ | sa vadeta purodhāyai | Agnir vāva purohitāḥ prithivī purodhātā vāyur vāva purohito 'ntarikṣam purodhātā ādityo vāva purohito dyauḥ purodhātā | esha ha vai purohito yaḥ evaṁ veda atha sa tirohito yaḥ evaṁ na veda | tasya rājā mitraṁ bhavati dvishantam apabādhate | yasyaivam̄ vidvān brāhmaṇo rāshṭra-gopāḥ purohitāḥ | kshattrena kshattram̄ jayati balena balam aśnute | yasyaivam̄ vidvān brāhmaṇo rāshṭra-gopāḥ purohitāḥ | tasmāi viśaḥ sanjānate sammukhāḥ ekamanasāḥ | yasyaivam̄ vidvān brāhmaṇo*

*rāshṭra-gopāḥ purohitāḥ* | “The Brāhmaṇa who knows the three purohitas, and their three appointers, is a (proper) purohita, and should be nominated to this office. Agni is one purohita, and the earth appoints him; Vāyu another, and the air appoints him; the Sun is a third, and the sky appoints him. He who knows this is a (proper) purohita; and he who does not know this is to be rejected. (Another) king becomes the friend of the prince who has a Brāhmaṇa possessing such knowledge for his purohita and the protector of his realm; and he vanquishes his enemy. He who has a Brāhmaṇa possessing etc. (as above) conquers (another’s) regal power by (his own) regal power, and acquires another’s force by (his own) force. With him who has a Brāhmaṇa etc. (as above) the people are openly united and in harmony.”

I add another passage from the same Brāhmaṇa, which might also have been properly introduced in an earlier chapter of this work (chapt. i. sect. iii.) as it relates to the creation of the four castes :

Ait. Br. vii. 19. *Prajāpatir yajnam asrijata* | *yajnaṁ śrīṣṭam anu brahma-kshattrē asrijyetaṁ* | *brahma-kshattrē anu dvayyah prajāḥ asrijyanta hutādaś cha ahutādaś cha brahma eva anu hutādaḥ kshattram anv ahutādaḥ* | *etāḥ* vai *prajāḥ hutādo yad brāhmaṇāḥ* | *atha etāḥ ahutādo yad rājanyo vaiśyah śūdraḥ* | *tābhyo yajnah udakrāmat* | *tam brahma-kshattrē anvaitāṁ yāny eva brahmaṇāḥ āyudhāni tair brahma anvait yāni kshattrasya taṁ* (? *taiḥ*) *kshattram* | *etāni vai brahmaṇāḥ āyudhāni yad yajnāyudhāni* | *atha etāni kshattrasya āyudhāni yad aśva-rathāḥ kavachāḥ ishu-dhanva* | *taṁ kshattram ananvāpya nyavarttata* | *āyudhebhyo ha sma asya vijamānaḥ parān eva eti* | *atha enam brahma anvait* | *tam āpnōt* | *tam āptvā parastād nirudhya atishṭhat* | *sa āptah parastād niruddhas tishṭhan jnātāv svāny āyudhāni brahma upāvarttata* | *tasmād ha apy etarhi yajno brahmaṇy eva brāhmaṇeshu pratishṭhitah* | *atha enat kshattram anvāgachhat tad abravīd “upa mā asmin yajne hvayasva”* iti | *tat “tathā”* ity abravīt “*tad vai nidhāya svāny āyudhāni brahmaṇāḥ eva āyudhair brahmaṇo rūpena brahma bhūtvā yajnam upavārttasva*” iti | “*tathā*” iti tat kshattram nidhāya svāny āyudhāni brahmaṇāḥ eva āyudhair brahmaṇo rūpena brahma bhūtvā yajnam upāvarttata | *tasmād ha apy etarhi kshattrīyo yajamāno nidhāya eva svāny āyudhāni brahmaṇāḥ eva āyudhair brahmaṇo rūpena brahma bhūtvā yajnam upāvarttate* |

“Prajāpati created sacrifice. After sacrifice, Brāhmāṇ (sacred know-

ledge) and Kshättra (regal power)<sup>165</sup> were created. After these, two kinds of creatures were formed, viz. those who eat, and those who do not eat, oblations. After Brähmän came the eaters of oblations, and after Kshättra those who do not eat them. These are the eaters of oblations, viz. the Brähmans. Those who do not eat them are the Rājanya, the Vaiśya, and the Sūdra. From these creatures sacrifice departed. Brähmän and Kshättra followed it, Brähmän with the implements proper to itself, and Kshättra with those which are proper to itself. The implements of Brähmän are the same as those of sacrifice, while those of Kshättra are a horse-chariot,<sup>166</sup> armour, and a bow and arrows. Kshättra turned back, not having found the sacrifice; which turns aside, afraid of the implements of Kshättra. Brähmän followed after it, and reached it; and having done so, stood beyond, and intercepting it. Being thus found and intercepted, sacrifice, standing still and recognizing its own implements, approached to Brähmän. Wherefore now also sacrifice depends upon Brähmän, upon the Brähmans. Kshättra then followed Brähmän, and said, ‘invite me<sup>167</sup> (too to participate) in this sacrifice.’ Brähmän replied, ‘so be it: then laying aside thy own implements, approach the sacrifice with the implements of Brähmän, in the form of Brähmän, and having become Brähmän.<sup>168</sup>

<sup>165</sup> The two principles or functions represented by the Brähmans and Kshattriyas respectively.

<sup>166</sup> See Weber, Indische Studien, ix. p. 318.

<sup>167</sup> See Weber, in the same page as last quoted.

<sup>168</sup> This idea may be further illustrated by a reference to several passages adduced by Professor Weber, Ind. St. x. 17, who remarks: “Hence every Rājanya and Vaiśya becomes through the consecration for sacrifice (*dīkṣā*) a Brähman during its continuance, and is to be addressed as such in the formula employed,” and cites S'. P. Br. iii. 2, 1, 39 f., part of which has been already quoted above, in p. 136, note; and also Ait. Br. vii. 23: *Sa ha dīkṣhamāṇah eva brāhmaṇatām abhyupaiti* | “He a king, when consecrated, enters into the condition of a Brähman.” See the rest of the section and sections 24, 25, and 31 in Dr. Haug’s translation. The S'.P.Br. xiii. 4, 1, 3, says, in opposition to the opinion of some, that an *asvamedha*, which is a sacrifice proper to Rājanyas, should be begun in summer, which is their season: *tad vai vasante eva abhyārabheta* | *vasanto vai brāhmaṇasya rituh* | *yāḥ u vai kāś cha yajate brāhmaṇibhūya iva eva yajate* | “Let him commence in spring, which is the Brähman’s season. Whosoever sacrifices does so after having as it were become a Brähman.” So too Kātyāyana says in his S'rauta Sūtrās vii. 4, 12: “*Brāhmaṇa*” ity eva *vaiśya-rājanya-yayor api* | “The word *Brāhmaṇa* is to be addressed to a Vaiśya and a Rājanya also.” On which the Commentator annotates: *Vaiśya-rājanya-yayor api yajne “dīkṣhito ‘yam brāhmaṇyah”* ity eva *vaktavyam* | na “*dīkṣhito ‘yāṁ kshattriyo vaiśyo vā*” iti | “The formula ‘This Brähman has been consecrated’ is to be used at the sacrifice of a Vaiśya

Kshättra rejoined, ‘Be it so,’ and, laying aside its own implements, approached the sacrifice with those of Brähmän, in the form of Brähmän, and having become Brähmän. Wherefore now also a Kshattriya when sacrificing, laying aside his own implements, approaches the sacrifice with those of Brähmän, in the form of Brähmän, and having become Brähmän.”

The Mahābhārata, Sāntip. verses 2280 f. distinctly defines the duty of a Kshattriya in reference to sacrifice and sacred study : *Kshattriyasyāpi yo dharmaś tam te vakshyāmi Bhārata | dadyād rājan na yācheta yajeta na cha yājayet | nādhyāpayed adhīyāta prajāś cha paripālayet |* “I will tell thee also the duties of a Kshattriya. Let him give, and not ask (gifts); let him sacrifice, but not officiate for others at sacrifices ; let him not teach, but study ; and let him protect the people.”

It is clear that these passages which restrict the right of officiating ministerially at sacrifices to the members of the Brahmanical order,<sup>169</sup> represent a very different state of opinion and practice from that which prevailed in the earlier Vedic age, when Viśvāmitra, a Rājanya, and his relatives, were highly esteemed as the authors of sacred poetry, and were considered as perfectly authorized to exercise sacerdotal functions.

The result of the conflict between the opposing interests represented by Vasishṭha and Viśvāmitra respectively, is thus described by Professor and a Rājanya also ; and not the words ‘this Rājanya, or this Vais'ya, has been consecrated.’”

<sup>169</sup> It appears from Arrian that the Greeks were correctly informed of this prerogative of the Brähmans. He says, Indica, ch. xi. : Καὶ ὅστις δὲ ιδίᾳ θύει, ἔξηγητῆς ἀντῷ τῆς θυσίης τῶν τις σοφιστῶν τούτων γίνεται, ὡς δυκὶ ἀνὴρ λλως κεχαρισμένα τοῖς θεοῖς θύσαντας. “And whosoever sacrifices in private has one of these sophists” (so the highest of the classes, here said to be seven in number, is designated) “as director of the ceremony, since sacrifice could not otherwise be offered acceptably to the gods.” Arrian makes another assertion (*ibid. xii.*) which, if applied to the time when he wrote (in the second Christian century), is not equally correct. After observing that the several classes were not allowed to intermarry, nor to practice two professions, nor to pass from one class into another, he adds : Μοῦνον σοφίστων ανένται σοφιστὴν ἐκ παντὸς γένεος γενέσθαι. οὗτοι οὐ μαλθακὰ τοῖσι σοφιστῆσιν ἐισὶ τὰ πρήγματα, ἀλλὰ πάντων ταλαιπωρότατα. “Only it is permitted to a person of any class among them to become a sophist ; for the life of that class is not luxurious, but the most toilsome of all.” However indubitably true the first part of this sentence may have been in the age of Vis'vāmitra, it cannot be correctly predicated of the age of Arrian, or even of the period when India was invaded by Alexander the Great. The mistake may have arisen from confounding the Buddhists with the Brähmans, or from supposing that all the Brahmanical Indians, who adopted an ascetic life, were regarded as “sophists.”

Roth at the close of his work on the literature and history of the Veda, which has been so often quoted, p. 141: "Vasishtha, in whom the future position of the Brahmans is principally foreshadowed, occupies also a far higher place in the recollections of the succeeding centuries than his martial rival; and the latter succumbs in the conflict out of which the holy race of Brahmavartta was to emerge. Vasishtha is the sacerdotal hero of the new order of things. In Viśvāmitra the ancient condition of military shepherd-life in the Punjab is thrown back for ever into the distance. This is the general historical signification of the contest between the two Vedic families, of which the literature of all the succeeding periods has preserved the recollection."

SECT. VII.—*Do the details in the last two sections enable us to decide in what relation Vasishtha and Viśvāmitra stood to each other as priests of Sudās?*

It appears from the data supplied in the two preceding sections that both Vasishtha and Viśvāmitra are represented as priests of a king called Sudās. This is shewn, as regards the former rishi (see pp. 319 ff., above), by R.V. vii. 18, 4, 5, and 21–25; and vii. 33, 1–6, where he is said to have interceded with Indra for Sudās, who, as appears from verse 25 of the second of these hymns, was the son of Pijavana. A similar relation is shewn by R.V. iii. 53, 9–13 to have subsisted between Viśvāmitra and Sudās (see above, p. 342); and although Sudās is not in that passage identified with the king who was Vasishtha's patron, by the addition of his patronymic, we are told in the Nirukta, ii. 24, that he was the same person, the son of Pijavana. There is therefore no doubt that, according to ancient tradition, the two rishis were both priests of the same prince. It further appears that the Bharatas, with whom, as we have seen, Viśvāmitra was connected, are in R.V. vii. 33, 6 referred to as in hostility with Sudās and his priest. Are we then to conclude that the one set of facts excludes the other—that the two rishis could not both have been the family-priests of Sudās?

There is no reason to arrive at such an inference. Vasishtha and Viśvāmitra could not, indeed, have been the domestic priests of Sudās at one and the same period. But they may have been so at different

times ; and the one may have supplanted the other. It is, however, very difficult to derive from the imperfect materials supplied in the passages to which I have referred any clear conception of the shape and course which the contest between these two rivals took, or to fix the periods at which they respectively enjoyed their patron's favour. Prof. Roth thinks<sup>170</sup> that some light is thrown on this obscure subject by the different parts of the 53rd hymn of the third mandala of the Rig-veda. This composition, as it stands, contains, as he considers, fragments of hymns by Viśvāmitra or his descendants, of different dates ; and the verses (9–13), in which that rishi represents himself and the Kauśikas as being the priests of Sudās, are, in his opinion, earlier than the concluding verses (21–24),<sup>171</sup> which consist of imprecations directed against Vasishṭha. These last verses, he remarks, contain an expression of wounded pride, and threaten vengeance against an enemy who had come into possession of some power or dignity which Viśvāmitra himself had previously enjoyed. And as we find from one of his hymns (the 53rd) that he and his adherents had at one time led Sudās to victory, and enjoyed a corresponding consideration ;—while from Vasishṭha's hymns it is clear that he and his family had also been elevated in consequence of similar claims to a like position ;—it would seem to result that Viśvāmitra had cursed Vasishṭha for this very reason that he had been supplanted by him. The former with his Kuśikas had through the growing influence of his rival been driven away by Sudās to the Bharatas the enemies of that prince and of the Trītsus ; and then

<sup>170</sup> See Litt. und Gesch. des Weda, pp. 121 ff.

<sup>171</sup> I have (above, p. 343) characterized these verses as obscure and have left them untranslated. The portions of the following version which are printed in italics are doubtful : verse 22. "He (or, it) vexes (*turns the edge of*) even an axe ; and breaks even a *sword*. A *seething* cauldron, even, o Indra, when *over-heated*, casts out foam. 23. O men, no notice is taken of the arrow. They lead away the *intelligent* (*lodha*) looking upon him as a beast. Men do not, however, pit a hawk to run against a racer ; they do not lead an ass before horses. 24. These sons of Bharata, o Indra, desire separation, not vicinity. They constantly urge the horse *as if to a distance* ; they carry about the *bowl* in the battle." The reader may consult Prof. Wilson's translation R.V. vol. iii. p. 89 f., as well as Roth's Litt. u. Gesch. des Weda, p. 109 f. In his Illustrations of the Nirukta, p. 42, Roth conjectures that both *lodha* and *pas'u*, in verse 23, may denote animals of different natures, and that the clause may mean something to the same effect as "they look on the wolf as if it were a hare." In his Lexicon, s.v. *pas'u*, he takes that word to denote a head of cattle (ein Stück Vieh) as a term of contempt. He takes *jyāvāja*, in verse 24, to mean "having the impulsive force (?) (*Schnell-Kraft*) of a bow-string."

vowed vengeance against their enemies. Roth remarks that if this conjecture appears too bold, which he does not allow, there is no alternative but to regard verses 9–11 of R.V. iii. 53, as interpolated, and to hold that Viśvāmitra had always been allied with the Bharatas. But, as he urges, in a period such as that which the hymns of the Veda represent to us—a time of feud and foray among the small neighbouring tribes, when the power of the leaders of families and petty chiefs was unlimited, when we observe that the ten kings were allied against Sudās—in a period of subdivided dominion like this it would be far more surprising to find a family so favoured by the gods as that of Viśvāmitra or Vasishṭha in continued and undisturbed possession of influence over any one of these chieftains, than to see mutual aggression, hostility, and vindictiveness, prevailing even among families and clans united to one another by community of language and manners. It is further evident from later tradition, as Roth remarks, that Vasishṭha and his family had not always been the objects of Sudās's favour; but had, on the contrary, been at some time or other sufferers from his enmity or that of his house; and in proof of this he refers to the passage which has been cited above (p. 328) from Sāyana's note on R.V. vii. 32, and the Sātyāyana and Tāṇḍya Brāhmaṇas, as there quoted; and also to the 176th adhyāya of the Ādiparvan of the Mahābhārata, verses 6696 ff., which will be adduced in a future section.

According to Roth's view (p. 124) the alienation between Sudās and Vasishṭha fomented by Viśvāmitra was only of temporary duration, and we must, therefore, understand that according to his view, the former rishi and his family remained eventually victors in the contest for influence between themselves and their rivals.

Professor Weber, in a note appended to an article by Dr. A. Kuhn in page 120 of the first volume of his *Indische Studien*, expresses a different opinion. "The testimonies," he says, "adduced by Roth, pp. 122 ff., according to which Sudās appears in the Epic age as hostile to Brahmanical interests, stand in opposition to his assertion that Vasishṭha's family finally banished Viśvāmitra and the Kuśikas from the court of that prince. The enmity between the latter and Vasishṭha, the prototype of Brahmanhood, is thus by no means of temporary duration (Roth, p. 124), but the very contrary." The passages cited by Roth, which Weber here claims as supporting his

own view, are Manu, vii. 41 (see above, p. 296), the Anukramanī with the Sātyāyana and Tāṇḍya Brāhmaṇas quoted in p. 328, and the 126th and following sections of the Ādip. of the M. Bh. which will be adduced hereafter. To these may be added the text from the Kaushitakī Brāhmaṇa, cited in p. 328. If Sudāś became ultimately reconciled to Vasishṭha, and re-instated him and his relatives in their position of court priests, to the exclusion of the rival family of Viśvāmitra, it seems hard to understand, according to Professor Weber's argument, how that prince's name should have been handed down by tradition as one of the most prominent examples of impiety displayed in resistance to Brahmanical pretensions. It is, however, to be observed that, except in the text of Manu, it is the descendants of Sudāś, and not the king himself, who are charged with the outrages committed against Vasishṭha's family; and that in the passage of the M. Bh. above referred to (Ādip. vv. 7669 ff.) the son of Sudāś is represented as becoming ultimately reconciled to Vasishṭha.<sup>172</sup> And if the passages, which have been cited above from the Rig-veda (pp. 330 f.) in allusion to Sudāś's deliverance by the gods, refer to a real person, and to the

<sup>172</sup> It is also worthy of remark that the Anus'āsanap. of the M. Bh. contains a conversation between Vasishṭha and Saudāśa (the son, or one of the descendants of, Sudāś) about the pre-eminent purity and excellence of cows, verse 3732 : *Etasminn eva kāle tu Vaśishṭham rishi-sattamam | Ikshvāku-vamsājo rājā Saudāśo vadatām varah | sarva-loka-charaṇi siddham brahma-kosāṇi sanātanam | purohitam abhiprashṭum abhivādyopachakrame | Saudāśa uvācha | trailokyebhagavan kiṁsvit pavidrāṁ kathyate 'nugha | yat kīrttayan sadū martyayāḥ prōpnuyāt punyam uttarānam |* "At this time the eloquent king Saudāśa, sprung from the race of Ikshvāku, proceeded, after salutation, to make an enquiry of his family-priest Vasishṭha, the eternal saint, the most excellent of rishis, who was able to traverse all the world, and was a treasure of sacred knowledge: 'What, o venerable and sinless man, is declared to be the purest thing in the three worlds, by constantly celebrating which one may acquire the highest merit?' Vasishṭha in reply expatiates at great length on the merit resulting from bestowing cows, and ascribes to these animals some wonderful properties, as that they are the "support of all beings" (*pratishṭhā bhūtānām*, verse 3736), "the present and the future" (*gāvō bhūtānām cha bhavyānām cha*, 3737), and describes the cow as "pervading the universe, mother of the past and future" (*yayā sarvam idām vyāptām jagat sthāvara-jangamam | tūm dhenuṇi śirasā vande bhūta-bhavyasya mātaram*, 3799). The sequel is thus told in verse 3801. *Varam idam iti bhūmido (bhūmipo?) vichintya pravaram risher vachanāṇi tato mahātmā | vyasrijata niyatātmavān dvijebhyo subahu cha go-dhanam āptavāns lokān |* "The great, self-subduing king, considering that these words of the rishi were most excellent, lavished on the Brāhmans very great wealth in the shape of cows, and obtained the worlds."—So here we find the son of Saudāśa extolled as a saint.

same individual with whom we are at present concerned, they are difficult to reconcile with these traditions in the Brāhmaṇas, Mahābhārata, and Purāṇas; inasmuch as they are not said to be the productions of Viśvāmitra or his descendants, and as they necessarily imply that Sudās was a pious prince who worshipped the popular deities in the way prescribed by the rishis by whom he was commemorated, since the latter would not otherwise have celebrated him in their hymns as a conspicuous object of divine favour. Tradition, too, as we have seen (p. 268) represents Sudās to have been the author of a Vedic hymn. The verses of the 104th hymn of the seventh book which I have quoted (above, p. 327) do not appear to contribute any further aid towards the solution of the question under consideration. Assuming that they contain a curse aimed at Viśvāmitra we have no means of ascertaining when they were uttered; whether the charge preferred against Vasishṭha preceded or followed the ascendancy of his rival.

We seem, therefore, to possess no sufficient data for settling the question of the relations in which Vasishṭha and Viśvāmitra respectively stood to king Sudās, further than that they both appear, from the hymns of the Rig-veda, to have been, at one period or another, his family priests; but which of the two was the first, and which the last, to enjoy the king's favour, must, according to all appearance, remain a mystery.

### Sect. VIII.—*Story of Triśanku.*

I shall now proceed to adduce the different legends in the Purāṇas, the Rāmāyaṇa, and the Mahābhārata, in which Vaśishṭha and Viśvāmitra are represented as coming into conflict.

In the third chapter of the fourth book of the Vishṇu Purāṇa (Wilson, vol. iii. pp. 284 ff.) we find a story about a king Satyavrata, called also Triśanku, the 26th in descent from Ikshvāku, who had become degraded to the condition of a Chandāla, about whom it is briefly related, iv. 3, 13 : *Dvādaśa-vārshikyām anāvṛishtyām Viśvāmitra - kalatrāpatya - poshanārthaṁ chandāla - pratigraha - parihaarāṇaya cha Jāhnavi - tira - nyagrodhe mṛiga-māṁsam anudinam babandha | 14. Paritushṭena cha Viśvāmitrena sa-śarīrah svargam āropitaḥ |* “During a twelve years' drought he daily suspended deer's flesh for the support of Viśvāmitra's wife and children

on a nyagrodha-tree on the banks of the Ganges, intending by this means to spare them the (humiliation of) receiving a gift from a Chāndāla; and was in consequence raised bodily to heaven by Viśvāmitra, who was gratified (with his conduct)."<sup>173</sup>

This story is told at greater length in the Harivaṁśa (sections 12 and 13) where Vasishṭha also is introduced. I have already (p. 337) remarked on the super-human longevity ascribed to this sage, who is represented as contemporary both with Ikshvāku, and with his descendants down to the sixty-first generation. But Indian mythology, with its boundless resources in supernatural machinery, and in the doctrine of transmigration, can reconcile all discrepancies, and explain away all anachronisms, making any sage re-appear at any juncture when his presence may be required, another and yet the same.

The Harivaṁśa states that Satyavrata (Trīśanku) had been expelled from his home by his father for the offence of carrying off the young wife of one of the citizens under the influence of a criminal passion (verse 718. *Yena bhāryyā hṛitā pūrvam kritodvāhā parasya vai* | 720. *Jahāra kāmāt kanyāñ sa kasyachit purarāśinah*); and that Vasishṭha did not interfere to prevent his banishment. His father retired to the woods to live as a hermit. In consequence of the wickedness which had been committed, Indra did not rain for a period of twelve years. At that time Viśvāmitra had left his wife and children and gone to practice austerities on the sea-shore. His wife, driven to extremity by want, was on the point of selling her second son for a hundred cows, in order to support the others; but this arrangement was stopped by the intervention of Satyavrata, who liberated the son when bound,<sup>174</sup> and

<sup>173</sup> In the Mahābh. Sāntip. verses 5330 ff. (referred to by Weber, Ind. St. i. 475, note) there is a story of Visvāmitra determining to eat dog's flesh in a period of famine between the end of the Tīcta-age and the beginning of the Dvāpara; and holding a conversation on this subject with a Chāndāla. The circumstance is referred to in Manu, x. 108 : *Kshudhārttaś chāttum abhyōgād Viśvāmitraḥ śva-jāghānēm | chāndāla-hastād ādāya dharmādharma-vichakshanaḥ* | "And Visvāmitra, who knew right and wrong, resolved to eat a dog's thigh, taking it from the hand of a Chāndāla."

<sup>174</sup> See in Ind. Stud. ii. 121 ff. Professor Roth's remarks on the peculiar relation in which he regards this story as standing to that of Sūnāśepa, as given in the Aitareya Brāhmaṇa. The various incidents in the one present in many respects a curious parallel to those of the other, which he considers can hardly be accidental; and he thinks this version of the legend of Trīśanku may have arisen out of a transformation and distortion of that of Sūnāśepa.

maintained the family by providing them with the flesh of wild animals: and according to his father's injunction, consecrated himself for the performance of a silent penance for twelve years (verse 732. *Upāñśa-vratam āsthāya dīkshām dvādaśa-vārshikīm | pitur niyogād avahat tasmin vana-gate nrīpe*). The story proceeds thus :

Verse 733. *Ayodhyām chaiva rāshṭram cha tathāivāntaḥpuram munih | yājyopādhyāya-sambandhād Vaśishṭhah paryarakshata | Satyavratas tu bālyād vai bhāvino 'rthasya vā balāt | Vaśishṭhe 'bhyadhidhikam manyum dhārayāmāsa nityadā | 735. Pitrā hi taṁ tadā rājyāt tyajyamānām svam ātmajam | na vārayāmāsa munir Vaśishṭhah kāraṇena ha | pāṇi-grahaṇa-mantrānām nishṭhā syāt saptame pade | na cha Satyavratas tas-mād dhṛitavān saptame pade | jānan dharmān Vaśishṭhas tu na mām trātīti Bhārata | Satyavratas tadā roshām Vaśishṭhe manasū 'karot | guna-buddhyā tu bhagavān Vaśishṭhah kṛitavāṁs tadā | na cha Satyavratas tasya tam upāñśum abudhyata | . . . . 740. Tena tv idānīm vahatā dīkshām tām durvahām bhuvi | "kulasya nishkṛitis tāta kṛitā sā vai bhaved" iti | na taṁ Vaśishṭho bhagavān pītrā tyaktām nyavāryat | abhishekshyāmy aham putram asyety evam matir muneh | su tu dvādaśa-varshāṇi tām dīkshām udvahan bali | avidyamāne māmse tu Vaśishṭhasya mahātmanah | sarva-kāma-dughām dogdhrīm dadarśa sa nrīpātmajah | tām vai krodhāch cha mohāch cha śramāch chaiva kshudhārditah | daśa-dharma-gato rājā jaghāna Janamejaya | . . . . 745. Tach cha mām-sām svayaṁ chaiva Viśvāmitrasya chātmajān | bhojayāmāsa tach chhrutvā Vaśishṭho 'py asya chukrudhe | . . . . 750. Viśvāmitras tu dārānām āgato bharane krite | sa tu tasmai varam prādād munih prītas Triśankave | chhandyamāno varenātha varām vavre nrīpātmajah | saśarīro vraje svargam ity evaṁ yāchito varah | anāvṛishṭi-bhaye tasmin gate dvādaśa-vārshike | pitrye 'bhishichya rājye tu yājyāmāsa tam munih | mishtām devatānām cha Vaśishṭhasya cha Kauśikah | saśarīraṁ tadā taṁ tu divam āropayat prabhuh |*

733. "Meanwhile Vaśishṭha, from the relation subsisting between the king (Satyavrata's father) and himself, as disciple<sup>175</sup> and spiritual preceptor, governed the city of Ayodhyā, the country, and the interior apartments of the royal palace. But Satyavrata, whether through folly or the force of destiny, cherished constantly an increased indignation against Vaśishṭha, who for a (proper) reason had not interposed to pre-

<sup>175</sup> Literally "the person in whose behalf sacrifice was to be performed."

vent his exclusion from the royal power by his father. ‘The formulas of the marriage ceremonial are only binding,’ said Satyavrata, ‘when the seventh step has been taken,<sup>176</sup> and this had not been done when I seized the damsel: still Vaśishṭha, who knows the precepts of the law, does not come to my aid.’ Thus Satyavrata was incensed in his mind against Vaśishṭha, who, however, had acted from a sense of what was right. Nor did Satyavrata understand (the propriety of) that silent penance imposed upon him by his father. . . . . 740. When he had supported this arduous rite, (he supposed that) he had redeemed his family position. The venerable muni Vaśishṭha did not, however, (as has been said) prevent his father from setting him aside, but resolved to install his son as king. When the powerful prince Satyavrata had endured the penance for twelve years, he beheld, when he was without flesh to eat, the milch cow of Vaśishṭha which yielded all objects of desire; and under the influence of anger, delusion, and exhaustion, distressed by hunger, and failing in the ten duties [the opposites of which are then enumerated] he slew her . . . . (745) and both partook of her flesh himself, and gave it to Viśvāmitra’s sons to eat. Vaśishṭha hearing of this, became incensed against him,” and imposed on him the name of Triśanku as he had committed three sins (verses 747–749). “750. On his return home, Viśvāmitra was gratified by the support which his wife had received, and offered Triśanku the choice of a boon. When this proposal was made, Triśanku chose the boon of ascending bodily to heaven. All apprehension from the twelve years’ drought being now at an end, the muni (Viśvāmitra) installed Triśanku in his father’s kingdom, and offered sacrifice on his behalf. The mighty Kauśika then, in spite of the resistance of the gods and of Vaśishṭha, exalted the king alive to heaven.”

The legend of Triśanku is also related, though differently, in the Bālakānda of the Rāmāyaṇa; but as it is there introduced as a portion of the history of Viśvāmitra’s various contests with Vaśishṭha recorded in the 51st to 65th sections of that book, I shall reserve it till I take up that narrative.

<sup>176</sup> “The next ceremony is the bride’s stepping seven steps. It is the most material of all the nuptial rites; for the marriage is complete and irrevocable so soon as she has taken the seventh step, and no sooner.” Colebrooke’s Misc. Ess. i. 218, where further details will be found.

SECT. IX.—*Legend of Hariśchandra.*

The son of Triśanku, the subject of the preceding story, was Hariśchandra, whose name is mentioned in the Vishṇu P., but without any allusion to the events of his life. According to the Mārkandeya Purāṇa,<sup>177</sup> however, he gave up his whole country, and sold his wife and son, and finally himself, in satisfaction of Viśvāmitra's demands for money. The following is a summary of the story as there told, book i. sections 7–9. We may perhaps regard it as having in part a polemical import, and as intended to represent Viśvāmitra, the Kshattriya rival of the Brāhmans, in the most unfavourable colours. The sufferings of Hariśchandra, his wife, and son, are very pathetically depicted, and the effect of the various incidents is heightened with great artistic skill. The story, in fact, appears to me one of the most touching to be found in Indian literature. Hariśchandra, the Purāṇa tells us, was a royal rishi (*rājarshi*) who lived in the Tretā age, and was renowned for his virtues, and the universal prosperity, moral and physical, which prevailed during his reign. On one occasion, when hunting, the king heard a sound of female lamentation which proceeded, it appears, from the Sciences who were becoming mastered by the austere-fervid sage Viśvāmitra, in a way they had never been before by anyone else; and were consequently crying out in alarm at his superiority. In fulfilment of his duty as a Kshattriya to defend the weak, and inspired by the god Ganeśa, who had entered into him, Hariśchandra exclaimed (i. 7, 12) “‘What sinner is this who is binding fire in the hem of his garment, while I, his lord, am present, resplendent with force and fiery vigour?’ He shall to-day enter on his long sleep, pierced in all his limbs by arrows, which, by their discharge from my bow, illuminate all the quarters of the firmament” (12. *Ko' yam badhnāti vastrānte pāvakam pāpa-kriṇ naraḥ | baloshna-tejasā dīpte mayi patyāv upasthite |* 13. *So'dya mat-kārmukākshepa - vidīpita - digantaraiḥ | śarair vibhinna - sarvāṅgo dīrghanidrām pravekshyati |*). Viśvāmitra was provoked by this address. In consequence of his wrath the Sciences instantly perished, and Hariśchandra, trembling like the leaf of an aśvattha tree, submissively represented that

<sup>177</sup> The same story is told in the Padma Purāṇa also. See Wilson's V.P. vol. iii. p. 287, and note. The glory of Hariśchandra is described in the M.Bh. Sabhāp. verses 489 ff.

he had merely done his duty as a king, which he defined as consisting in the bestowal of gifts on eminent Brāhmans and other persons of slender means, the protection of the timid, and war against enemies. Viśvāmitra hereupon demands a gift as a Brāhmaṇ intent upon receiving one. The king offers him whatever he may ask : Gold, his own son, wife, body, life, kingdom, good fortune (*hiranyañ vā suvarnañ vā putrah patnī kalevaram | prānāḥ rājyam purañ lakshmīr yad abhipretam ātmānah |*). The saint first requires the present for the Rājasūya sacrifice. On this being promised, and still more offered, he asks for the empire of the whole earth, including everything but Hariśchandra himself, his wife and son, and his virtue which follows its possessor wherever he goes<sup>178</sup> (i. 7, 28. *Vinā bhāryyāñ cha putrañ cha śarīrañ cha tavānagha |* 29. *Dharmañ cha sarva-dharma-jna yo yāntam anugachhati*). Hariśchandra joyfully agrees. Viśvāmitra then requires him to strip off all his ornaments, to clothe himself in the bark of trees, and to quit the kingdom with his wife Saivyā and his son. When he is departing the sage stops him and demands payment of his yet unpaid sacrificial fee. The king replies that he has only the persons of his wife, his son, and himself left. Viśvāmitra insists that he must nevertheless pay ; and that “unfulfilled promises of gifts to Brāhmans bring destruction” (i. 7. 35. *Viśeshato brākmanānāñ hanty adattam pratiśrutam*). The unfortunate prince, after being threatened with a curse, engages to make the payment in a month ; and commences his journey with a wife unused to such fatigues, amid the universal lamentations of his subjects. While he lingers, listening to their affectionate remonstrances against his desertion of his kingdom, Viśvāmitra comes up, and being

<sup>178</sup> Compare Manu's very striking verses, viii. 17, and iv. 239 ff., which may be freely rendered as follows :

“ Our virtue is the only friend that follows us in death ;  
 All other ties and friendships end with our departing breath.  
 Nor father, mother, wife, nor son beside us then can stay,  
 Nor kinsfolk :—virtue is the one companion of our way.  
 Alone each creature sees the light, alone the world he leaves ;  
 Alone of actions, wrong or right, the recompence receives.  
 Like log or clod, beneath the sod their lifeless kinsman laid,  
 His friends turn round and quit the ground ; but virtue tends the dead.  
 Be then a hoard of virtue stored, to help in day of doom ;  
 By virtue led, we cross the dread, immeasurable gloom.”

incensed at the delay and the king's apparent hesitation, strikes the queen with his staff, as she is dragged on by her husband. All this Hariśchandra endures with patience, uttering no complaint. Then the five Viśvedevas, merciful gods, exclaimed, “‘ To what worlds shall this sinner Viśvāmitra go, who has thrust down this most excellent of sacrificers from the royal dignity? Whose faith shall now sanctify the soma-juice poured out with recitation of texts at the great sacrifice, that we may drink it, and become exhilarated ’ ” (i. 7, 62. *Atha viśve tadā devāḥ pancha prāhuḥ kripālavāḥ | Viśvāmitraḥ supāpo 'yaṁ lokān kān samavāpsyati |* 63. *Yenāyaṁ yajvanāṁ śreshṭhaḥ sva-rājyād avaro-pitāḥ | kasya vā śraddhayā pūtaṁ sutāṁ somam mahādhvare | pītvā vayam prayāsyāmo mudam mantra - purassaram |*). Viśvāmitra heard what they said, and by a curse doomed them to become men; he relented, however, so far as to exempt them from having offspring, and from other family ties and human weaknesses, and promised that they should eventually be restored to their pristine position as gods. They in consequence became partially incarnate as the five Pāṇḍus, the sons of Draupadī. Resuming the story of Hariśchandra, the writer tells us that he then proceeded with his wife and little son to Benares, imagining that this divine city, as the special property of Śiva, could not be possessed by any mortal. Here he found the relentless Viśvāmitra waiting for him, and ready to press his demand for the payment of his sacrificial gift, even before the expiration of the full period of grace. In this extremity Śaivyā the queen suggests with a sobbing voice that her husband should sell her. On hearing this proposal Hariśchandra swoons, then recovers, utters lamentations, and swoons again, and his wife, seeing his sad condition, swoons also. While they are in a state of unconsciousness, their famished child exclaims in distress, “O father, father, give me bread ; O mother, mother, give me food : hunger overpowers me ; and my tongue is parched ” (i. 8, 35. *Tāta tāta dadasvānam ambāmba bhojanāṁ dada | kshud me balavatī jātā jihvāgram śushyate tathā*). At this moment Viśvāmitra returns, and after recalling Hariśchandra to consciousness by sprinkling water over him, again urges payment of the present. The king again swoons, and is again restored. The sage threatens to curse him if his engagement is not fulfilled by sunset. Being now pressed by his wife, the king agrees to sell her, adding, however, “ If my voice can utter such a wicked word, I do

what the most inhuman wretches cannot perpetrate" (i. 8, 48 f. *Nṛiśāmsair api yat karttum na śakyaṁ tat karomy aham | yadi me śakyate rāṇī vaktum idrik sudurvachah*). He then goes into the city, and in self-accusing language offers his queen for sale as a slave. A rich old Brāhmaṇa offers to buy her at a price corresponding to her value, to do his household work. Hariśchandra's heart was torn, and he could make no reply. The Brāhmaṇa paid down the money, and was dragging away the queen by the hair of her head, when her little son Rohitāśva, seeing his mother about to be taken away from him, began to cry, and laid hold of her skirts. The mother then exclaims : i. 8, 59, " *Munchāryya muncha mām tāvad yāvat pāśyāmy ahañ śiśum | durlabhaṁ darśanaṁ tāta punar asya bharishyati |* 60. *Pāsyaihi vatsa mām evam mātarām dāsyatām gatām | mām mā sprākshīḥ rāja-puttra aspriśyā 'ham tavādhunā*" | 61. *Tataḥ sa bālāḥ sahasā drishṭvā krishṭān tu mātarām | samabhyadhāvad ambeti rudan sūsrāvilekshanāḥ |* 62. *Tam āgataṁ dvijāḥ kretā bālam abhyāhanat padā | vadaṁs tathāpi so 'mbeti naivāmunchata mātarām |* 63. *Rājapatny uvācha | "prasādaṁ kuru me nātha kriṇīshve- maṁ cha bālakam | kritā 'pi nāham bhavato vinainaṁ kāryya-sādhikā |* 64. *Ittham mamālpa-bhāgyāyāḥ prasāda-sumukho bhava | mām saṁyojaya bālena vatseneva payasvinīm"* | 65. *Brāhmaṇāḥ uvācha | "grīhyatām vittam etat te dīyatām bālako mama"* | "Let me go, let me go, venerable sir, till I look upon my son. I shall hardly ever behold him again. Come, my darling, see thy mother now become a slave. Touch me not, young prince; I may no longer be handled by thee." Seeing his mother dragged away, the child ran after her, his eyes dimmed with tears, and crying 'mother.' The Brāhmaṇa purchaser kicked him when he came up; but he would not let his mother go, and continued crying 'mother, mother.' The queen then said to the Brāhmaṇa, 'Be so kind, my master, as to buy also this child, as without him I shall prove to thee but a useless purchase. 64. Be thus merciful to me in my wretchedness; unite me with my son, like a cow to her calf.'<sup>179</sup> The Brāhmaṇa agrees : 'Take this money and give me the boy.'" When his wife and son were being carried away, Hariśchandra broke out into lamentations : i. 8, 68. *Yām na vāyur na chādityo nendur na cha pri-thag-janāḥ | drishṭavantāḥ purā patnīm seyaṁ dāsītvam āgatā |* 69. *Sūrya-vāṁśa-prasūto 'yām sukuṁāra-karāngulih | samprāpto vikrayam*

<sup>179</sup> The whole of this reads like a scene from "Uncle Tom's Cabin."

*bālo dhiñ mām astu sudurmatim |* “‘She, my spouse, whom neither air, nor sun, nor moon, nor stranger had beheld, is now gone into slavery. This my son, a scion of the solar race, with his delicate hands and fingers, has been sold. Woe to me, wicked wretch that I am.’’ After the Brāhmaṇ had gone out of sight with his purchases, Viśvāmitra again appeared and renewed his demands; and when the afflicted Hariśchandra offered him the small sum he had obtained by the sale of his wife and son, he angrily replied, i. 8, 74: *Kshattrabandho mame-māñ tvāñ sadriśīñ yajna-dakshināñ | manyase yadi tat kshipram paśya tvam me balam param |* 75. *Tapaso 'ttra sutaptasya brāhmaṇyasyāmalasya cha | mat-prabhāvasya chograsya śuddhasyādhyayanasya cha |* “‘If, miserable Kshattriya, thou thinkest this a sacrificial gift befitting my deserts, thou shalt soon behold the transcendent power of my ardent austere-fervour, of my spotless Brāhmaṇhood, of my terrible majesty, and of my holy study.’’ Hariśchandra promises an additional gift, and Viśvāmitra allows him the remaining quarter of the day for its liquidation. On the terrified and afflicted prince offering himself for sale, in order to gain the means of meeting this cruel demand, Dharma (Righteousness) appears in the form of a hideous and offensive Chāndāla, and agrees to buy him at his own price, large or small. Hariśchandra declines such a degrading servitude, and declares that he would rather be consumed by the fire of his persecutor’s curse than submit to such a fate. Viśvāmitra however again comes on the scene, asks why he does not accept the large sum offered by the Chāndāla; and, when he pleads in excuse his descent from the solar race, threatens to fulminate a curse against him if he does not accept that method of meeting his liability. Hariśchandra implores that he may be spared this extreme of degradation, and offers to become Viśvāmitra’s slave in payment of the residue of his debt; whereupon the sage rejoins, “If thou art my slave, then I sell thee as such to the Chāndāla for a hundred millions of money” (i. 8, 95. *Yadi preshyo mama bhavān chāndālāya tato mayā | dāsa-bhāvam anuprāpto datto vittārbudena vai |*). The Chāndāla, delighted, pays down the money, and carries off Hariśchandra, bound, beaten, confused, and afflicted, to his own place of abode. Morning, noon, and evening the unfortunate prince repeats these words: i. 8, 99. *Bālā dīna-mukhī drishṭvā bālāñ dīna-mukham purāḥ | māñ smaraty asukhāvishṭā “mochayishyati nau nṛipāḥ |* 100. *Upātta-vitto*

viprāya dattvā vittam ato 'dhikam' | na sā mām mrīga-śāvākshī vetti  
 pāpataram kritam | 101. Rājya-nāśah suhrit-tyāgo bhāryyā-tanaya-vik-  
 rayah | prāptā chandālatā cheyam aho duḥkha-paramparā | "My tender  
 wife, dejected, looking upon my dejected boy, calls me to mind while  
 she says, 'The king will ransom us (100) after he has gained money,  
 and paid the Brāhmaṇa a larger sum than he gave for us.' But my  
 fawn-eyed spouse is ignorant that I have become yet more wretched  
 than before. 101. Loss of my kingdom, abandonment of friends, sale  
 of my wife and son, and this fall into the condition of a Chandāla,—  
 what a succession of miseries!" Hariśchandra is sent by the Chandāla  
 to steal grave-clothes in a cemetery (which is described at tedious length,  
 with all its horrors and repulsive features), and is told that he will  
 receive two-sixths of the value for his hire; three-sixths going to his  
 master, and one-sixth to the king. In this horrid spot, and in this  
 degrading occupation, he spent, in great misery, twelve months, which  
 seemed to him like a hundred years (i. 8, 127. *Evañ dvādaśa-māsās tu*  
*nītāḥ śata-samopamāḥ*). He then falls asleep and has a series of dreams  
 suggested by the life he had been leading (*śmaśānābhyaśa-yogena*, verse  
 129). After he awoke, his wife came to the cemetery to perform the  
 obsequies of their son, who had died from the bite of a serpent (verses  
 171 ff.). At first the husband and wife did not recognize each other,  
 from the change in appearance which had been wrought upon them  
 both by their miseries. Hariśchandra, however, soon discovers from  
 the tenor of her lamentations that it is his wife, and falls into a swoon;  
 as the queen does also when she recognizes her husband. When con-  
 sciousness returns, they both break out into lamentations, the father  
 bewailing in a touching strain the loss of his son, and the wife the de-  
 gradation of the king. She then falls on his neck, embraces him, and  
 asks "whether all this is a dream, or a reality, as she is utterly be-  
 wildered;" and adds, that "if it be a reality, then righteousness is un-  
 availing to those who practise it" (verse 210. *Rājan svapno 'tha tathyaṁ*  
*vā yad etad manyate bhavān* | *tat kathyatām mahābhāga mano vai muh-*  
*yate mama* | 211. *Yady etad evañ dharmajna nāsti dharme sahāyatā* |).  
 After hesitating to devote himself to death on his son's funeral pyre  
 without receiving his master's leave, (as such an act of insubordination  
 might send him to hell) (verses 215 ff.), Hariśchandra resolves to do so,  
 braving all the consequences, and consoling himself with the hopeful

anticipation : verse 224. *Yadi dattām yadi hutām guravo yadi toshitāḥ | paratra sangamo bhūyāt puttrena saha cha tvayā |* “If I have given gifts, and offered sacrifices, and gratified my religious teachers, then may I be reunited with my son and with thee (my wife) in another world.”<sup>180</sup> The queen determines to die in the same manner. When Hariśchandra, after placing his son’s body on the funeral pile, is meditating on the lord Hari Nārāyaṇa Kṛiṣṇa, the supreme spirit, all the gods arrive, headed by Dharma (Righteousness), and accompanied by Viśvāmitra.<sup>181</sup> Dharma entreats the king to desist from his rash in-

<sup>180</sup> In the following verses of the Atharva-veda a hope is expressed that families may be re-united in the next world : vi. 120, 3. *Yattra suhārddah suhrido madanti vihāya rogaṁ tanvāḥ svāyāḥ | aslōnūḥ angair ahrutāḥ svarge tattva pasyema pitaraū cha putrān |* “In heaven, where our friends, and intimates live in blessedness, having left behind them the infirmities of their bodies, free from lameness or distortion of limb,—may we behold our parents and our children.” ix. 5, 27. *Yā pūrvam patīm vittvā athānyām vindate ‘param | panchaudanām cha tāv ajām dadāto na vi yoshatāḥ |* 28. *Samānaloko bhavati punarbhuvā ‘paraḥ patih | yo ‘jam panchaudanām dakshinā-jyotishām dadāti |* “When a woman has had one husband before, and takes another, if they present the *aja panchaudana* offering they shall not be separated. 28. A second husband dwells in the same (future) world with his re-wedded wife, if he offers the *aja panchaudana*, illuminated by presents.” xii. 3, 17. *Svargaṁ lokam abhi no nayāsi saṁ jāyayā saha putraih syāma |* “Mayest thou conduct us to heaven; may we be with our wives and children.” xviii. 3, 23. *Svān gachhatu te mano adha pitrīn upadrava |* “May thy soul go to its own (its kindred) and hasten to the fathers.” From the texts cited by Mr. Colebrooke “on the duties of a faithful Hindu widow,” (Misc. Ess. 115 ff.) it appears that the widow who becomes a satī (*i.e.* burns herself with her husband’s corpse, or, in certain cases, afterwards) has the promise of rejoining her lord in another life, and enjoying celestial felicity in his society. In order to ensure such a result in all cases it was necessary either that both husband and wife should have by their lives merited equal rewards in another existence, or that the heroism of the wife, in sacrificing herself on her husband’s funeral-pile should have the vicarious effect of expiating his offences, and raising him to the same heavenly region with herself. And it is indeed the doctrine of the authorities cited by Mr. Colebrooke that the self-immolation of the wife had this atoning effect. But in other cases where the different members of a family had by their actions during life merited different kinds of retribution, they might, according to the doctrine of the transmigration of souls current in later ages, be re-born in the shape of different animals, and so rendered incapable of any mutual communication after death. In regard to the absence of any traces of the tenet of metempsychosis from the earliest Indian writings, see Professor Weber’s remarks in the Journ. of the Germ. Or. Soc. ix. 327 ff. and the abstract of them given in Journ. Roy. As. Soc. for 1865, pp. 365 ff.

<sup>181</sup> An attempt is here made, verses 234 f., to give the etymology of Viśvāmitra : *Viśva-trayena yo mitrum karttūm na s’akitāḥ purā | Viśvāmitras tu te māitrīm iṣhṭām chāharītum ichhati |* “That Viśvāmitra, whom the three Viśvas formerly could not induce to be their friend, wishes to offer thee his friendship, and whatsoever thou desirest.”

tention; and Indra announces to him that he, his wife, and son have conquered heaven by their good works. Ambrosia, the antidote of death, and flowers, are rained by the god from the sky; and the king's son is restored to life and the bloom of youth. The king, adorned with celestial clothing and garlands, and the queen, embrace their son. Harischandra, however, declares that he cannot go to heaven till he has received his master the Chāndāla's permission, and has paid him a ransom. Dharma then reveals to the king that it was he himself who had miraculously assumed the form of a Chāndāla. The king next objects that he cannot depart unless his faithful subjects, who are sharers in his merits, are allowed to accompany him to heaven, at least for one day. This request is granted by Indra; and after Visvāmitra has inaugurated Rohitāśva the king's son to be his successor, Hariśchandra, his friends and followers, all ascend in company to heaven. Even after this great consummation, however, Vaśishṭha, the family-priest of Harischandra, hearing, at the end of a twelve years' abode in the waters of the Ganges, an account of all that has occurred, becomes vehemently incensed at the humiliation inflicted on the excellent monarch, whose virtues and devotion to the gods and Brāhmans he celebrates, declares that his indignation had not been so greatly roused even when his own hundred sons had been slain by Viśvāmitra, and in the following words dooms the latter to be transformed into a crane: i. 9, 9.

*Tasmād durātmā brahma-dviṣ prājnānām avaropitaḥ | mach-chhāpopahato mūḍhaḥ sa vakatram avāpsyati |* “Wherfore that wicked man, enemy of the Brāhmans, smitten by my curse, shall be expelled from the society of intelligent beings, and losing his understanding shall be transformed into a Vaka.” Visvāmitra reciprocates the curse, and changes Vasishṭha into a bird of the species called Āṛi. In their new shapes the two have a furious fight,<sup>182</sup> the Āṛi being of the portentous height of two thousand yojanas (= 18000 miles), and the Vaka of 3090 yojanas. They first assail each other with their wings; then the Vaka smites his antagonist in the same manner, while the Āṛi strikes with his talons. Falling mountains, overturned by the blasts of wind raised by the

<sup>182</sup> On the subject of this fight the Bhāgavata Purāna has the following verse ix. 7, 6. *Triśankavo Hariśchandro Viśvāmitra-Vas'ishthayoh | yan-nimittam abhūd yuddham pakshinor bahu-vārshikam |* “The son of Triśanku was Hariśchandra, on whose account Visvāmitra and Vasishṭha in the form of birds had a battle of many

flapping of their wings, shake the whole earth, the waters of the ocean overflow, the earth itself, thrown off its perpendicular, slopes downwards towards Pātāla, the lower regions. Many creatures perish by these various convulsions. Attracted by the dire disorder, Brahmā arrives, attended by all the gods, on the spot, and commands the combatants to desist from their fray. They were too fiercely infuriated to regard this injunction : but Brahmā put an end to the conflict by restoring them to their natural forms, and counselling them to be reconciled : i. 9, 28. *Na chāpi Kuśika-śreshṭhas tasya rājno 'parādhyate | svarga-prāptikaro brahmann upakāra-pade sthitah |* 29. *Tapo-vighnasya karttārau kāma-krodha-vaśāñ gatau | parityajata bhadrañ no brahma hi prachuram balam |* ‘The son of Kuśika has not inflicted any wrong on Hariśchandra : inasmuch as he has caused the king’s elevation to heaven he stands in the position of a benefactor. 29. Since ye have yielded to the influence of desire and anger ye have obstructed your austere fervour ; leave off, bless you ; the Brahmanical power is transcendent.’ The sages were accordingly pacified, and embraced each other.”

This interesting legend may be held to have had a double object, viz. first to portray in lively colours the heroic fortitude and sense of duty exhibited by Hariśchandra and his wife in enduring the long series of severe trials to which they were subjected ; and secondly, to represent Viśvāmitra in an unamiable light, as an oppressive assertor of those sacerdotal prerogatives, which he had conquered for himself by his austerities,<sup>183</sup> to place him in striking contrast with the genuine Brāhmaṇa Vaśishṭha who expresses strong indignation at the harsh procedure of his rival, and to recall the memory of those conflicts between

years duration.” On this the Commentator remarks : *Viśrūmitro rūjasiñya-dakshinā-chhalena Hariśchandrasya sarva-svam apahṛitya yūtayāmāsa | tach chhrutvā kupito Vaśishtha'pi Viśvāmitram “tvam āṛī bhava” iti sasūpa | so 'pi “tvāñ vako bhava” iti Vaśishtham sasūpa | tayos' cha yuddham abhūd iti prasiddam |* “Viśvāmitra under pretence of taking a present for a rājasūya sacrifice, stripped Hariśchandra of all his property, and afflicted him. Vaśishṭha hearing of this, became incensed, and by an imprecation turned him into an Āṛī. Viśvāmitra retorted the curse and changed Vaśishṭha into a Vāka. And then a battle took place between them, as is well known.” Here it will be seen that the Commentator changes the birds into which the rishis were transformed, making Viśvāmitra the Āṛī and Vaśishṭha the Vāka.

<sup>183</sup> It is true that the Brāhmaṇa rishi Durvāsas also is represented as a very irascible personage. See vol. iv. of this work, pp. 165, 169, 208, 407 ; and Weber's Ind. St. iii. 398.

the Brāhmans and Kshattriyas, which were exemplified in the persons of these two sages, of whom the one is said to have been made the “lord of Brāhmans” (*Vaśishṭham iśāṁ viprānām*, M.Bh. Sāntip. v.4499), and the other is declared in the story before us to have been the “enemy of the priests.”

SECT. X.—*Contest of Vaśishṭha and Viśvāmitra according to the Mahābhārata.*

In the Ādiparvan of the Mahābhārata, verses 6638 ff., we find another legend, in the Brahmanical interest, regarding the same two great personages, which begins with a panegyric on Vaśishṭha, at the expense of the rival rishi :

6638. *Brahmano mānasah putro Vaśishṭho 'rundhatī-patiḥ | tāpasā nirjitaū ūśavād ajeyāv amarair api | kāma-krodhāv ubhau yasya charaṇau saṁvavāhatuh | yas tu nochchedanañ chakre Kuśikānām udāra-dhīḥ | Viśvāmitrāparādhena dhārayan manyum uttamam |* 6640. *Putra-vyasana-santaptaḥ śaktimān apy aśakta-vat | Viśvāmitra-vināśāya na chakre karma dāruṇam | mṛitānīś cha punar āharttum yaḥ sa putrān Yama-kshayāt | kṛitāntām nātīchakrāma velām iva mahodadhiḥ | yam prāpya vijitātmānam mahātmānām narādhipāḥ | Ikshvākavo mahīpālāḥ lebhire prithivīm imām | purohitam imam prāpya Vaśishṭham rishi-sattamam | ījire kṛatubhiś chaiva nṛipās te Kuru-nandana | sa hi tān yājayāmāsa sarvān nṛipati-sattamān | brahmaṛsiḥ Pāṇḍava-śreshṭha Vṛīhaspatir ivāmarān |* 6645. *Tasmād dharma-pradhānātmā veda-dharma-vid īpsitāḥ | brāhmaṇo guṇavān kaśchit purodhāḥ paridṛiṣyatām | kshattriyenābhijātena prithivīm jetum ichhatā | pūrvam purohitāḥ kāryyah pārtha rājyābhisisiddhaye | mahīm jigīshatā rājnā brahma kāryam purassaram | . . . . . 6666. Kshattriyo 'ham bhavān vipras tapah-svādhyāya-sādhanaḥ | brāhmaṇeshu kuto vīryam praśānteshu dhrītālmasu | arbudena garām yas tvām na dadāsi mamepsitam | sva-dharmaṁ na prahāsyāmi neshyāmi cha balena gām | . . . . . 6679. "Sthīyatām" iti tach chhrutvā Vaśishṭhasya payasvinī | ūrdhvānchita-śiro-grīvā prababhau raudra-darśanā | 6680. Krodha-raktekshanā sā gaur hambhā-rava-ghana-svanā | Viśvāmitrasya tat sainyām vyadrāvayata sarvaśah | kaśāgra-dāndābhīhatā kālyamānā tatastataḥ | krodha-raktekshanā krodham bhūya eva samādadhe | āditya iva madhyāhne krodha-dīpta-vapur babhau | angāra-varsham munchantī muhur bāladhito*

*mahat | asrijat Pahlavān puchhāt prasravād Drāviḍān Śakān | yoni-deśāch cha Yavanān śakritāḥ Savarān bahūn | . . . . 6691. Dṛishṭvā tad mahad āścharyam brahma-tejo-bhavam tadaḥ | Viśvāmitrah kshattrā-bhāvād nirvinno vākyam abravīt | “dhig balāñ kshattriya-balām brahma-tejo-balām balām | balābalāñ viniśchitya tapāḥ eva param balām” | sa rājyañ sphītam utsṛijya tām̄ cha dīptām̄ nrīpa-śriyam | bhogām̄s cha priṣhṭhataḥ kṛtvā tapasy eva mano dadhe | sa gatvā tapasā siddhim lokān vishṭabhyā tejasā | 6695. Tatāpa sarvān dīptaujāḥ brāhmaṇatvam avāptavān | apibach cha tataḥ somam Indrena saha Kauśikāḥ |*

6638. “Vaśishṭha,” a Gandharva informs Arjuna, “was the mind-born son of Brahmā and husband of Arundhatī.<sup>184</sup> By his austere fervour, lust and anger, invincible even by the immortals, were constantly vanquished and embraced his feet. Restraining his indignation at the wrong done by Viśvāmitra, he magnanimously abstained from exterminating the Kuśikas.<sup>185</sup> 6640. Distressed by the loss of his sons, he acted, although powerful, like one who was powerless, and took no

<sup>184</sup> Arundhatī is again mentioned as the wife of Vasishṭha, in the following lines of the M. Bh. Ādip. 7351 f. addressed to Draupadī: *Yathenārāṇī Harihaye Svāhā chaiva Vibhāvasau | Rohinī cha yathā Some Damayantī yathā Nale | yathā Vaiśravane Bhadrā Vaśishṭhe chāpy Arundhatī | yathā Nārāyanē Lakshmīs tathā tvam bhava bhartrishu | “What Indrāṇī is to Indra, Svāhā to the Sun, Rohinī to the Moon, Damayantī to Nala, Bhadrā to Kuvera, Arundhatī to Vaśishṭha, and Lakshmī to Nārāyaṇa, that be thou to thy husbands.”* She is again noticed in verses 8455 ff. : *Suvratā chāpi kalyāṇī sarva-bhūteshu viśrutā | Arundhatī mahātmānām Vaśishṭham paryāsankata | viśuddha-bhāvam atyantaṁ sadā priya-hiteratam | saptarshi-madhyagām viśram avamene cha tam munim | apadhyānenā sā tena dhūmāruna-sama-prabhā | lakṣhyā’lakṣhyā nābhīrūpā nimittam iva paśyati | “The faithful and beautiful Arundhatī, renowned among all creatures, was suspicious about the great Vaśishṭha, whose nature was eminently pure, who was devoted to the welfare of those he loved, who was one of the seven rishis, and heroic; and she despised the muni. In consequence of these evil surmises, becoming of the dusky colour of smoke, both to be seen and not to be seen, devoid of beauty, she looks like a (bad) omen.”* This version of the last line is suggested by Prof. Aufrecht. The Commentator explains it thus: “*Nimittam*” bhartur lakṣmaṇām “*iva paśyati*” kapaṭena | atah eva “*nābhīrūpā prabhannaveshā* | *tena hetunā “lakṣhyā’lakṣhyā cha”* | “She regards as it were’ i.e. by guile ‘the omen’ afforded by her husband’s (bodily) marks, hence she assumed a disguise, and was ‘both to be seen and not to be seen.’”

<sup>185</sup> As regards the magnanimous character here assigned to Vasishtha, I quote a passage from the Vishṇu Purāṇa, i. 9, 15 ff., where the irascible Durvāsas (to whom I lately referred, and who is said, in verse 2, to be a partial incarnation of Siva, *S’ankarasyāṁśāḥ*), addressing Indra, who, he conceived, had insulted him, thus speaks of that sage’s amiable temper, as contrasted with his own fierce and revengeful disposition: 15. *Nāhaṁ kripālu-hṛidayo na cha mām bhajate kshamā | anye te mun-*

dreadful measures for the destruction of Viśvāmitra. To recover those sons from the abode of Yama, he would not overstep fate, as the ocean respects its shores. Having gained this great self-mastering personage, the kings of Ikshvāku's race acquired (the dominion of) this earth. Obtaining this most excellent of rishis for their family-priest, they offered sacrifices. This Brāhmaṇa-rishi officiated as priest for all those monarchs, as Vṛihaspati does for the gods. 6645. Wherefore let some desirable, virtuous Brāhmaṇa, with whom righteousness is the chief thing, and skilled in Vedic observances, be selected for this office. Let a well-born Kshattriya, who wishes to subdue the earth, first of all appoint a family-priest in order that he may augment his dominion. Let a king, who desires to conquer the earth, give precedence to the Brahmanical power." The Gandharva then, at Arjuna's request, goes on (verses 6650 ff.) to relate the "ancient story of Vaśishṭha" (*vāśishṭham ākhyānam purāṇam*) and to describe the cause of enmity between that rishi and Viśvāmitra. It happened that the latter, who was son of Gādhi, king of Kānyakubja (Kanouj), and grandson of Kuśika, when out hunting, came to the hermitage of Vaśishṭha, where he was received with all honour, entertained together with his attendants with delicious food and drink, and presented with precious jewels and dresses obtained by the sage from his wonder-working cow, the fulfiller of all his desires. The cupidity of Viśvāmitra is aroused by the sight of this beautiful animal (all of whose fine points are enumerated in the legend), and he offers Vaśishṭha a hundred million cows, or his kingdom, in exchange for her. Vaśishṭha, however, replies that he is unable to part with her even in return for the kingdom. Viśvāmitra then tells him that he will enforce the law of the stronger: 6665. "I am a Kshattriya, thou art a Brāhmaṇa, whose functions are austere fervour, and sacred study. How can there be any vigour in Brāhmans who are calm and self-restrained? Since thou doest not give up to me, in exchange for a

*ayah S'akra Durvāsasam avehi mām | Gautamādibhir anyais tvāṁ garvam ḥpādito mudhā | akshoniti-sāra-sarvasvāṁ Durvāsasam avehi mām | 17. Vaśishṭhādyair dayā-sāraih stotram kurvadbhir uchchakaiḥ | garvāṁ gato 'si yenaivam mām athādyāvamanyase | 15.* "I am not tender-hearted: patience lodges not in me. Those munis are different: know me to be Durvāsas. 16. In vain hast thou been rendered proud by Gautama and others: know me to be Durvāsas, whose nature and whose entire substance is irascibility. 17. Thou hast become proud through the loud praises of Vasishṭha and other merciful saints, since thou thus contemnest me to-day."

hundred million of cows, that which I desire, I shall not abandon my own class-characteristic ; I will carry away the cow by force." Vaśiṣṭha, confident, no doubt, of his own superior power, tells him to do as he proposes without loss of time. Viśvāmitra accordingly seizes the wonder-working cow; but she will not move from the hermitage, though beaten with whip and stick, and pushed hither and thither. Witnessing this, Vaśiṣṭha asks her what he, a patient Brāhmaṇ, can do? She demands of him why he overlooks the violence to which she is subjected. Vaśiṣṭha replies : " Force is the strength of Kshattriyas, patience that of Brāhmaṇs. As patience possesses me, go, if thou pleasest" (6676. *Kshattriyāñām balāñ tejo brāhmaṇāñām kshamā balam | kshamā mām bhajate yasmāt gamyatāñ yadi rochate*). The cow enquires if he means to abandon her; as, unless he forsakes her, she can never be carried off by force. She is assured by Vaśiṣṭha that he does not forsake her, and that she should remain if she could. "Hearing these words of her master, the cow tosses her head aloft, assumes a terrific aspect, (6680) her eyes become red with rage, she utters a deep bellowing sound, and puts to flight the entire army of Viśvāmitra. Being (again) beaten with whip and stick, and pushed hither and thither, she becomes more incensed, her eyes are red with anger, her whole body, kindled by her indignation, glows like the noonday sun, she discharges showers of firebrands from her tail, creates Pahlavas from the same member, Drāvidas and Sakas, Yavanas, Sabaras," Kānchis, Sarabhas, Paunḍras, Kirātas, Sinhalas, Vaśas, and other tribes of armed warriors from her sweat, urine, excrement, etc., who assail Viśvāmitra's army, and put it to a complete rout. 6692. "Beholding this great miracle, the product of Brahmanical might, Viśvāmitra was humbled at (the impotence of) a Kshattriya's nature, and exclaimed, 'Shame on a Kshattriya's force; it is the force of a Brāhmaṇ's might that is force indeed.' Examining what was and was not force, and (ascertaining) that austere fervour is the supreme force, he abandoned his prosperous kingdom and all its brilliant regal splendour; and casting all enjoyments behind its back, he devoted himself to austerity. Having by this means attained perfection, and Brāhmaṇhood, he arrested the worlds by his fiery vigour, and disturbed them all by the blaze of his glory; and at length the Kauśika drank soma with Indra."<sup>186</sup>

<sup>186</sup> See above, p. 342, and note 134.

The same legend is repeated in the Salyaparvan, verses 2295 ff. :

*Tathā cha Kauśikas tāta tapo-nityo jitendriyah | tapasā vai sutaptena brāhmaṇatvam avāptavān | Gādhir nāma mahān āśit kshattriyah prathito bhuvi | tasya puttro 'bhavad rājan Viśvāmitrah pratāpavān | sa rājā Kauśikas tāta mahāyogya abhavat kila | sa puttram abhishichyātha Viśvāmitram mahātapāḥ | deha-nyāse manaś chakre tam ūchuḥ pranatāḥ prajāḥ | “na gantavyam mahāprajna trāhi chāsmān mahābhayāt” | evam uktāḥ pratyuvācha tato Gādhiḥ prajās tataḥ | “viśvasya jagato goptā bhavishyati suto mama” | 2300. Ity uktvā tu tato Gādhir Viśvāmitram niveśya cha | jagāma tridivam rājan Viśvāmitro 'bhavad nṛipāḥ | na sa śaknoti prithivīn yatnavān api rakshitum | tataḥ ūsrāva rājā sa rākṣasēbhyo mahābhayam | niryayau nagarāch chāpi chatur-anga-balānvitāḥ | sa yātvā dūram adhvānam Vaśiṣṭhāśramam abhyagāt | tasya te sainikāḥ rājāmāns chakrus tatrālayān bahūn | tatas tu bhagavān vipro Vaśiṣṭho Brahmanāḥ sutaḥ | dadriṣe 'tha tataḥ sarvam bhajyamānam mahāvanam | tasya kruddho mahārāja Vaśiṣṭho muni-sattamāḥ | 2305. “Śrījasva Sa-varān ghorān” iti svāṁ gām urācha ha | tathoktā sā 'srijad dhenuḥ purushān ghora-darśanān | te cha tad balam āśādyā babhanjuḥ sarvato diśam | tach chhrutvā vidrūtam sainyaṁ Viśvāmitras tu Gādhijah | tapāḥ param manyamānas tapasy eva mano dadhe | so 'smiṁs tīrtha-vare rājan Sarasvatyāḥ samāhitāḥ | niyamaiś choparāśaiś cha karshayan deham ātmānah | jalāhāro vāyubhakshāḥ parnāhāraś cha so 'bhavat | tathā sthāndila-śāyi cha ye chānye niyamāḥ prithak | asakrit tasya devās tu vrata-vighnam prachalārire | 2310. Na chāsyā niyamād buddhir apayāti mahātmanāḥ | tataḥ pareṇa yatnena taptvā bahu-vidhām tapāḥ | tejasā bhāskarākāro Gādhijah samapadyata | tapasā tu tathā yuktām Viśvāmitram Pitāmahāḥ | amanyata mahātejāḥ vara-do varam asya tat | sa tu vavre varām rājan “syām aham brāhmaṇas tv” iti | tatheti chābravīd Brahmā sarva-loka-pitāmahāḥ | sa labdhvā tapasogrena brāhmaṇatvam mahāyasāḥ | vichachāra mahīm kṛitsnām kṛitakāmāḥ suropamāḥ |*

“2295. So too the Kauśika, constant in austerities, and subduing his senses, acquired Brāhmaṇhood by the severity of his exercises. There was a great Kshattriya named Gādhi, renowned in the world, whose son was the powerful Viśvāmitra. This Kauśika prince (Gādhi) was greatly addicted to contemplation (*mahāyogi*) : and after having installed his son as king, he resolved to abandon his corporeal existence. His subjects, however, submissively said to him, ‘Do not go, o great sage, but deliver

us from our great alarm.' He replied, 'My son shall become the protector of the whole world.' 2300. Having accordingly installed Viśvāmitra, Gādhi went to heaven, and his son became king. Viśvāmitra, however, though energetic, was unable to protect the earth. He then heard that there was great cause of apprehension from the Rākshasas, and issued forth from the city, with an army consisting of four kinds of forces. Having performed a long journey, he arrived at the hermitage of Vaśishṭha. There his soldiers constructed many dwellings. In consequence the divine Brāhmaṇa Vaśishṭha, son of Brahmā, beheld the whole forest being cut up ; and becoming enraged, he said to his cow, (2305) 'Create terrible Savaras.' The cow, so addressed, created men of dreadful aspect, who broke and scattered in all directions the army of Viśvāmitra. Hearing of this rout of his army, the son of Gādhi devoted himself to austerities, which he regarded as the highest (resource). In this sacred spot on the Sarasvatī he macerated his body with acts of self-restraint and fastings, absorbed in contemplation, and living on water, air, and leaves, sleeping on the sacrificial ground, and practising all the other rites. Several times the gods threw impediments in his way ; (2310) but his attention was never distracted from his observances. Having thus with strenuous effort undergone manifold austerities, the son of Gādhi became luminous as the sun ; and Brahmā regarded his achievements as most eminent. The boon which Viśvāmitra chose was to become a Brāhmaṇa ; and Brahmā replied, 'So be it.' Having attained Brāhmaṇhood, the object of his desire, by his severe austerities, the renowned sage traversed the whole earth, like a god."

We have already seen how the power of austere fervour (*tapas*) is exemplified in the legend of Nahusha (above, pp. 308 ff.). In regard to the sense of this word *tapas*, and the potency of the exercise which it denotes, I may refer to my articles in the Journal of the Royal Asiatic Society for 1865, p. 348 f., and for 1864, p. 63, as well as to the fourth volume of this work, pp. 20 ff. and 288; and to pp. 23 and 28 of the present volume. In further illustration of the same subject I quote the following panegyric upon *tapas* from Manu, xi. 234 ff. where, however, the word cannot have the same sense in all the verses :

*Tapo-mūlam idam sarvam̄ daiva-mānushakaṁ sukham | tapo-madhyam  
budhaiḥ proktam̄ tapo'ntam̄ veda-darśibhiḥ | 235. Brāhmaṇasya tapo jnā-  
nam̄ tapah kshattrasya rakshanam̄ | vaiśyasya tu tapo vārltā tapah śūdra-*

*sya sevanam | 236. Rishayaḥ saṃyatātmānah phala-mūlānilāśanāḥ | tapa-saiva prapaśyanti trailokyaṁ sa-charācharam | 237. Aushadhanī agado ridyā daivī cha vividhā sthitih | tapasaiva prasiddhyanti tapas teshām hi sādhanam | 238. Yad dustaraṁ yad durāpaṁ yad durgaṁ yach cha dush-karam | sarvaṁ tu tapasā sādhyām tapo hi duratikramam | 239. Mahāpā-takinas chaiva śeshāś chākāryya-kārināḥ | tapasaiva sutaptena muchyante kilvishāt tataḥ | 240. Kitāś chāhi-patangāś cha paśavaś cha vayāñsi cha | sthāvarāñi cha bhūtāni divām yānti tapo-balāt | 241. Yat kinchid enāḥ kurvanti mano-vāñ-mūrtibhir janāḥ | tat sarvaṁ nirdahanty āśu tapasaiva tapodhanāḥ | 242. Tapasaiva viśuddhasya brāhmaṇasya divau-kasāḥ | ijjyāś cha pratigṛihṇanti kāmān sañvarddhayanti cha | 243. Pra-jāpatir idām śāstraṁ tapasairāśrijat prabhuh | tathaiva vedān rishayas tapasā pratipedire | 244. Ity etat tapaso devāḥ mahābhāgyam prachak-shate | sarvasyāsyā prapaśyantas tapasāḥ puṇyam uttamam |*

"234. All the enjoyment, whether of gods or men, has its root, its centre, and its end in *tapas*; so it is declared by the wise who have studied the Veda. 235. Knowledge is a Brāhmaṇ's *tapas*; protection that of a Kshattriya; traffic that of Vaiśya; and service that of a Sūdra. 236. It is by *tapas* that rishis of subdued souls, subsisting on fruits, roots, and air obtain a vision of the three worlds with all things moving and stationary. 237. Medicines, health, science, and the various divine conditions are attained by *tapas* alone as their instrument of acquisition. 238. Whatever is hard to be traversed, or obtained, or reached, or effected, is all to be accomplished through *tapas*, of which the potency is irresistible. 239. Both those who are guilty of the great sins, and all other transgressors, are freed from sin by fervid *tapas*. 240. Worms, serpents, insects, beasts, birds, and beings without motion attain to heaven through the force of *tapas*. 241. Whatever sin men commit by thought, word, or bodily acts, by *tapas* they speedily consume it all, when they become rich in devotion. 242. The gods both accept the sacrifices and augment the enjoyments of the Brāhmaṇ who has been purified by *tapas*. 243. It was by *tapas* that Prajāpati the lord created this scripture; and through it that the rishis obtained the Vedas. 244. Such is the great dignity which the gods ascribe to *tapas*, beholding its transcendent merit."

I return for a moment to the story of Vasishṭha and his cow.

Lassen remarks (Ind. Alt. 2nd ed. i. 631, note) that Atharvan' is given

in the Lexicons as a name of Vasishṭha (see Wilson's Dictionary, s.v.). Weber (Ind. St. i. 289) quotes from Mallinātha's Commentary on the Kirātārjunīya the following words: *Atharvanas tu mantroddhāro Vasishṭhenā kritah ity āgamah* | “There is a passage of scripture to the effect that the mantras of the Atharvan were selected by Vasishṭha.” In Böhtlingk and Roth's Lexicon, s.v. Atharvan, it is noticed that the eleventh hymn of the fifth book of the Atharva-veda contains a conversation between Atharvan and Varuṇa about the possession of a wonderful cow bestowed by the latter on the former; and it is remarked that this circumstance may explain the subsequent identification of Atharvan with Vasishṭha. Prof. Roth, however (Diss. on the A.V., Tübingen, 1865, p. 9), thinks the two sages are distinct. The cow is spoken of in A.V. vii. 104, as the “brindled cow given by Varuṇa to Atharvan which never lacked a calf” (*priśniṁ dhenuṁ Varuṇena dattām Atharvane nitya-vatsām*). The following is the curious hymn referred to :

A.V. v. 11, 1. *Katham mahe asurāya abravīr iha katham pitre haraye tvesha-nṛimrah* | *priśniṁ Varuṇa dakshināñ dadārān punarmaghatvam*<sup>187</sup> *manasā'chikitsīḥ* | 2. *Na kāmena punarmagho bharāmi sañ chakshe kam priśniṁ etām upāje* | *kena nu tvam Atharran kāryena kena jātena asi jāta-vedāḥ* | 3. *Satyam ahaṁ gabhīraḥ kāryena satyāṁ jātena asmi jāta-vedāḥ* | *na me dāso na āryyo mahitrā vratam māmāya yad ahaṁ dharishye* | 4. *Na tvad anyaḥ kavitaro na medhayā dhīrataro Varuṇa svadhāvan* | *tvaṁ tā viśvā bhuvanāni vettha sa chid nu tvaj janā māyī bibhāya* | 5. *Tvām hi anga Varuṇa svadhāvan viśvā vettha junimā suprāṇite* | *kim rajasaḥ enā paro anyad asti enā kim pareṇā avaram amūra* | 6. *Ekaṁ rajasaḥ enā paro anyad asti enā paraḥ ekena durṇāśāṁ chid arrāk* | *tat te vidvān Varuna pra bravīmi adhorarchasāḥ panayo bhavantu* | *nēchair dāsāḥ upa sarpantu bhūmīm* | 7. *Tvām hi anga Varuṇa bravīshi punarmaghesu aradyāni bhūri* | *mo shu panīr abhi etāvato bhūr mā tvā vochann arādhasaṁ janāsaḥ* | 8. *Mā mā vochann arādhasaṁ janāsaḥ punas te priśniṁ jaritar dadāmi* | *stotram me viśvam ā yāhi śachībhīr antar viśvāsu mānushīshu vikshu* | 9. *Ā te stotrāṇi udyatāni yantu antar viśvāsu mānushīshu vikshu* | *dehi nu me yad me ādatto asi yujyo me sapta-padaḥ sakha 'si* | 10. *Samāno bandhur Varuṇa samā jā vedāham tad yad nāv eshā samā jā* | *dadāmi tad yat te ādatto asmi yujyas*

<sup>187</sup> This is the reading proposed by Professor Aufrecht instead of *punarmagha tvam*, which is found in Roth and Whitney's edition of the A.V.

*te sapta-padaḥ sakhaḥ smi | 11. Devo devāya grīnate vayodāḥ vi pro viprāya  
stuvate sumedhāḥ | ajyano hi Varuna svadhāvann Atharvānam pitaram  
deva-bandhum | tasmai u rādhah kriṇuhi supraśastaṁ sakha no asi para-  
maś cha bandhuḥ |*

1. (Atharvan speaks) "How hast thou, who art mighty in energy, declared before the great deity, how before the shining father (that the cow was mine)? <sup>188</sup> Having bestowed a brindled cow (on me) as a sacrificial gift, thou hast resolved in thy mind to take her back. 2. (Varuna replies) It is not through desire that I revoke the gift; I drive hither this brindled cow that I may contemplate her. But by what wisdom, o Atharvan, in virtue of what nature, doest thou know the nature of beings? 3. (Atharvan answers) In truth I am profound in wisdom; in truth by my nature I know the nature of beings. Neither Dāsa nor Āryya can hinder the design which I shall undertake. 4. There is none other wiser or sager in understanding than thou, o self-dependent Varuna. Thou knowest all creatures; even the man of deep devices is afraid of thee. 5. Thou, o self-dependent Varuna, o wise director, knowest all creatures. What other thing is beyond this atmosphere? and what is nearer than that remotest thing, o thou unerring? 6. (Varuna replies) There is one thing beyond this atmosphere; and on this side of that one there is that which is near though inaccessible. Knowing that thing I declare it to thee. Let the glory of the niggards be cast down; let the Dāsas sink downward into the earth. 7. (Atharvan rejoins) Thou, o Varuna, sayest many evil things of those who revoke their gifts. Be not thou numbered among so many niggards; let not men call thee illiberal. 8. (Varuna replies) Let not men call me illiberal; I restore to thee, o worshipper, the brindled cow. Attend with all thy powers at every hymn in my honour among all the tribes of men. 9. (Atharvan answers) Let hymns ascend to thee among all the tribes of men. Give me that which thou hast taken from me; thou art to me an intimate friend of seven-fold value. 10. We two have a common bond, o Varuna, a common descent. I know what this common descent of ours is. (Varuna answers) I give thee that which I

<sup>188</sup> Professor Aufrecht thinks that *Dyaus*, 'the Heaven,' is denoted by *mahe asu-*  
*rāya*, and that *pitre haraye*, if the correct reading, can only mean the Sun, the word  
*hari* being several times applied to that great luminary. I am otherwise indebted to  
Prof. A. for the correct sense of this line, and for other suggestions.

have taken from thee. I am thy intimate friend of seven-fold value, who, myself a god, confer life on thee a god [or priest, *devāya*] who praisest me, an intelligent sage on thee a sage. (The poet says) Thou, o self-dependent Varuna, hast begotten our father Atharvan, a kinsman of the gods. Grant to him most excellent wealth; thou art our friend and most eminent kinsman."

SECT. XI.—*The same, and other legends, according to the Rāmāyaṇa.*

The story told in the preceding section is related at greater length in chapters 51–65<sup>189</sup> of the Bālakāṇḍa, or first book, of the Rāmāyaṇa, of which I shall furnish an outline, noting any important variations from, or additions to, the account in the Mahābhārata, and at the same time giving an abstract of the other legends which are interwoven with the narrative. There was formerly, we are told, a king called Kuśa, son of Prajāpati, who had a son called Kuśanābha, who was father of Gādhi, the father of Viśvāmitra. The latter ruled the earth for many thousand years. On one occasion, when he was making a circuit of the earth, he came to Vaśishṭha's hermitage, the pleasant abode of many saints, sages, and holy devotees (chapter 51, verses 11–29), where, after at first declining, he allowed himself to be hospitably entertained with his followers by the son of Brahmā (ch. 52). Viśvāmitra (ch. 53), however, coveting the wondrous cow, which had supplied all the dainties of the feast, first of all asked that she should be given to him in exchange for a hundred thousand common cows, adding that "she was a gem, that gems were the property of the king, and that, therefore, the cow was his by right" (53, 9. *Ratnam hi bhagavann etad ratna-hūrī cha pārthivah* | 10. *Tasmād me śabalām dehi mamaishā dharmato dvija*). On this price being refused, the king advances immensely in his offers, but all without effect. He then proceeds (ch. 54)—very ungratefully and tyrannically, it must be allowed—to have the cow removed by force, but she breaks away from his attendants, and rushes back to her master, complaining that he was deserting her. He replies that he was not deserting her, but that the king was

<sup>189</sup> These are the sections of Schlegel's and the Bombay editions, which correspond to sections 52–67 of Gorresio's edition.

much more powerful than he. She answers, 54, 14 : *Na balam kshat-triyasyāhur brāhmaṇāḥ balavattarāḥ | brahma-balaṁ divyaṁ kshāttrāch cha balabattaram | aprameyam balaṁ tubhyaṁ na trayā balavattarāḥ | Viśvāmitro mahāvīryo tejas tava durāsadam | niyunkshva mām mahātejas tvam brahma-bala-sambhritām | tasya darpam balam yatnaṁ nāśayāmi durātmanāḥ |* “Men do not ascribe strength to a Kshattriya : the Brāhmans are stronger. The strength of Brāhmans is divine, and superior to that of Kshattriyas. 15. Thy strength is immeasurable. Viśvāmitra, though of great vigour, is not more powerful than thou. Thy energy is invincible. Commission me, who have been acquired by thy Brahmanical power, and I will destroy the pride, and force, and attempt of this wicked prince.”<sup>190</sup> She accordingly by her bellowing creates hundreds of Pahlavas, who destroy the entire host (*nāśayanti balaṁ sarvam*, verse 19) of Viśvāmitra, but are slain by him in their turn. Sakas and Yavanas, of great power and valour, and well armed, were then produced, who consumed the king’s soldiers,<sup>191</sup> but were routed by him. The cow then (ch. 55) calls into existence by her bellowing, and from different parts of her body, other warriors of various tribes, who again destroyed Viśvāmitra’s entire army, foot soldiers, elephants, horses, chariots, and all. A hundred of the monarch’s sons, armed with various weapons, then rushed in great fury on Vaśishṭha, but were all reduced to ashes in a moment by the blast of that sage’s mouth.<sup>192</sup> Viśvāmitra, being thus utterly vanquished and humbled, appointed one of his sons to be regent, and travelled to the Himālaya, where he betook himself to austerities, and thereby obtained a vision of Mahādeva, who at his desire revealed to him the science of arms in all its branches, and gave him celestial weapons with which, elated and full of pride, he consumed the hermitage of Vaśishṭha, and put its inhabitants to flight. Vaśishṭha then threatens Viśvāmitra and

<sup>190</sup> Compare Manu, xi. 32 : *Sva-vīryād rāja-vīryāch cha sva-vīryam balavattaram | tasmāt svenaiva vīryeṇa nigrīhṇīyād arīn dvijāḥ |* “Of the two, his own, and a king’s might, let a Brāhmaṇa know that his own is superior. By his own might alone, therefore, let him restrain his enemies.”

<sup>191</sup> We had been before told that they had been killed, so that this looks like a slaying of the slain, as no resuscitation of the army is alluded to.

<sup>192</sup> On this the Commentator remarks that “though these princes were Kshattriyas, they were not actual kings, and had acted tyrannically ; so that a very slight expiation was required for killing them” (*kshattriyate’pi prithivī-patitvābhāvāt tad-badhe alpa-prāyaśchittam ātatāyitvāch cha*]).

uplifts his Brahmanical mace. Viśvāmitra, too, raises his fiery weapon and calls out to his adversary to stand. Vaśishṭha bids him to show his strength, and boasts that he will soon humble his pride. He asks : (56, 4) *Kva cha te kshattriya-balam kva cha brahma-balam mahat | paśya brahma-balañ divyam mama kshattriya-pāṁśana | tasyāstram Gādhiputrasya ghoram āgneyam udyatam | brahma-dandena tach chhāntam agner vegah ivāmbhasā |* “‘What comparison is there between a Kshattriya’s might, and the great might of a Brāhmaṇa? Behold, thou contemptible Kshattriya, my divine Brahmanical power.’ The dreadful fiery weapon uplifted by the son of Gādhi was then quenched by the rod of the Brāhmaṇa, as fire is by water.” Many and various other celestial missiles, as the nooses of Brahmā, Kāla (Time), and Varuṇa, the discus of Vishṇu, and the trident of Śiva, were hurled by Viśvāmitra at his antagonist, but the son of Brahmā swallowed them up in his all-devouring mace. Finally, to the intense consternation of all the gods, the warrior shot off the terrific weapon of Brāhmā (*brāhmāstra*) ; but this was equally ineffectual against the Brahmanical sage. Vaśishṭha had now assumed a direful appearance : (58, 18) *Roma-kūpeshu sarveshu Vaśishṭhasya mahātmanah | marīchyah iva nishpetur agner dhūmākulārchiṣah | prājvalad brahma-danduś cha Vaśishṭhasya karodyataḥ | vidhūmaḥ iva kālagnir Yama-dandah ivāparah |* “Jets of fire mingled with smoke darted from the pores of his body; (19) the Brahmanical mace blazed in his hand like a smokeless<sup>193</sup> mundane conflagration, or a second sceptre of Yāma.” Being appeased, however, by the munis, who proclaimed his superiority to his rival, the sage stayed his vengeance ; and Viśvāmitra exclaimed with a groan : (56, 23) *Dhig balam kshattriya-balam brahma-tejo-balam balam | ekena brahma-dandena sarvāstrāni hatāni me |* “‘Shame on a Kshattriya’s strength : the strength of a Brāhmaṇa’s might alone is strength : by the single Brahmanical mace all my weapons have been destroyed.’” No alternative now remains to the humiliated monarch, but either to acquiesce in this helpless inferiority, or to work out his own elevation to the Brahmanical order. He embraces the latter alternative : (56, 24) *Tad etat prasāmīkshyāham prasannendriya-mānasah | tapo mahat samāsthāsyे yad vai brahmatva-kāranam |* “Having pondered well this defeat, I shall betake myself, with composed senses and mind,

<sup>193</sup> The Bombay edition has *vidhūmaḥ*. Schlegel’s and Gorresio’s editions have *sadhūmaḥ*, “enveloped in smoke.”

to strenuous austere fervour, which shall exalt me to the rank of a Brāhmaṇa." Intensely vexed and mortified, groaning and full of hatred against his enemy, he travelled with his queen to the south, and carried his resolution into effect; (ch. 57) and we are first of all told that three sons Havishyanda, Madhusyanda, and Dṛiḍhanetra were born to him. At the end of a thousand years Brahmā appeared, and announced that he had conquered the heaven of royal sages (*rājārshis*); and, in consequence of his austere fervour, he was recognised as having attained that rank. Viśvāmitra, however, was ashamed, grieved, and incensed at the offer of so very inadequate a reward, and exclaimed: " 'I have practised intense austerity, and the gods and ṛishis regard me only as a *rājarshi*!'<sup>194</sup> Austerities, it appears, are altogether fruitless'" (57, 5. *Jitāḥ rājarshi-lokāḥ te tapasā Kuśikātmaja* | 6. *Anena tapasā tvam hi rājarshir iti vidmahe* | . . . . 7. *Viśvāmitro 'pi tach chhṛutvā hriyā kīnchid avāñ-mukhaḥ* | *duḥkhena mahatā "vishṭāḥ samanyur idam abravīt* | *tapaś cha sumahat taptaṁ rājarshir iti māñ viduh* | *devāḥ sarshi-guṇāḥ sarve nāsti manye tapah-phalam* |). Notwithstanding

<sup>194</sup> The *Vishṇu Purāṇa*, iii. 6, 21, says: "There are three kinds of rishis: Brāhmaṇarshis, after them Devarshis, and after them Rājarshis" (*jneyāḥ brahmārshayaḥ pūrvam tebhyo devarshayāḥ punah* | *rājarshayāḥ punas tebhyaḥ ṛishi-prakritayas trayāḥ* |). Böhtlingk and Roth, s.v. *ṛishi*, mention also (on the authority of the vocabulary called *Trikāndāśesa*) the words *māharshi* (great rishi), *pārāmarshi* (most eminent rishi), *śrutarshi* (secondary rishi), and *kāṇḍarshi*, who is explained s.v. to be a teacher of a particular portion (*kāṇḍa*) of the Veda. *Devarshis* are explained by Professor Wilson (V.P. iii. p. 68, paraphrasing the text of the *Vishṇu Purāṇa*), to be "sages who are demi-gods also;" *Brāhmaṇarshis* to be "sages who are sons of Brahmā or Brahmins;" and *Rājarshis* to be "princes who have adopted a life of devotion." In a note he adds: "A similar enumeration is given in the *Vāyu*, with some additions: Rishi is derived from *ṛish*, 'to go to,' or 'approach; ' the Brahmārshis, it is said, are descendants of the five patriarchs, who were the founders of races or gotras of Brahmins, or Kas्यapa, Vaśishtha, Angiras, Atri, and Bhrigu; the Devarshis are Nara and Nārāyaṇa, the sons of Dharmā; the Bālakhilyas, who sprang from Kratu; Kardama, the son of Pulaha; Kuvēra, the son of Pulastyā; Achala, the son of Pratyūsha; Nārada and Parvata, the sons of Kas्यapa. Rājarshis are lkshvāku and other princes. The Brahmārshis dwell in the sphere of Brahmā; the Devarshis in the region of the gods; and the Rājarshis in the heaven of Indra." Brahmārshis are evidently ṛishis who were priests; and Rājarshis, ṛishis of kingly extraction. If so, a Devarshi, having a divine character, should be something higher than either. Professor Roth, following apparently the *Trikāndāśesa*, defines them as "rishis dwelling among the gods." I am not aware how far back this classification of rishis goes in Indian literature. Roth, s.vv. *ṛishi*, *brahmārshi* and *devarshi* does not give any references to these words as occurring in the Brāhmaṇas; and they are not found in the hymns of the R.V. where, however, the "seven rishis" are mentioned. Regarding *rājarshis* see pp. 266 ff. above.

this disappointment, he had ascended one grade, and forthwith recommenced his work of mortification.

At this point of time his austerities were interrupted by the following occurrences: King Triśanku, one of Ikshvāku's descendants, had conceived the design of celebrating a sacrifice by virtue of which he should ascend bodily to heaven. As Vaśishṭha, on being summoned, declared that the thing was impossible (*aśakyam*), Triśanku travelled to the south, where the sage's hundred sons were engaged in austerities, and applied to them to do what their father had declined. Though he addressed them with the greatest reverence and humility, and added that “the Ikshvākus regarded their family-priests as their highest resource in difficulties, and that, after their father, he himself looked to them as his tutelary deities” (57, 22. *Ikshvākūnām hi sarveshām purodhāḥ paramā gatiḥ | tasmād anantaram sarve bhavanto daivatam mama*), he received from the haughty priests the following rebuke for his presumption: (58, 2) *Pratyākhyāto'si durbuddhe gurunā satyavādinā | tam kathaṁ samatikramya śākhāntaram upeyivān | 3. Ikshvākūnām hi sarveshām purodhāḥ paramā gatiḥ | na chātikramitum śakyaṁ vachanaṁ satyavādinah | 4. “Aśakyam” iti chovācha Vaśishṭho bhagavān rishiḥ | tam vayaṁ vai samāharttum kratuṁ śaktāḥ kathaṁ tava | 5. Bāliśas tvāṁ nara-śreshṭha ganyatām sva-puram punaḥ | yājane bhagavān śaktas trailokasyāpi pārthiva | avamānaṁ kathaṁ kartuṁ tasya śakṣyāmahe vayam |* “Fool, thou hast been refused by thy truth-speaking preceptor. How is it that, disregarding his authority, thou hast resorted to another school (*śākhā*)? <sup>195</sup> 3. The family-priest is the highest oracle of all the Ikshvākus; and the command of that veracious personage cannot be transgressed. 4. Vaśishṭha, the divine rishi, has declared that ‘the thing cannot be;’ and how can we undertake thy sacrifice? 5. Thou art foolish, king; return to thy capital. The divine (Vaśishṭha) is competent to

<sup>195</sup> It does not appear how Triśanku, in asking the aid of Vaśishṭha's sons after applying in vain to their father, could be charged with resorting to another *śākhā* (school), in the ordinary sense of that word: as it is not conceivable that the sons should have been of another Sākhā from the father, whose cause they espouse with so much warmth. The Commentator in the Bombay edition explains the word *śākhāntaram* as =*yājanādinā rakshakāntaram*, “one who by sacrificing for thee, etc., will be another protector.” Gorresio's Gauda text, which may often be used as a commentary on the older one, has the following paraphrase of the words in question, ch. 60, 3 *Mūlam utsṛijya kasmāt tvāṁ śākhāsv ichhasi lambitum |* “Why, forsaking the root, dost thou desire to hang upon the branches.”

act as priest of the three worlds; how can we shew him disrespect?" Triśanku then gave them to understand, that as his preceptor and "his preceptor's sons had declined compliance with his requests, he should think of some other expedient." In consequence of his venturing to express this presumptuous intention, they condemned him by their imprecation to become a *Chandāla* (58, 7. "Pratyākhyāto bhagavatā guru-putrais tathaiva cha | anyām gatim gamishyāmi svasti vo'stu tapodhanāḥ" | rishi-putrās tu tach chhrutvā vākyān ghorābhisaṁhitam | śepuh parama-sankruddhāś "chāndālatvaṁ gamishyasi" |). As this curse soon took effect, and the unhappy king's form was changed into that of a degraded outcast, he resorted to Viśvāmitra (who, as we have seen, was also dwelling at this period in the south), enlarging on his own virtues and piety, and bewailing his fate. Viśvāmitra commiserated his condition (ch. 59), and promised to sacrifice on his behalf, and exalt him to heaven in the same *Chandāla*-form to which he had been condemned by his preceptors' curse. "Heaven is now as good as in thy possession, since thou hast resorted to the son of Kuśika" (59, 4. *Guru-śāpa-kṛitām rūpaṁ yad idām tvayi varttate | anena saha rūpena saśarīro gamishyasi | hasta-prāptam aham manye svargam tava narādhipa | yas tvam Kauśikam āgamya śaranyah śaranaṁ gataḥ*). He then directed that preparations should be made for the sacrifice, and that all the rishis, including the family of Vaśishṭha, should be invited to the ceremony. The disciples of Viśvāmitra, who had conveyed his message, reported the result on their return in these words: (59, 11) *Śrutvā te vachanān sarve samāyānti dvijātayah | sarva-deśeshu chāgachhan varjayitvā Mahodayam | Vāśishṭham tach chhataṁ sarvān krodha-paryākulāksharam | yad uvācha vacho ghorān śrinu tvam muni-pungava | "kshattriyo yājako yasya chāndālasya viśeshataḥ | kathaṁ sadasi bhuktāro havis tasya surarshayāḥ | brāhmaṇāḥ vā mahātmāno bhuktvā chāndāla-bhojanam | kathaṁ svargam gamishyanti Viśvāmitrena pālitāḥ"* | etad vachana-naishṭhuryyyam ūchuh saṁrakta-lochanāḥ | *Vāśishṭhāḥ muni-śārdūla sarve saha-mahodayāḥ* | "Having heard your message, all the Brāhmans are assembling in all the countries, and have arrived, excepting Mahodaya (Vaśishṭha?). Hear what dreadful words those hundred Vaśishṭhas, their voices quivering with rage, have uttered: 'How can the gods and rishis<sup>196</sup> con-

<sup>196</sup> The rishis as priests (*ritvik*) would be entitled to eat the remains of the sacrifice, according to the Commentator.

sume the oblation at the sacrifice of that man, especially if he be a *Chandāla*, for whom a Kshattriya is officiating-priest? How can illustrious Brāhmans ascend to heaven, after eating the food of a *Chandāla*, and being entertained by Viśvāmitra?' These ruthless words all the Vaśishṭhas, together with Mahodaya, uttered, their eyes inflamed with anger." Viśvāmitra, who was greatly incensed on receiving this message, by a curse doomed the sons of Vaśishṭha to be reduced to ashes, and reborn as degraded outcasts (*mṛitapāḥ*) for seven hundred births, and Mahodaya to become a *Nishāda*. Knowing that this curse had taken effect (ch. 60), Viśvāmitra then, after eulogizing Triśanku, proposed to the assembled rishis that the sacrifice should be celebrated. To this they assented, being actuated by fear of the terrible sage's wrath. Viśvāmitra himself officiated at the sacrifice as *yājaka*;<sup>107</sup> and the other rishis as priests (*ritvijāḥ*) (with other functions) performed all the ceremonies. Viśvāmitra next invited the gods to partake of the oblations: (60, 11) *Nābhya-gaman yadū tatra bhāgārthaṁ sarva-devatāḥ | tataḥ kopa-samāvishṭo Viśvāmitro mahāmuniḥ | sruvam udyamya sakrodhas Triśankum idam abravīt |* "paśya me tapaso vīryam svārjitasya nareśvara | esha trām svaśarirena nayāmi svargam ojasā | dushprāpyam svāśarirena svargam gachchha nareśvara | svārjitaṁ kinchid apy asti mayā hi tapasāḥ phalam |" When, however, the deities did not come to receive their portions, Viśvāmitra became full of wrath, and raising aloft the sacrificial ladle, thus addressed Triśanku: 'Behold, o monarch, the power of austere fervour acquired by my own efforts. I myself, by my own energy, will conduct thee to heaven. Ascend to that celestial region which is so arduous to attain in an earthly body. I have surely earned some reward of my austerity.'" Triśanku ascended instantly to heaven in the sight of the munis. Indra, however, ordered him to be gone, as a person who, having incurred the curse of his spiritual preceptors, was unfit for the abode of the celestials;—and to fall down headlong to earth (60, 17). *Triśanko gachha bhūyas traṁ nāsi svarga-kritālayaḥ | guru-śāpa-hato mūḍha pata bhūnim avāk-śirāḥ |*). He accordingly began to descend, invoking loudly, as he fell, the help of his spiritual patron. Viśvāmitra, greatly incensed, called out to him to stop: (60, 20) *Tato brahma-tapo-yogāt Prajāpatir ivāparah | sasarjja dakshine bhāge saptarshin aparān punaḥ | dakshinām diśam āsthāya*

<sup>107</sup> This means as *adhvaryu* according to the Commentator.

*rishi-madhye mahāyaśāḥ | nakshattra-mālām aparām asrijat krodha-mūrchhitāḥ | anyam Indram karishyāmi loko vā syād anindrakah | daivatāny api sa krodhāt srashṭum samupachakrame |*<sup>198</sup> “Then by the power of his divine knowledge and austere fervour he created, like another Prajāpati, other Seven Rishis (a constellation so called) in the southern part of the sky. Having proceeded to this quarter of the heavens, the renowned sage, in the midst of the rishis, formed another garland of stars, being overcome with fury. Exclaiming, ‘I will create another Indra, or the world shall have no Indra at all,’ he began, in his rage, to call gods also into being.” The rishis, gods (Suras), and Asuras now became seriously alarmed and said to Viśvāmitra, in a conciliatory tone, that Triśanku, “as he had been cursed by his preceptors, should not be admitted bodily into heaven, until he had undergone some lustration” (60, 24. *Ayan rājā mahābhāga guru-śūpa-parikshataḥ | saśarīro divaṁ yātum nārhaty akṛita-pāvanaḥ |*).<sup>199</sup> The sage replied that he had given a promise to Triśanku, and appealed to the gods to permit his protégé to remain bodily in heaven, and the newly created stars to retain their places in perpetuity. The gods agreed that “these numerous stars should remain, but beyond the sun’s path, and that Triśanku, like an immortal, with his head downwards, should shine among them, and be followed by them,” adding “that his object would be thus attained, and his renown secured, and he would be like a dweller in heaven” (60, 29. *Eiam bhavatu bhadram te tishthantv etāni sarvaśāḥ | gagane tāny anekāni vaiśvānara-pathād vahih | nakshattrāni muni-śreshṭha teshu jyottishshu jājvalan | avāk-sīrās Triśankuś cha tishthatv amara-sanni-bhāḥ | anuyāsyanti chaitāni jyotiṁshi nrīpa-sattamam | kritārthaṁ kīrttimantaṁ cha svarga-loka-gataṁ yathā |*). Thus was this great dispute adjusted by a compromise, which Viśvāmitra accepted.

This story of Triśanku, it will have been observed, differs materially from the one quoted above (p. 375 ff.) from the Harivāṁśa; but brings out more distinctly the character of the conflict between Vaśishṭha and Viśvāmitra.

When all the gods and rishis had departed at the conclusion of the

<sup>198</sup> I follow Schlegel’s text, which differs verbally, though not in substance, both from the Bombay edition and from Gorresio’s.

<sup>199</sup> The last compound word *akṛitapāvanaḥ*, “without lustration,” is given by Schlegel and Gorresio. The Bombay edition has instead of it *eva tapodhana*, “o sage rich in austerity.”

sacrifice, Viśvāmitra said to his attendant devotees : (61, 2) *Mahān vighnah pravritto 'yam dakshinām āsthito diśam | diśam anyām prapatsyāmas tattrā tapsyāmahe tapaḥ |* “This has been a great interruption [to our austerities] which has occurred in the southern region : we must proceed in another direction to continue our penances.” He accordingly went to a forest in the west, and began his austerities anew. Here the narrative is again interrupted by the introduction of another story, that of king Ambārīsha, king of Ayodhyā, who was, according to the Rāmāyaṇa, the twenty-eighth in descent from Ikshvāku, and the twenty-second from Triśanku. (Compare the genealogy in the Rāmāyaṇa, i. 70, and ii. 110, 6 ff., with that in Wilson’s Vishnu Purāṇa, vol. iii. pp. 260 ff. 280, 284 ff. and 303 ; which is different.) Viśvāmitra is nevertheless represented as flourishing contemporaneously with both of these princes. The story relates that Ambarīsha was engaged in performing a sacrifice, when Indra carried away the victim. The priest said that this ill-omened event had occurred owing to the king’s bad administration ; and would call for a great expiation, unless a human victim could be produced (61, 8. *Prāyaśchittam mahad hy etad naraṁ vā purusharshabha | ānayasva pāśum sīghram yāvat karma pravarttate |*). After a long search the royal-rishi (Ambarīsha) came upon the Brāhmaṇa-rishi Richīka, a descendant of Bhṛigu, and asked him to sell one of his sons for a victim, at the price of a hundred thousand cows. Richīka answered that he would not sell his eldest son ; and his wife added that she would not sell the youngest : “eldest sons,” she observed, “being generally the favourites of their fathers, and youngest sons of their mothers” (61, 18. *Prāyena hi nara-śreshṭha jyeshṭhāḥ pitṛishu vallabhāḥ | mātrinām cha kaniyāṁśas tasmād rakṣe kaniyāsam |*). The second son, Sunaśsepa, then said that in that case he regarded himself as the one who was to be sold, and desired the king to remove him. The hundred thousand cows, with ten millions of gold-pieces and heaps of jewels, were paid down, and Sunaśsepa carried away. As they were passing through Pushkara (ch. 62) Sunaśsepa beheld his maternal uncle Viśvāmitra (see Rāmāyaṇa, i. 34, 7,<sup>200</sup> and p. 352 above) who was engaged in austerities there with other rishis, threw himself into his arms,

<sup>200</sup> *Pūrvajā bhaginī chāpi mama Rāghava suvratā | nāmnā Satyavatī nāma Richīke pratipāditā |* “And I have a religious sister older than myself called Satyavatī, who was given in marriage to Richīka.”

and implored his assistance, urging his orphan, friendless, and helpless state, as claims on the sage's benevolence (62, 4. *Na me 'sti mātā na pitā jnātayo bāndhavāḥ kutaḥ | trātum arhasi māṁ saumya dharmena muni-pungava | . . . . 7. Na me nātho hy anāthasya bhava bhavyena che-tasā |*). Viśvāmitra soothed him; and pressed his own sons to offer themselves as victims in the room of Sūnaśśepa. This proposition met with no favour from Madhushyanda<sup>201</sup> and the other sons of the royal hermit, who answered with haughtiness and derision: (62, 14) *Kathaṁ ātma-sutān hitvā trāyase 'nya-sutān vibho | akāryyam iva paśyāmaḥ svamāṁsam iva bhojane |* "How is it that thou sacrificest thine own sons, and seekest to rescue those of others? We look upon this as wrong, and like the eating of one's own flesh."<sup>202</sup> The sage was exceedingly wroth at this disregard of his injunction, and doomed his sons to be born in the most degraded classes, like Vaśishṭha's sons, and to eat dog's flesh,<sup>203</sup> for a thousand years. He then said to Sūnaśśepa: (62, 19) *Pavitra-pāśair ābaddho rakta-mālyānulepanah | Vaishṇavam yūpam āsādya vāg-bhir Agniñ udāhara | ime cha gāthe dve divye gāyethāḥ muni-putraka | Ambarīshasya yajne 'smiṁs tataḥ siddhim avāpsyasi |* "When thou art bound with hallowed cords, decked with a red garland, and anointed with unguents, and fastened to the sacrificial post of Vishṇu, then address thyself to Agni, and sing these two divine verses (*gāthās*), at the sacrifice of Ambarīsha; then shalt thou attain the fulfilment [of thy desire]."<sup>204</sup> Being furnished with the two *gāthās*, Sūnaśśepa proposed at once to king Ambarīsha that they should set out for their destination. When bound at the stake to be immolated, dressed in a red garment, "he celebrated the two gods, Indra and his younger brother (Vishṇu), with the excellent verses. The Thousand-eyed (Indra) was pleased with the secret hymn, and bestowed long life on Sūnaśśepa" (62, 25. *Sa baddho vāgbhir agryābhir abhitushṭāva vai surau | Indram Indrānujam chaiva yathāvad muni-pultrakah | tasmai prītah sahasrāksho*

<sup>201</sup> The word is written thus in Schlegel's and Gorresio's editions. The Bombay edition reads Madhuchhanda.

<sup>202</sup> Schlegel and Gorresio read *svamāṁsam*, "one's own flesh," which seems much more appropriate than *sva-māṁsam*, "dog's flesh," the reading of the Bombay edition.

<sup>203</sup> Gorresio's edition alone reads *sva-māṁsa-vrittayah*, "subsisting on your own flesh," and makes this to be allusion to what the sons had just said and a punishment for their impertinence (64, 16. *Yasmāt sva-māṁsam uddiṣṭām yushmābhir avamanya mām*).

*rahasya-stuti-toshitah | dīrgham āyus tadā prādāch Chhunaśsepāya Vāsavāḥ |).*<sup>204</sup> King Ambarīsha also received great benefits from this sacrifice. Viśvāmitra meanwhile proceeded with his austerities, which he prolonged for a thousand years.

At the end of this time (ch. 63) the gods came to allot his reward ; and Brahmā announced that he had attained the rank of a rishi, thus apparently advancing an additional step. Dissatisfied, as it would seem, with this, the sage commenced his task of penance anew. After a length of time he beheld the nymph (Apsaras) Menākā, who had come to bathe in the lake of Pushkara. She flashed on his view, unequalled in her radiant beauty, like lightning in a cloud (63, 5. *Rūpenāprati-māñ tatra vidyutāñ jalade yathā*). He was smitten by her charms, invited her to be his companion in his hermitage, and for ten years remained a slave to her witchery, to the great prejudice of his austerities.<sup>205</sup> At length he became ashamed of this ignoble subjection, and full of indignation at what he believed to be a device of the gods to disturb his devotion ; and, dismissing the nymph with gentle accents, he departed for the northern mountains, where he practised severe austerities for a thousand years on the banks of the Kauśikī river. The gods became alarmed at the progress he was making, and decided that he should be dignified with the appellation of great rishi (*māhārishi*) ; and Brahmā, giving effect to the general opinion of the deities, announced that he had conferred that rank upon him. Joining his hands and bowing his head, Viśvāmitra replied that he should consider himself to have indeed completely subdued his senses, if the incomparable title of Brāhmaṇ-rishi were conferred upon him (63, 31. *Brahmarshiśabdām atulāñ svārjitaḥ karmabhiḥ śubhaiḥ | yadi me bhagavān āha tato 'ham vijitendriyah |*). Brahmā informed him in answer, that he had not yet acquired the power of perfectly controlling his senses ; but should make further efforts with that view. The sage then began to put himself through a yet more rigorous course of austerities, standing with his arms erect, without support, feeding on air, in summer exposed to five fires (*i.e.* one on each of four sides, and the sun overhead), in the rainy season remaining unsheltered from the wet, and in

<sup>204</sup> I have alluded above, p. 358, note, to the differences which exist between this legend of S'unassēpa and the older one in the Aitareya Brāhmaṇa.

<sup>205</sup> Compare Mr. Leckie's History of Rationalism, vol. i. p. 86.

winter lying on a watery couch night and day. This he continued for a thousand years. At last Indra and the other deities became greatly distressed at the idea of the merit he was storing up, and the power which he was thereby acquiring ; and the chief of the celestials desired (ch. 64) the nymph Rāmbhā to go and bewitch him by her blandishments. She expressed great reluctance to expose herself to the wrath of the formidable muni, but obeyed the repeated injunction of Indra, who promised that he and Kandarpa (the god of love) should stand by her, and assumed her most attractive aspect with the view of overcoming the sage's impassibility. He, however, suspected this design, and becoming greatly incensed, he doomed the nymph by a curse to be turned into stone and to continue in that state for a thousand years.<sup>206</sup> The curse took effect, and Kandarpa and Indra slunk away. In this way, though he resisted the allurements of sensual love,<sup>207</sup> he lost the whole fruit of his austerities by yielding to anger; and had to begin his work over again. He resolved to check his irascibility, to remain silent, not even to breathe for hundreds of years; to dry up his body; and to fast and stop his breath till he had obtained the coveted character of a Brāhmaṇa. He then (ch. 65) left the Himālāya and travelled to the east, where he underwent a dreadful exercise, unequalled in the whole history of austerities, maintaining silence, according to a vow, for a thousand years. At the end of this time he had attained to perfection, and although thwarted by many obstacles, he remained unmoved by anger. On the expiration of this course of austerity, he prepared some food to eat; which Indra, coming in the form of a Brāhmaṇa, begged that he would give him. Viśvāmitra did so, and though he had none left for himself, and was obliged to remain fasting, he said nothing to the Brāhmaṇa, on account of his vow of silence.

65, 8. *Tasyānuchchhvasamānasya mūrdhni dhūmo vyajāyata |*  
 9. *Trailokyam yena sambhrāntam ātāpitam ivābhavat | . . . . 11. "Ba-*  
*hubhīh kāraṇair deva Viśvāmitro mahāmuniḥ | lobhitah krodhitāś chaiva*  
*tapasā chābhivardhate | . . . . 12. Na dīyate yadi tv asya manasā yad*  
*abhipsitam | 13. Vināśayati trailokyam tapasā sa-charācharam | vyākulāś*

<sup>206</sup> On this the Commentator remarks that this incident shews that anger is more difficult to conquer than even lust (*etena kāmād api krodho durjeyah iti sūchitam*).

<sup>207</sup> The Commentator, however, suggests that the sudden sight of Rāmbhā may at first have excited in him some feelings of this kind (*āpātato Rāmbhā-darśana-pravrittyā kāmenāpi tapaḥ-kshayah*).

cha diśāḥ sarvāḥ na cha kinchit prakāśate | 14. Sāgarāḥ kshubhitāḥ sarve  
 viśiryante cha parvatāḥ | prakampate cha vasudhā vāyur vātīha sankulāḥ |  
 15. Brahman na pratijānīmo nāstiko jāyate janah | . . . . 16. Buddhiṁ  
 na kurute yāvad nāśe deva mahāmuniḥ | 17. Tāvat prasādyo bhagavān  
 agnirūpo mahādyutih” | . . . . 19. Brahmarshe svāgataṁ te ’stu tapasā  
 smāḥ sutoshitāḥ | 20. Brāhmaṇyaṁ tapasogrena prāptavān asi Kauśika |  
 dīrgham āyuś che te brahman dadāmi sa-marud-ganah | 21. . . . . svasti  
 prāpnūhi bhadraṁ te gachha saumya yathāsukham | . . . 22. . . . brāh-  
 maṇyaṁ yadi me prāptaṁ dīrgham āyus tathaiva cha | 23. Oṁkāro ’tha  
 vashatkāro vedāś cha varayantu mām | kshattra-veda-vidūñ śreshṭho brah-  
 ma-veda-vidām api | 24. Brahma-putro Vaśishṭha mām evaṁ vadatu deva-  
 tāḥ | . . . . 25. Tataḥ prasādito devair Vaśishṭha japatāṁ varah | sakhi-  
 yaṁ chakāra brahmashir “ evam astv” iti chābravīt | 26. “Brahm-  
 shitvāṁ na sandehāḥ sarvam sampadyate tava” | . . . . 27. Viśvāmitro  
 ‘pi dharmātmā labdhvā brāhmaṇyam ultamam | pūjyāmāsa brahmashīṁ  
 Vaśishṭhaṁ japatāṁ varam | “ As he continued to suspend his breath,  
 smoke issued from his head, to the great consternation and distress of  
 the three worlds.” The gods, rishis, etc., then addressed Brahmā: “The  
 great muni Viśvāmitra has been allured and provoked in various ways,  
 but still advances in his sanctity. If his wish is not conceded, he will  
 destroy the three worlds by the force of his austerity. All the regions  
 of the universe are confounded, no light anywhere shines; all the oceans  
 are tossed, and the mountains crumble, the earth quakes, and the wind  
 blows confusedly. 15. We cannot, o Brahmā, guarantee that mankind  
 shall not become atheistic. . . . 16. Before the great and glorious sage  
 of fiery form resolves to destroy (everything) let him be propitiated.”  
 . . . . The gods, headed by Brahmā, then addressed Viśvāmitra: “ ‘Hail  
 Brāhmaṇ rishi, we are gratified by thy austeries; o Kauśika, thou hast,  
 through their intensity, attained to Brāhmaṇhood. I, o Brāhmaṇ, as-  
 sociated with the Maruts, confer on thee long life. May every blessing  
 attend thee; depart wherever thou wilt.’ The sage, delighted, made  
 his obeisance to the gods, and said: ‘ If I have obtained Brāhmaṇhood,  
 and long life, then let the mystic monosyllable (*oṁkāra*) and the sacri-  
 ficial formula (*vāshatkāra*) and the Vedas recognise me in that capacity.  
 And let Vaśishṭha, the son of Brahmā, the most eminent of those who  
 are skilled in the Kshattra-veda, and the Brāhma-veda (the knowledge  
 of the Kshatriya and the Brahmanical disciplines), address me simi-

larly.' . . . . Accordingly Vaśishṭha, being propitiated by the gods, became reconciled to Viśvāmitra, and recognised his claim to all the prerogatives of a Brāhmaṇa rishi. . . . . Viśvāmitra, too, having attained the Brahmanical rank, paid all honour to Vaśishṭha." Such was the grand result achieved by Viśvāmitra, at the cost of many thousand years of intense mortification of the body, and discipline of the soul. During the course of the struggle he had manifested, as the story tells us, a power little, if at all, inferior to that of Indra, the king of the gods; and as in a former legend we have seen King Nahusha actually occupying the throne of that deity, we cannot doubt that—according to the recognised principles of Indian mythology—Viśvāmitra had only to recommence his career of self-mortification in order to raise himself yet higher than he had yet risen, to the rank of a devarshi, or divine rishi (if this be, indeed, a superior grade to that of brahmaṛshi), or to any other elevation he might desire. But, as far as the account in the Rāmāyaṇa informs us, he was content with his success. He stood on a footing of perfect equality with his rival Vaśishṭha, and became indifferent to further honours. In fact, it was not necessary for the purpose of the inventors of the legend to carry him any higher. They only wished to account for his exercising the prerogatives of a Brāhmaṇa; and this had been already accomplished to their satisfaction.

In the story of Śakuntalā, however, as narrated in the Mahābhārata, Ādi-parvan, sixty-ninth and following sections, we are informed that, to the great alarm of Indra, Viśvāmitra renewed his austerities, even long after he had attained the position of a Brāhmaṇa, verse 2914 : *Tap-yamānah kīla purā Viśvāmitro mahat tapaḥ | subhriśāṁ tāpayāmāsa Śakraṁ sura-ganeśvaram | tapasā dīpta-vīryyo'yañ sthānād mām chyāvayed iti |* "Formerly Viśvāmitra, who was practising intense austere-fervour, occasioned great distress to Śakra (Indra), the lord of the deities, lest by the fiery energy so acquired by the saint he himself should be cast down from his place." Indra accordingly resorted to the usual device of sending one of the Apsarases, Menakā, to seduce the sage by the display of her charms, and the exercise of all her allurements, "by beauty, youth, sweetness, gestures, smiles, and words" (verse 2920, *Rūpa-yauvana-mādhuryya-cheshtita-smita-bhāshitaiḥ*), into the indulgence of sensual love; and thus put an end to his efforts after increased sanctity. Menakā urges the dangers of the mission arising from the great power

and irascibility of the sage, of whom, she remarked, even Indra himself was afraid, as a reason for excusing her from undertaking it; and refers to some incidents in Viśvāmitra's history, verse 2923 : *Mahābhāgāṁ Vaśishṭham yah putrair ishtair vyayojayat | kshattra-jātaś cha yah pūrvam abhavad brāhmaṇo balāt | śauchārthaṁ yo nadīn chakre durgamāṁ bahubhir jalaiḥ | yām tām punyatamāṁ loke Kauśikīti vidur janāḥ |* 2925. *Babhāra yatrāya purā kāle durge mahātmanāḥ | dārān Matango dharmātmā rājarshir vyādhatān gataḥ | atīta-kāle durbhikshe abhyetya punar āśramam | muniḥ Pāreti nadyāḥ vai nāma chakre tadā prabhuh | Matangam yajayānchakre yatra prīta-manāḥ svayam | tvāṁ cha somam bhayād yasya gataḥ pātuṁ sureśvara | chakrānyāṁ cha lokaṁ vai krud-dho nakshattra-sampadū | pratiśravāna-pūrvāṇi nakshattrāṇi chakrā yah | guru-śāpa-hatasyāpi Triśankoh śaranaṁ dadau | “ 2923. He deprived the great Vaśishṭha of his beloved sons ; and though born a Kshatriya, he formerly became a Brāhmaṇ by force. For the purpose of purification he rendered the holy river, known in the world as the Kauśikī, unfordable from the mass of water. 2925. His wife was once maintained there in a time of distress by the righteous rājarshi Matanga, who had become a huntsman ; and when the famine was past, the muni returned to his hermitage, gave to the river the name of Pūrā, and being gratified, sacrificed for Matanga on its banks ; and then thou thyself, Indra, from fear of him wentest to drink his soma. He created, too, when incensed, another world, with a garland of stars, formed agreeably to his promise, and gave his protection to Triśanku, even when smitten by his preceptor's curse.” Menakā, however, ends by saying that she cannot decline the commission which has been imposed upon her ; but begs that she may receive such succours as may ensure her success. She accordingly shows herself in the neighbourhood of Viśvāmitra's hermitage. The saint yields to the influence of love, invites her to become his companion, and as a result of their intercourse Sakuntalā is born. The Apsaras then returns to Indra's paradise.*

#### SECT. XII.—*Other accounts, from the Mahābhārata, of the way in which Viśvāmitra became a Brāhmaṇ.*

In the Udyogaparvan of the Mahābhārata, sections 105–118, a story is told regarding Viśvāmitra and his pupil Gālava, in which a different

account is given of the manner in which Viśvāmitra attained the rank of a Brāhmaṇa ; viz. by the gift of Dharma, or Righteousness, appearing in the form of his rival. M. Bh. Udyogap. 3721 : *Viśvāmitrañ tapasyantam Dharmo jijnāsayā purā | abhyāgachhat svayam bhūtvā Vaśishṭha bhagavān rishiḥ | . . . .* 3728. *Atha varsha-śate pūrñe Dharmah punar upāganat | Vaśishṭham veśam āsthāya Kauśikam bhojanepsayā | sa drishṭvā śirasā bhaktañ dhriyamānam maharshinā | tishṭhatā vāyubhakshena Viśvāmitreṇa dhīmatā | pratigṛihya tato Dharmas tathaivoshnañ tathā navam | bhuktvā “prīto ‘smi viprarshe” tam uktvā sa munir gataḥ | kshattra-bhāvād apagato brāhmaṇatvam upāgataḥ | Dharmasya vachanāt prīto Viśvāmitras tathā ‘bhavat |* “Dharma, assuming the personality of the sage Vaśishṭha, once came to prove Viśvāmitra, when he was living a life of austerity;” and after consuming some food, given him by other devotees, desired Viśvāmitra, who brought him some freshly cooked charu, quite hot, to stand still for the present. Viśvāmitra accordingly stood still, nourished only by air, with the boiled rice on his head. “The same personage, Dharma, in the same disguise, reappeared after a hundred years, desiring food, and consumed the rice (still quite hot and fresh), which he saw supported upon the hermit’s head, while he himself remained motionless, feeding on air. Dharma then said to him, ‘I am pleased with thee, o Brāhmaṇa rishi;’ and went away. Viśvāmitra, having become thus transformed from a Kshattriya into a Brāhmaṇa by the word of Dharma, was delighted.”

In the Anuśāsanaparvan of the Mahābhārata, we have another reference to the story of Viśvāmitra. King Yudhishṭhira enquires of Bhīṣma (verse 181) how, if Brāhmaṇhood is so difficult to be attained by men of the other three castes, it happened that the great Kshattriya acquired that dignity. The prince then recapitulates the chief exploits of Viśvāmitra : 183. *Tena hy amita-vīryena Vaśishṭhasya mahātmanāḥ | hatam putra-śatañ sadyas tapasā ‘pi pitāmaha | yātudhānāś cha bahavo rākshasāś tigma-tejasāḥ | manyunā “vishṭa-dehena śrishtāḥ kālāntakopamāḥ |* 185. *Mahān Kuśika-vāṁśāś cha brahmaṇi-śata-sankulāḥ | sthāpito nara-loke ‘smīn vidvān brāhmaṇa-saṁyutāḥ | Richikasyātmajaś chaiva Sunahśepo mahātapaḥ | vimokshito mahāsatatrūt paśutām apy upāgataḥ | Hariśchandra-kratau devāṁs toshayitvā “tma-tejasā | putratām anusamprāpto Viśvāmitrasya dhīmataḥ | nābhivādayato jyeshṭham Devarātañ narā-*

dhīpa | putrāḥ panchāśad evāpi śaptāḥ śvapachatāṁ gataḥ | Triśankur  
 bandhubhir muktaḥ Aikshvākuḥ prīti-pūrvakam | avāk-śirāḥ divāṁ nīto  
 dakshinām āśrito diśam | . . . tato vighnakarī chaiva Panchachūḍā su-  
 sammatā | Rambhā nāmāpsarāḥ śāpād yasya śailatvam āgatā | tathaivā-  
 sya bhayād baddhvā Vaśishṭhaḥ salile purā | ātmānam majjayan śrīmān  
 vipuśāḥ punar utthitah | “For he destroyed Vaśishṭha’s hundred sons  
 by the power of austere-fervour; when possessed by anger, he created  
 many demons, fierce and destructive as death; he (185) established  
 the great and wise family of the Kuśikas, which was full of Brāhmans  
 and hundreds of Brāhmaṇa rishis; he delivered Sunaścepha, son of  
 Richīka, who was on the point of being slaughtered as a victim, and  
 who became his son, after he had, at Hariśchandra’s sacrifice, through  
 his own power, propitiated the gods; he cursed his fifty sons who  
 would not do homage to Devarāta, (adopted as) the eldest, so that they  
 became outcastes; through affection he elevated Triśanku, when for-  
 saken by his relations, to heaven, where he remained fixed with his  
 head downwards in the southern heavens; (191) . . . he changed the  
 troublesome nymph Rambhā, known as Panchachūḍā, by his curse into  
 a form of stone; he occasioned Vaśishṭha through fear to bind and throw  
 himself into the river, though he emerged thence unbound;” and per-  
 formed other deeds calculated to excite astonishment. Yudhishthira  
 ends by enquiring, “how this Kshattriya became a Brāhmaṇa without  
 transmigrating into another body” (197. *Dehāntaram anāśādya kathāṁ*  
*sa brāhmaṇo ’bhavat* |). In answer to this question, Bhīṣma (verses  
 200 ff.) deduces the descent of Viśvāmitra from Ajamīḍha, of the race  
 of Bharata, who was a pious priest, or sacrificer (*yajvā dharma-bhṛtāṁ*  
*varaḥ*), the father of Jahnu, who again was the progenitor of Kuśika,  
 the father of Gādhi; and narrates the same legend of the birth of Viś-  
 vāmitra, which has been already extracted from the *Vishṇu Purāṇa* (see  
 above, pp. 349 f.). The conclusion of the story as here given is, that the  
 wife of Richīka bore Jamadagni, while “the wife of Gādhi, by the grace  
 of the rishi, gave birth to Viśvāmitra, who was a Brāhmaṇa rishi, and an  
 utterer of the Veda; who, though a Kshattriya, attained to Brāhmaṇ-  
 hood, and became afterwards also the founder of a Brāhmaṇa race” (246.  
*Viśvāmitraṁ chājanayad Gādhi-bhāryyā yaśasvinī | rishēḥ prasādād rā-*  
*jendra brahmashim brahmavādinam | tato brāhmaṇatāṁ yāto Viśvāmitro*  
*mahātapah | kshattriyah so ’py atha tathā brahma-vāṁśasya kārakah |*)

of which the members are detailed,<sup>208</sup> including the great rishi Kapila. In regard to the mode in which Viśvāmitra was transformed from a Kshattriya into a Brāhmaṇa, we are only told that he belonged to the former class, and that “Richīka infused into him this exalted Brāhmaṇhood” (259. *Tathaiva kshattriyo rājan Viśvāmitro mahātapāḥ | Richikenāhitam brahma param etad Yudhishthira |*).

This version of the story is different from all those preceding ones which enter into any detail, as it makes no mention of Viśvāmitra having extorted the Brahmanical rank from the gods by force of his austerities; and ascribes his transformation to a virtue communicated by the sage Richīka.

I have above (p. 296 f.) quoted a passage from Manu on the subject of submissive and refractory monarchs, in which reference is made to Viśvāmitra’s elevation to the Brahmanical order. Nothing is there said of his conflict with Vaśishṭha, or of his arduous penances, endured with the view of conquering for himself an equality with his rival. On the contrary, it is to his submissiveness, *i.e.* to his dutiful recognition of the superiority of the Brāhmans, that his admission into their class is ascribed. Kullūka, indeed, explains the word submissiveness (*vināya*) to mean virtue in general; but the contrast which is drawn between Prithu, Manu, and Viśvāmitra, on the one hand, and Vena, Nahusha, Sudās, and Nimi, the resisters of Brahmanical prerogatives (as all the legends declare them to have been), on the other, makes it tolerably evident that the merit which Manu means to ascribe to Viśvāmitra is that of implicit submission to the spiritual authority of the Brāhmans.

### Sect. XIII.—*Legend of Saudāsa.*

In the reign of Mitrasaha, also called Saudāsa, and Kalmāshapāda, the son of Sudāsa, and the descendant of Triśanku in the twenty-second generation (see p. 337, above), we still find Vaśishṭha figuring in the legend, as the priest of that monarch, and causing him, by an imprecation, to become a cannibal, because he had, under the influence of a delusion, offered the priest human flesh to eat. I shall not extract the

<sup>208</sup> The names in this list differ considerably from those given above, p. 352, from the *Harivamśa*.

version of the story given in the *Vishṇu Purāṇa* in detail (Wilson, V.P. vol. iii. pp. 304 ff.), as it does not in any way illustrate the rivalry of Vaśishṭha and Viśvāmitra.

The *Mahābhārata* gives the following variation of the history (Ādi-parvan, sect. 176): “Kalmāshapāda was a king of the race of Ikṣvāku. Viśvāmitra wished to be employed by him as his officiating priest; but the king preferred Vaśishṭha” (verse 6699. *Akāmayat taṁ yājyārthe Viśvāmitrah pratāpavān | sa tu rājā mahātmānaṁ Vaśishṭham rishi-sat-tamam |*). It happened, however, that the king went out to hunt, and after having killed a large quantity of game, he became very much fatigued, as well as hungry and thirsty. Meeting Śaktri, the eldest of Vaśishṭha’s hundred sons, on the road, he ordered him to get out of his way. The priest civilly replied (verse 6703): *Mama panthāḥ mahārāja dharmāḥ esha sanātanāḥ | rājnā sarveshu dharmeshu deyah panthāḥ dvijātaye |* “The path is mine, o king; this is the immemorial law; in all observances the king must cede the way to the Brāhmaṇ.” Neither party would yield, and the dispute waxing warmer, the king struck the muni with his whip. The muni, resorting to the usual expedient of offended sages, by a curse doomed the king to become a man-eater. “It happened that at that time enmity existed between Viśvāmitra and Vaśishṭha on account of their respective claims to be priest to Kalmāshapāda” (verse 6710. *Tato yājya-nimittau tu Viśvāmitra-Vaśishṭhayoḥ | vairam āśīl tadā taṁ tu Viśvāmitro’nvapadyata |*). Viśvāmitra had followed the king; and approached while he was disputing with Śaktri. Perceiving, however, the son of his rival Vaśishṭha, Viśvāmitra made himself invisible, and passed them, watching his opportunity. The king began to implore Śaktri’s clemency: but Viśvāmitra wishing to prevent their reconciliation, commanded a Rākshasa (a man-devouring demon) to enter into the king. Owing to the conjoint influence of the Brāhmaṇ-rishi’s curse, and Viśvāmitra’s command, the demon obeyed the injunction. Perceiving that his object was gained, Viśvāmitra left things to take their course, and absented himself from the country. The king having happened to meet a hungry Brāhmaṇ, and sent him, by the hand of his cook (who could procure nothing else), some human flesh to eat, was cursed by him also to the same effect as by Śaktri. The curse, being now augmented in force, took effect, and Śaktri himself was the first victim, being eaten up by the king. The same fate

befell all the other sons of Vaśishṭha at the instigation of Viśvāmitra : 6736. *S'aktrim tam tu mṛitaṁ dṛishṭvā Viśvāmitraḥ punah punah | Vaśishṭhasyaiva putreshu tad rakshah sandideśa ha | sa tān S'aktry-avarān putrān Vaśishṭhasya mahātmanaḥ | bhakshayāmāsa sankruddhaḥ siṁhaḥ kshudramrigān iva | Vaśishṭho ghātitān śrutvā Viśvāmitreṇa tān sutān | dhārayāmāsa tañ śokam mahādrir iva medinīm | chakre chātma-vināśāya budhīm sa muni-sattamah | na tv eva Kauśikochhedam mene matimatām varah |* 6740. *Sa Meru-kūṭād ātmānam mumocha bhagavān ṛishiḥ | gires tasya śilāyām tu tūla-rāśāv ivāpatat | na mamāra cha pātena sa yadā tena Pāṇḍava | tadā 'gnim idham bhagavān saṁviveśa mahāvane | tañ tadā susamiddho'pi na dadāha hutāśanah | dīpyamāno'py amitra-ghnaśito 'gnir abhavat tataḥ | sa samudram abhiprekṣhya śokāvishṭo mahāmuniḥ | baddhvā kan̄the śilām gurvīm nippapāta tadā 'mbhasi | sa samudror-ni-vegena sthale nyasto mahāmuniḥ | jagāma sa tataḥ khinnah punar evāśramam prati |* 6745. *Tato dṛishṭvā"śrama-padaṁ rahitaṁ taiḥ sutair munih | nirjagāma suduḥkhārttaḥ punar apy āśramāt tataḥ | so'paśyat saritam pūrnām prāvrit-kāle navāmbhasā | vṛīkshān bahuvidhān pārtha harantīm tira-jān bahūn | atha chintām samāpede punah kaurava-nandana | "ambhasy asyām nimajjeyam" iti duḥkha-samanvitah | tataḥ pāśais tadā "tmānam gāḍham baddhvā mahāmuniḥ | tasyāḥ jale mahānadyāḥ nimamajja suduḥkhitaḥ | atha chhittvā nadī pāśāṁs tasyāri-bala-sūdana | sthala-sthām tam rishim kṛitvā vipāśām samavāsrijat |* 6750. *Uttatāra tataḥ pāśair vimuktah sa mahān ṛishiḥ | Vipāseti cha nāmāsyāḥ nadyāḥ chakre mahān ṛishiḥ | . . . . 6752. Dṛishṭvā sa punar evarshir nadīm haimavatīm tadā | chandragrāhavatīm bhīmām tasyāḥ srotasy apātayat | sā tam agni-samaṁ vipram anuchintya sarid varā | śatadhā vidrutā yasmāch śatadrīr iti viśrutā | . . . . 6774. Sauḍāso'ham mahābhāga yāyaste muni-sattama | asmin kāle yad iṣṭām te brūhi kiṁ karavāṇi te | Vaśishṭha uvācha | vrittam etad yathā-kālām gachha rājyam praśādhi vai | brāhmaṇāṁs tu manushyendra mā'vamaṁsthāḥ kadāchana | rājā uvācha | nāvamaṁsyē mahābhāga kadāchid brāhmaṇarshabhān | tvaṁ-nideśe sthitah samyak pūjayishyāmy ahaṁ dvijān | Ikshvākūnām cha yenāham anṛināḥ syām dvijottama | tat tvatāḥ prāptum icchāmi sarva-veda-vidām vara | apatyam īpsitam mahyaṁ dātum arhasi-sattama | "Perceiving Saktri to be dead, Viśvāmitra again and again incited the Rākshasa against the sons of Vaśishṭha; and accordingly the furious demon devoured those of his sons who were younger than Saktri, as a lion eats up the small*

beasts of the forest.<sup>209</sup> On hearing of the destruction of his sons by Viśvāmitra, Vaśishṭha supported his affliction, as the great mountain sustains the earth. He meditated his own destruction, but never thought of exterminating the Kauśikas. 6740. This divine sage hurled himself from the summit of Meru, but fell upon the rocks as if on a heap of cotton. Escaping alive from his fall, he entered a glowing fire in the forest; but the fire, though fiercely blazing, not only failed to burn him, but seemed perfectly cool. He next threw himself into the sea with a heavy stone attached to his neck; but was cast up by the waves on the dry land. He then went home to his hermitage; (6745) but seeing it empty and desolate, he was again overcome by grief and went out; and seeing the river Vipāśā which was swollen by the recent rains, and sweeping along many trees torn from its banks, he conceived the design of drowning himself into its waters: he accordingly tied himself firmly with cords, and threw himself in; but the river severing his bonds, deposited him unbound (*vipāśa*) on dry land; whence the name of the stream, as imposed by the sage.<sup>210</sup> 6752. He afterwards saw and threw himself into the dreadful Satadru (Sutlej), which was full of alligators, etc., and derived its name from rushing away in a hundred directions on seeing the Brāhmaṇ brilliant as fire. In consequence of this he was once more stranded; and seeing he could not kill himself, he went back to his hermitage. After roaming about over many mountains and countries, he was followed home by his daughter-in-law Adriśyāntī, Śaktri's widow, from whose womb he heard a sound of the recitation of the Vedas, as she was pregnant with a child, which, when born, received the name of Parāśara, verse 6794. Learning from her that there was

<sup>209</sup> See above (pp. 327 ff.), the passages quoted from the Brāhmaṇas, about the slaughter of Vasishṭha's sons. In the Panchaviṁśa Br. (cited by Prof. Weber, Ind. St. i. 32) Vasishṭha is spoken of as *puttra-hataḥ*.

<sup>210</sup> The Nirukta, ix. 26, after giving other etymologies of the word Vipāś, adds a verse: *Pūṣāḥ asyām vyapāśyanta Vasishṭhasya munūrshataḥ | tasmād Vipāś uchyate pūrvam āśūl Urunjirā |* "In it the bonds of Vasishṭha were loosed, when he was on the point of death: hence it is called Vipāś. It formerly bore the name of Urunjirā." It does not appear whether or not this verse is older than the Mahābhārata. On this text of the Nirukta, Durga (as quoted by Prof. Müller, Rig-veda, ii. Pref. p. liv.) annotates: *Vasishṭhuh kila nūmamajja asyām munūrshuh puttra-marana-sokārttah pāśair ītmānam baddhvā | tasya kila te pāśāḥ asyām vyapāśyanta vyanuchyanta udakena |* "Vasishtha plunged into it, after binding himself with bonds, wishing to die when grieved at the death of his sons. In it (the river) his bonds were loosed by the water."

thus a hope of his line being continued, he abstained from further attempts on his own life. King Kalmāshapāda, however, whom they encountered in the forest, was about to devour them both, when Vāishīṣṭha stopped him by a blast from his mouth; and sprinkling him with water consecrated by a holy text, he delivered him from the curse by which he had been affected for twelve years. The king then addressed Vāishīṣṭha thus: “‘Most excellent sage, I am Saudāsa, whose priest thou art: what can I do that would be pleasing to thee?’” Vāishīṣṭha answered: ‘This which has happened has been owing to the force of destiny: go, and rule thy kingdom; but, o monarch, never condemn the Brāhmans.’ The king replied: ‘Never shall I despise the most excellent Brāhmans; but submitting to thy commands I shall pay them all honour. And I must obtain from thee the means of discharging my debt to the Ikshvākus. Thou must give me the offspring which I desire.’” Vāishīṣṭha promised to comply with his request. They then returned to Ayodhyā. And Vāishīṣṭha having been solicited by the king to beget an heir to the throne<sup>211</sup> (verse 6787. *Rājnas tasyājnayā devī Vāishīṣṭham upachakrame | maharshiḥ sañvidam kritvā sambabhūva tayā saha | devyā divyena vidhīnā Vāishīṣṭho bhagavān rishiḥ*), the queen became pregnant by him, and brought forth a son at the end of twelve years. This extraordinary proceeding, so contrary to all the recognized rules of morality, is afterwards (verses 6888–6912) explained to have been necessitated by the curse of a Brāhmaṇī, whose husband Kalmāshapāda had devoured when in the forest, and who had doomed him to die if he should attempt to become a father, and had foretold that Vāishīṣṭha should be the instrument of propagating his race (verse 6906: *Patnīm ritāv anuprāpya sadyas tyakshyasi jīvitam | yasya charsher Vāishīṣṭhasya tvayā putrāḥ vināśitāḥ | tena sangamyā te bhāryyā tanayām janayishyati*).<sup>212</sup>

<sup>211</sup> The same story is told in the Vishṇu Pur. iv., 4, 38 (Wilson, vol. 3, p. 310).

<sup>212</sup> This incident is alluded to in the Adip., section 122. It is there stated that in the olden time women were subject to no restraint, and incurred no blame for abandoning their husbands and cohabiting with anyone they pleased (verse 4719. *Anāvritāḥ kila purā striyāḥ āsan varānane | kāma-chāra-vihāriṇyāḥ svatantrāś chāru-hāsini | tācām vyuhcharamāṇyānām kaumārāt subhage patīn | nādharmo 'bhūd varārohe sa hi dharmāḥ purā 'bhavat*, compare verse 4729). A stop was, however, put to this practice by Uddālaka S'vetaketu, whose indignation was on one occasion aroused by a Brāhmaṇa taking his mother by the hand, and inviting her to go away with him, although his father, in whose presence this occurred, informed him that

The Mahābhārata has a further legend, regarding Viśvāmitra's jealousy of Vaśishṭha, which again exhibits the former in a very odious light, and as destitute of the moral dispositions befitting a saint, while Vaśishṭha is represented as manifesting a noble spirit of disinterestedness and generosity.

Salyap. 2360. *Viśvāmitrasya vīprarsher Vaśishṭhasya cha Bhārata | bhṛiṣāṁ vairam abhūd rājāns tapah-sparddhā-kritam mahat | āśramo vai Vaśishṭhasya sthānu-tirthe 'bhavad mahān, | pūrvataḥ pārśvataś chāśid Viśvāmitrasya dhīmataḥ | . . . .* 2366. *Viśvāmitra - Vaśishṭhau tāv ahany ahani Bhārata | sparddhāṁ tapah-kritāṁ tīvrām chakratus tau tapo-dhanau | tattrāpy adhika-santapto Viśvāmitro mahāmuniḥ | dṛishṭvā tejo Vaśishṭhasya chintām ati jagāma ha | tasya buddhir iyaṁ hy āśid dharma-nityasya Bhārata | iyaṁ Sarasvatī tūrnām mat-samīpaṁ tapo-dhanam | ānayishyati vegena Vaśishṭham japatāṁ varam | iha-gatām dvija-śreshṭham hanishyāmi na saṁśayaḥ | 2370. Evaṁ niśchitya bhagavān Viśvāmitro mahāmuniḥ | sasmāra saritañ śreshṭham krodha-samrakta-lochanah | sā dhyātā muninā tena vyākulatvāṁ jagāma ha | jajne chainam mahāvīryyam mahākopaṁ cha bhāvinī | tataḥ enāṁ vepa-mānā vivarṇā prānjalis tadā | upatasthe muni-varām Viśvāmitram Sarasvatī | hata-vīrā yathā nārī sā 'bhavad duḥkhitā bhṛiṣam | brūhi kiṁ karavānīti provācha muni-sattamam | tām uvācha muniḥ kruddho "Vaśishṭham śīghram ānaya | yāvad enāṁ nihāmy adya" tach chhrutvā vyathitā nadī | 2375. Prānjaliṁ tu tataḥ kṛitvā pundarīka-nibhekshanā | there was no reason for his displeasure, as the custom was one which had prevailed from time immemorial (verse 4726. *S'vetaketoh kīlu purā samaksham mātarām pītuḥ | jagrāha brāhmaṇāḥ pāṇau "gachhāva" iti chābravīt | ṛishiś-puṭtras tataḥ kopāṁ chakārāmarsha-choditaḥ | mātarām tām tathā dṛishṭvā nīyamānām balād iva | krud-dhām tām tu pītā dṛishṭvā S'vetaketum uvācha ha | "mā tāta kopāṁ kārshīs tvam esha dharmāḥ sanātanaḥ" |"). But S'vetaketu could not tolerate the practice, and introduced the existing rule (verse 4730. *Rushi-puṭro 'tha tām dharmām S'vetaketur na chakshame | chakāra chaiva maryādām imām strī-puṇśayor bhūvi |*). A wife and a husband indulging in promiscuous intercourse were therefore thenceforward guilty of sin. But a wife, when appointed by her husband to raise up seed to him (by having intercourse with another man), is in like manner guilty if she refuse (4734. *Patyā niyuktā yā chava patnī puṭrārtham eva cha | na karishyati tasyāś cha bhavishyati tad eva hi | iti tena purā bhīru maryādā sthāpitū balāt |*). Pāṇḍu, the speaker, then proceeds to give an instance of the latter procedure in the case of Madayantī, the wife of Saūḍāsa, who, by her husband's command, visited Vaśishṭha for the purpose in question (4736. *Saūḍāsenā cha rambhoru myuktā puṭtra-janmani | Madayantī jagāmarshiṁ Vaśishṭham iti naḥ śrutam |*). Compare what is said above, p. 224, of Angiras, and in pp. 232 and 233 of Dīrgatamas or Dīrghatapas; and see p. 423, below.**

*prākampata bhriśam bhītū vāyunevāhatā latā | . . . 2377.* Sā tasya vachanām śrutvā jnātvā pāpa-chikīrshitam | *Vaśishṭhasya prabhāvam cha jānanty apratimam bhuvi | sā' dhigamya Vaśishṭhaṁ cha imam artham achodayat | yad uktā saritām śreshṭhā Viśvāmitreṇa dhīmatā | ubhayoḥ śāpayor bhitā vepamānā punah punah | . . . 2380.* Tām kriśām cha vivarṇām cha dṛishṭvā chintā-samanvitām | uvācha rājan dharmātmā Vaśishṭho dvipadām varah | *Vaśishṭhaḥ uvācha | “pāhy ātmānaṁ sarich-chhresthe vaha mām śīghra-gāmini | Viśvāmitraḥ śaped hi tvām mā krithās tvām vichāraṇam” | tasya tad vachanām śrutvā kripā-śīlasya sā sarit | chintayāmāsa Kauravya kiṁ kritvā sukṛitam bhavet | tasyāś chintā samutpannā “Vaśishṭho mayy atīva hi | kritavān hi dayām nityam tasya kāryyaṁ hitam mayā” | atha kūle svake rājan japantam ṛishi-sattamam | juhvānam Kauśikam prekṣhya sarasvaty abhyachintayat | 2385.* “*Idam antaram*” ity eva tataḥ sā saritām varā | kūlāpahāram akarot svena vegena sā sarit | tena kūlāpahāreṇa Maitrāvarunir auhyata | ūhyamānaḥ sa tushṭāva tadā rājan Sarasvatīm | *Pitāmahasya sarasah pravrittā 'si Sarasvati | vyāptatām chedaṁ jagat sarvām tavaivambhobhir uttamaiḥ | tvam evākāśa-gā devi megheshtsrijase payaḥ | sarvāś chāpas tvam eveti tvatto vayam adhī mahi | pushṭir dyutis tathā kīrttiḥ siddhir buddhir umā tathā | tvam eva vāñī svāhā tvām tavāyattam idaṁ jagat | 2390.* *Tvam eva sarva-bhūteshu vasasīha chaturvidhū | . . . . 2392.* Tam ānītām Sarasvatyā dṛishṭvā kopa-samanvitāḥ | athānveshat praharāṇām Vaśishṭhānta-karam tadā | tam tu kruddham abhiprekṣhya brahma-badhyā-bhayād nadī | apovāha Vaśishṭhaṁ tu prāchīm diśam atandritā | ubhayoḥ kurvatī vākyām vanchayitvā cha Gādhijam tato 'pavāhitām dṛishṭvā Vaśishṭham ṛishi-sattamam | 2395. *Abravīd duḥkha-sankruddho Viśvāmitro hy amarsha-nah | “yasmād mām tvām sarich-chhresthe vanchayitvā punargatā | sonītām vaha kalyāṇī raksho-'gra-māṇī-sammatam” | tataḥ Sarasvatī śaptā Viśvāmitreṇa dhīmatā | avahach chhōṇitonmiśrām toyām sañvat-sārām tadā | . . . . 2401.* Athājagmus tato rājan rākshasūs tattrā Bhārata | tattrā te śonītām sarve pivantah sukhām āsate | . . . . 2402. Nṛityantaś cha hasantaś cha yathā svarga-jitas tathā | . . . . 2407. tān dṛishṭvā rākshasān rājan munayah sañśita-vratāḥ | paritrāṇe Sarasvatyāḥ param yatnam prachakrire |

“2360. There existed a great enmity, arising from rivalry in their austerities, between Viśvāmitra and the Brāhmaṇa rishi Vaśishṭha. Vaśishṭha had an extensive hermitage in Sthāṇutīrtha, to the east of

which was Viśvāmitra's . . . . 2366. These two great ascetics were every day exhibiting intense emulation in regard to their respective austerities. But Viśvāmitra, beholding the might of Vaśishṭha, was the most chagrined ; and fell into deep thought. The idea of this sage, constant in duty (!), was the following : 'This river Sarasvatī will speedily bring to me on her current the austere Vaśishṭha, the most eminent of all mutterers of prayers. When that most excellent Brāhmaṇ has come, I shall most assuredly kill him.' 2370. Having thus determined, the divine sage Viśvāmitra, his eyes reddened by anger, called to mind the chief of rivers. She being thus the subject of his thoughts, became very anxious, as she knew him to be very powerful and very irascible. Then trembling, pallid, and with joined hands, the Sarasvatī stood before the chief of munis. Like a woman whose husband has been slain, she was greatly distressed ; and said to him, 'What shall I do ?' The incensed muni replied, 'Bring Vaśishṭha hither speedily, that I may slay him.' 2375. The lotus-eyed goddess, joining her hands, trembled in great fear, like a creeping plant agitated by the wind." . . . . Viśvāmitra, however, although he saw her condition, repeated his command. 2377. "The Sarasvatī, who knew how sinful was his design, and that the might of Vaśishṭha was unequalled, went trembling, and in great dread of being cursed by both the sages, to Vaśishṭha, and told him what his rival had said. 2380. Vaśishṭha seeing her emaciated, pale, and anxious, spoke thus : 'Deliver thyself, o chief of rivers ; carry me unhesitatingly to Viśvāmitra, lest he curse thee.' Hearing these words of the merciful sage, the Sarasvatī considered how she could act most wisely. She reflected, 'Vaśishṭha has always shown me great kindness; I must seek his welfare.' Then observing the Kauśika sage [so in the text, but does not the sense require Vaśishṭha?] praying and sacrificing on her brink, she regarded (2385) that as a good opportunity, and swept away the bank by the force of her current. In this way the son of Mitra and Varuṇa (Vaśishṭha)<sup>213</sup> was carried down ; and while he was being borne along, he thus celebrated the river : 'Thou, o Sarasvatī, issuest from the lake of Brahmā, and pervadest the whole world with thy excellent streams. Residing in the sky, thou dischargest water into the clouds. Thou alone art all waters. By thee we study.' [Here the river Sarasvatī is identified with Saras-

<sup>213</sup> See above, pp. 316 and 320 f.

vatī the goddess of speech.]<sup>214</sup> ‘Thou art nourishment, radiance, fame, perfection, intellect, light. Thou art speech; thou art Svāhā; this world is subject to thee. 2390. Thou, in fourfold form, dwellest in all creatures.’ . . . . 2392. Beholding Vaśishṭha brought near by the Sarasvatī, Viśvāmitra searched for a weapon with which to make an end of him. Perceiving his anger, and dreading lest Brahmanicide should ensue, the river promptly carried away Vaśishṭha in an easterly direction; thus fulfilling the commands of both sages, but eluding Viśvāmitra. Seeing Vaśishṭha so carried away, (2395) Viśvāmitra, impatient, and enraged by vexation, said to her: ‘Since thou, o chief of rivers, hast eluded me, and hast receded, roll in waves of blood acceptable to the chief of demons,’ [which are fabled to gloat on blood]. “The Sarasvatī, being thus cursed, flowed for a year in a stream mingled with blood. . . . 2401. Rākshasas came to the place of pilgrimage, where Vaśishṭha had been swept away, and revelled in drinking to satiety the bloody stream in security, dancing and laughing, as if they had conquered heaven.” Some rishis who arrived at the spot some time after were horrified to see the blood-stained water, and the Rākshasas quaffing it, and (2407) “made the most strenuous efforts to rescue the Sarasvatī.” After learning from her the cause of the pollution of her waters, they propitiated Mahādeva by the most various austerities, and thus obtained the restoration of the river to her pristine purity (2413 ff.).

We have another reference to the connection of the families of Sudās and Vaśishṭha in the legend of Paraśurāma,<sup>215</sup> the destroyer of the Kshattriyas, in the 49th section of the Sāntiparvan of the Mahābhārata. Sarvakarman, a descendant of Sudās, is there mentioned as one of those

<sup>214</sup> See the remarks on Sarasvatī in my “Contributions to a knowledge of the Vedic Theogony and Mythology No. II.,” in the Journ. R. A. S., for 1866, pp. 18 ff.

<sup>215</sup> Paraśurāma was the son of Jamadagnī, regarding whose birth, as well as that of Viśvāmitra and the incarnation of Indra in the person of his father Gādhi, the same legend as has been already given above, p. 349 ff., is repeated at the commencement of the story referred to in the text. In discoursing with his wife Satyavatī about the exchange of her own and her mother’s messes, Rīchīka tells her, verse 1741: *Brahmabūtaṁ hi sakalam pitus tava kulaṁ bhavet* | “All the family of thy father (Gādhi) shall be Brahmanical;” and Vāsudeva, the narrator of the the legend, says, verse 1745: *Viśvāmitraṁ cha dāyādaṁ Gādhiḥ Kuśikanandarāḥ* | *yam prāpa brahma-sammitāṁ viśvair brahmagunair yutam* | “And Gādhi begot a son, Viśvāmitra, whom he obtained equal to a Brāhmaṇa, and possessed of all Brahmanical qualities.”

Kshattriyas who had been preserved from the general massacre by Parāśara, grandson of Vaśishṭha : verse 1792. *Tathā 'nukampamānenā yajvanā 'mita-tejasā | Parāśarena dāyādaḥ Saudāsasyābhiraṅkshitah | sarva-karmāṇī kurute śūdra-vat tasya vai dvijaḥ | Sarvakarmety abhi-khyātaḥ sa mām rakshatu pārthivāḥ |* “Sarvakarman, the son of Saudāsa, was preserved by the tender-hearted priest Paraśara, who performed, though a Brāhmaṇa, all menial offices for him, like a Śūdra ; whence the prince’s name ;—may this king protect me (the earth).” The same book of the Mahābhārata, when recording a number of good deeds done to Brāhmans, has also the following allusion to Mitrasaha and Vaśishṭha : verse 8604. *Rājā Mitrasahaś chāpi Vaśishṭhāya mahātmane | Damayantīm priyām dattvā tayā saha divām gataḥ |* “King Mitrasaha, having bestowed his dear Damayantī on Vaśishṭha, ascended to heaven along with her.”<sup>216</sup>

The same passage has two further allusions to Vaśishṭha, which, though unconnected with our present subject, may be introduced here. In verse 8591 it is said : *Rantidevaś cha Sāṅkṛityo Vaśishṭhāya mahātmane | apāḥ pradāya śitoshnāḥ nāka-prishṭhe mahīyate |* “Rantideva, son of Sankṛiti, who gave Vaśishṭha tepid water, is exalted to the heavenly regions.” (See the Bhāg. Pur. ix. 21, 2–18, where the various acts of self-sacrifice practised by this prince are celebrated.) It is said of Vaśishṭha in verse 8601 : *Avarshati cha Parjanye sarva-bhūtāni bhūta-krit | Vaśishṭho jīvayāmāsa prajāpatir ivāparah |* “When Parjanya failed to send rain, the creative Vaśishṭha, like Brahmā, gave life to all beings.”

Vaśishṭha, in short, is continually reappearing in the Mahābhārata. I will here adduce but one other passage. In the Sāntiparvan, verses 10,118 ff., it is said : *Tasya Vṛittrārdditasyātha mohāḥ āśīch chhatakratoḥ | rathantarena tam tatra Vaśishṭhāḥ samabodhayat | Vaśishṭhāḥ uvācha | deva-śreshṭho 'si devendra daityāsura-nībarhāna | trailokya-balā-*

<sup>216</sup> This appears to refer to the story told above, p. 418 ff., of Kalmūshapāda (who was the same as Mitrasaha), allowing Vasishṭha to be the agent in propagating the royal race ; for both there (v. 6910) and in the Vishṇu Pur. (Wilson, vol. iii., pp. 308 and 310), the name of the queen is said to have been Madayantī, which is probably the right reading here also, the first two letters only having been transposed. If so, however, it is to be observed that a quite different turn is given to the story here, where it is represented as a meritorious act on the king’s part, and as a favour to Vasishṭha, that the queen was given up to him ; whilst, according to the other account, the king’s sole object in what he did was to get progeny.

saṁyuktaḥ kasmāch chhakra nishīdasi | esha Brahmā cha Viṣṇuś cha  
 Sīvaś chaiva jagat-patiḥ | Somaś cha bhagavān devaḥ sarve cha paramar-  
 shayāḥ | mā kārshīḥ kaśmalaṁ S'akra kaścid evetaro yathā | āryyāṁ  
 yuddhe matiṁ kṛitvā jahi śatrūn surādhipa | “By reciting the Rathan-  
 tāra, Vaśishṭha encouraged Indra, when he had become bewildered and  
 distressed in his conflict with Vrittra, saying to him, ‘Thou art the  
 chief of the gods, o slayer of the Daityas and Asuras, possessing all  
 the strength of the three worlds: wherefore, Indra, dost thou despise?  
 There are here present Brahmā, Viṣṇu, Sīva, the divine Soma, and  
 all the chief rishis. Faint not, o Indra, like an ordinary being. Assume  
 a heroic spirit for the fight, and slay thine enemies, etc.’”  
 Strength was thus infused into Indra.

In a later work, the Rāja Taranginī, Book IV. verses 619–655 (pp. 188 ff. and note, pp. 521 and 522, of Troyer's edition, vol. i. and vol. ii. 189, 469, note), a curious echo of these old legends is found still reverberating. A story is there told of a king Jayāpiḍa who oppressed his people, and persecuted the Brāhmans, and was eventually destroyed by them in a miraculous manner. He is compared to Saudāsa in verse 625 : *Sa Saudāsaḥ ivāneka - loka - prāṇāpahārakrit | astutya - kritya - sauhi-tyaṁ svapne 'pi na samāyayau |* “Like Saudāsa, depriving many persons of their lives, he was not satiated with wicked deeds even in his dreams.” One of the Brāhmans stood up on behalf of the rest to remonstrate : *Āha sma “Viśvāmitro vā Vaśishṭho vā taponiḍhiḥ | tvam Agastyo 'thavā kiṁ stha” iti darpeṇa taṁ nrīpaḥ | . . . . bhavān yatra Hariśchandras Triśankur Nahusho 'pi vā | Viśvāmitra-mukhebhyo 'ham tattraiko bhavitum kshamah | vihasyovācha taṁ rājā “Viśvāmitrādi-kopataḥ | Hariśchandrāyo nashtās trayı kruddhe tu kiṁ bhavet” | pāṇinā tādayann ūrvīñ tataḥ kruddho 'bhyadhād dvijāḥ | “mayi kruddhe kshanād eva brahma-dandāḥ pated na kiṁ” | tach ohṛutvā vihasan rājā kopād brāhmaṇam abravīt | “patatu brahma-dando 'sau kiṁ adyāpi vilambate” | nañv ayam patito jālmety atha viprena bhāshite | rājnāḥ kanaka-dando 'nge vitāna-skhalito 'patat | “The king haughtily asked him : ‘Art thou Viśvāmitra, or Vaśishṭha, so rich in devotion? or Agastya? or what art thou?’ . . . . The Brāhman answered, swelling with indignation : ‘Just as thou art a Hariśchandra, a Triśanku, or a Nahusha, so too have I power to be a Viśvāmitra, or one of those other rishis.’ The king answered with a smile of contempt : ‘Hariśchandra*

and the rest perished by the wrath of Viśvāmitra and the other sages : but what will come of thy wrath ?' The Brāhmaṇ angry replied, smiting the ground with his hand, ' When I am incensed, shall not the Brahmanical bolt instantly descend ?' The king retorted with an angry laugh : ' Let it descend ; why does it not come down at once ?' ' Has it not fallen, tyrant ?' said the Brāhmaṇ ; and he had no sooner spoken, than a golden beam fell from the canopy and smote the king," so that he became tortured by worms, and shortly after died ; and went, as the story concludes, to hell.

Professor Lassen, who quotes the stories regarding Vaśishṭha and Viśvāmitra (Ind. Alt. 2nd ed. i. 718 f.), makes the following remarks on their import :

"The legend of the struggle between Vaśishṭha and Viśvāmitra embraces two distinct points : one is the contest between the priests and warriors for the highest rank ; the other is the temporary alienation of the Ikshvākus from their family priests. Vaśishṭha is represented as the exemplar of such a priest ; and the story of Kalmāshapāda is related for the express purpose of showing by an example that the Ikshvākus, after they had retained him, were victorious, and fulfilled perfectly the duties of sacrifice (see above, p. 390) : in his capacity of priest he continues to live on, and is the representative of his whole race. We may conclude from the legend that his descendants had acquired the position of family priests to the Ikshvākus, though neither he himself nor his son Saktri belonged to their number. Triśanku is the first prince who forsook them, and had recourse to Viśvāmitra. His successor Ambārīsha received support from that personage, as well as from Richīka, one of the Bhṛigus ;—a family whose connection with the Kuśikas appears also in the story of Paraśurāma. The hostility between the Ikshvākus and the family of Vaśishṭha continued down to Kalmāshapāda. Viśvāmitra is represented as having intentionally fostered the alienation ; while Vaśishṭha is described as forbearing (though he had the power) to annihilate his rival.

"The conflict between the two rivals with its motives and machinery is described in the forms peculiar to the fully developed epos. To this style of poetry is to be referred the wonder-working cow, which supplies all objects of desire. There is no ground for believing in any actual war with weapons between the contending parties, or in

any participation of degraded Kshattriyas, or aboriginal tribes, in the contest; for all these things are mere poetical creations. Besides, the proper victory of Vasishtha was not gained by arms, but by his rod. The legend represents the superiority of the Brāhmans as complete, since Viśvāmitra is forced to acknowledge the insufficiency of a warrior's power; and acquires his position as a Brāhmaṇ by purely Brahmanical methods.

"From Viśvāmitra are derived many of the sacerdotal families, which bear the common name of Kauśika, and to which many rishis famous in tradition belong. As there were also kings in this family, we have here an example of the fact that one of the old Vedic races became divided, and in later times belonged to both of the two higher castes. It appears impossible that any of the aboriginal tribes should have been among the descendants of Viśvāmitra's sons, as the legend represents; and the meaning of this account may therefore be that some of his sons and their descendants accepted the position of priests among these tribes, and are in consequence described as accursed."<sup>217</sup>

#### Sect. XIV.—*Story from the Satapatha Brāhmaṇa about king Janaka becoming a Brāhmaṇ.*

The Satapatha Brāhmaṇa has the following account of a discussion between Janaka, king of Videha, and some Brāhmans:<sup>218</sup>

xi. 6, 2, 1. *Janako ha vai Vaideho brāhmaṇair dhāvayadbhir samā-jagāma S'vetaketunā Āruneyena Somaśushmena Sātyayajnīna Yājnavalk-yena | tān ha uvācha "kathaṁ katham agnihotram juhutha" iti | 2. Sa ha uvācha S'vetaketur Āruneyo "gharmāv eva sanrāḍ aham ajasrau yaśasā visyandamanāv anyo'nyasmin juhomī" iti | "kathaṁ tad" iti | ādityo vai gharmas tam sāyam agnau juhomī agnir vai gharmas tam pratar āditye juhomī" iti | "kiṁ sa bhavati yah evam juhoti" | "ajasrah eva śriyā yaśasā bhavaty etayoś cha devatayoh sāyujyām salokatām jayati" iti | 3. Atha ha uvācha Somaśushmāḥ Sātyayajnīḥ "tejaḥ eva samrāḍ ahaṁ tejasī juhomī" iti | "kathaṁ tad" iti | "Ādityo vai tejas tam sāyam agnau juhomī | agnir vai tejas tam pratar āditye juhomī"*

<sup>217</sup> See also Prof. Müller's Anc. Sansk. Lit., pp. 80 f., 383 f., 408, 413 ff., 485 f.

<sup>218</sup> This passage is referred to and translated by Prof. Müller, Anc. Sansk. Lit. pp. 421 ff.

iti | “*kiñ sa bhavati yaḥ evaṁ juhoti*” iti | “*tejasvī yaśasvy annādo  
bhavaty etayoś chaiva devatayoh sāyujyam̄ salokatām jayati*” iti | 4.  
*Atha ha uvācha Yājnavalkyah* “*yad aham agnim uddharāmy agnihotram  
eva tad udyachhāmi | ādityam̄ vai astaṁ yantam sarve devāḥ anuyanti | te  
me etam agnim uddhritam̄ dṛishṭvā upāvarttante atha aham pātrāṇi nir-  
nijya upavāpya āgnihotrīm̄ dohayitvā paśyan paśyatas tarpayāmi*” iti |  
*tvaṁ nedishṭhaṁ yājnavalkya agnihotrasya amīmāṁsishṭhāḥ | dhenu-  
śataṁ dadāmi*” iti *ha uvācha* “*na tv eva enayos tvam utkrāntīm na  
gatīm na pratishṭhām na triptīm na punarāvṛittiṁ na lokaṁ pratyu-  
thāyinam*” | *ity ukta vā ratham āsthāya pradhāvayān chakāra* | 5.  
*Te ha uchur* “*ati vai no ’yam rājanyabandhur avādīd hanta enam  
brahmodyam āhvayāmahai*” iti | *sa ha uvācha Yājnavalkyo* “*brāh-  
manāḥ vai vayaṁ smo rājanyabandhur asau yady amūm vayaṁ jayema  
kam ajaishma iti brūyāma atha yady asāv asmān jayed brāhmaṇān  
rājanyabandhur ajaishīd iti no brūyuh | mā idam ādriḍhvam*” iti |  
*tad ha asya jaīnuḥ* | *atha ha Yājnavalkyo ratham āsthāya pradhā-  
vayānchakāra taṁ ha anvājagāma* | *sa ha uvācha* “*agnihotram Yājna-  
valkya veditum*” iti | “*agnihotram samrād*” iti | 6. “*Te vai ete āhutī  
hute utkrāmatas te antariksham āviśatas te antariksham eva āhavanīyaṁ  
kurvāte vāyuṁ samidham marīchīr eva śukrām āhutiṁ te antariksham  
tarpayatas te tataḥ utkrāmataḥ*” | 7. *Te divam āviśatas te divam eva āha-  
vanīyaṁ kurvāte ādityam̄ samidhaṁ chandramasam eva śukrām āhutiṁ te  
divam̄ tarpayatas te tataḥ āvarttete* | 8. *Te imām āviśatas te imām eva  
āhavanīyaṁ kurvāte agniṁ samidham oshadhir eva śukrām āhutiṁ te  
imām̄ tarpayatas te tataḥ utkrāmataḥ* | 9. *Te purusham āviśatas tasya  
mukham eva āhavanīyaṁ kurvāte jihvāṁ samidham annam eva śukrām  
āhutiṁ te purusham tarpayataḥ* | *sa yaḥ evaṁ vidvān aśnāty agnihotram  
eva asya hutam bhavati* | *te tataḥ utkrāmataḥ* | 10. *Te striyam āviśatas  
tasyāḥ upastham eva āhavanīyaṁ kurvāte dhārakāṁ samidham (dhārakā  
ha vai nāma eshā | etayā ha vai Prajāpatiḥ prajāḥ dhārayānchakāra)  
retah eva śukrām āhutiṁ te striyam̄ tarpayataḥ* | *sa yaḥ evaṁ vidvān  
mithunam upaity agnihotram eva asya hutam bhavati* *yas tataḥ putro  
jāyate sa lokaḥ pratyutthāyī* | *etad agnihotram Yājnavalkya na atah  
param asti*” iti *ha uvācha* | *tasmāi Yājnavalkyo varāṁ dadau* | *sa ha  
uvācha* “*kāmapraśnah eva me tvayi Yājnavalkya asad*” iti | *tato brahmā  
Janakah āśa* |

“Janaka of Videha met with some travelling Brāhmans, Śvetaketu

Aruneya, Somaśushma Sātyayajni, and Yājnavalkya, and said to them, ‘How do ye respectively offer the agnihotra oblation?’ 2. Śvetaketu replied, ‘I, o monarch, in sacrificing, throw the one of the two eternal heats which pervade the world with their splendour into the other.’ ‘How is that done,’ asked the king. (S. replied), ‘Āditya (the sun) is one heat; in the evening I throw him into Agni (Fire). Agni is the other heat; in the morning I throw him into Āditya.’ ‘What’ (enquired the king) ‘does he become who thus sacrifices?’ ‘He acquires’ (replied S.) ‘perpetual prosperity and renown; conquers for himself an union with these two deities, and dwells in the same region as they.’ 3. Then Somaśushma answered, ‘I, o monarch, in sacrificing, throw light into light.’ ‘How is that done,’ asked the king. ‘The Sun’ (answered S.) ‘is light; in the evening I throw him into Fire: and Fire is light; in the morning I throw him into the Sun.’ ‘What’ (enquired the king) ‘does he become who thus sacrifices?’ ‘He becomes’ (rejoined S.) ‘luminous, and renowned, an eater of food, and conquers for himself an union with these two deities, and dwells in the same region as they.’ 4. Then Yājnavalkya said, ‘When I take up the fire I lift the agnihotra. All the gods follow the Sun when he sets; and when they see me take up the Fire, they come back to me. Then, after washing and putting down the vessels, and having the Agnihotra Cow milked, beholding them as they behold me, I satisfy them (with sacrificial food).’ The king answered, ‘Thou hast approached very close to a solution of the Agnihotra, o Yājnavalkya; I give thee a hundred milch-cows: but thou hast not discovered the ascent of these two (oblations), nor the course, nor the resting-place, nor the satisfaction, nor the return, nor the world where they reappear(?)’. Having so spoken, Janaka mounted his car and drove away. 5. The Brāhmans then said amongst themselves, ‘This Rājanya has surpassed us in speaking; come, let us invite him to a theological discussion.’ Yājnavalkya, however, interposed, ‘We are Brāhmans, and he a Rājanya; if we overcome him, we shall ask ourselves, whom have we overcome? but if he overcome us, men will say to us, a Rājanya has overcome Brāhmans. Do not follow this course.’ They assented to his advice. Then Yājnavalkya mounted his car, and drove after the king; and came up to him. Janaka asked, ‘is it to learn the agnihotra (that thou hast come), Yājnavalkya?’ ‘The agnihotra, o

monarch,' said Y. 6. The king rejoined, 'These two oblations, when offered, ascend; they enter the air, they make the air their āhavaniya fire, the wind their fuel, the rays their bright oblation, they satisfy the air, and thence ascend. 7. They enter the sky, they make the sky their āhavaniya fire, the sun their fuel, the moon their bright oblation; they satisfy the sky, they return thence. 8. They enter this earth, they make this earth their āhavaniya fire, Agni their fuel, the plants their bright oblation; they satisfy the earth, they ascend thence. They enter man, they make his mouth their āhavaniya fire, his tongue their fuel, food their bright oblation; they satisfy man. (He who, thus knowing, eats, truly offers the agnihotra). 9. They ascend from him, they enter into woman [the details which follow are better left untranslated], they satisfy her. The man who, thus knowing, approaches his wife, truly offers the agnihotra. The son who is then born is the world of re-appearance. This is the agnihotra, o Yājnavalkya; there is nothing beyond this.' Y. offered the king the choice of a boon. He replied, 'Let me enquire of thee whatever I desire, o Yājnavalkya.' Henceforward Janaka was a Brāhmān."<sup>219</sup>

By Brāhmān in the last sentence we have, I presume, to understand a Brāhmaṇa. Even if it were taken to dignify a priest of the kind called Brāhmān, the conclusion would be the same; as at the time when the Sūtapaṭha Brāhmaṇa was written, none but Brāhmans could officiate as priests.<sup>220</sup>

Janaka's name occurs frequently in the Mahābhārata. In the Vana-parvan of that poem (8089) he is called a rājarshi. In the Sānti-parvan, verse 6640, it is said: *Atrāpy udāharantīmam itihāsam purātanam | gitām Videha-rājena Janakena praśāmyatā | "anantaṁ vata me vittaṁ yasya me nāsti kinchana | Mithilāyām pradīptāyām na me dahyati kinchana"* | "They here relate an ancient story,—the words recited by Janaka the tranquil-minded king of Videha:

'Though worldly pelf I own no more,  
Of wealth I have a boundless store :  
While Mithilā the flames devour,  
My goods can all defy their power.'"

<sup>219</sup> The Commentator explains *brahmā* by *brahmishṭhāḥ*, "Most full of divine knowledge."

<sup>220</sup> Prof. Müller remarks in his article on Caste (*Chips from a German Workshop*, ii. 338): "That king Janaka of Videha possessed superior knowledge is acknowledged by one of the most learned among the Brahmins, by Yājnavalkya himself; and in the Sūtapaṭha Brāhmaṇa, which is believed to have been the work of Yājnavalkya,

The same sentiment is ascribed to the same royal rishi in verse 7891 : *Api cha bhavati Maithilena gītām nagaram upāhitam agnina'bhivikshya | "na khalu mama hi dāhyate 'ttra kinchit" svayam idam āha sma bhūmi-pālah |* “And these words were repeated by the king of Mithilā when he beheld the city enveloped in fire, ‘nothing of mine is burnt here ;’ —so said the king himself.”

Another “ancient story” of Janaka is related in verses 7882–7983 of the same book. It is there stated that this king was constantly engaged in thinking on matters connected with a future life ; and that he had a hundred religious teachers to instruct him on different points of duty (verse 7884). He was, however, visited by the rishi Panchasikha<sup>221</sup> (verses 7886, 7888), a pupil of Āsuri (verse 7890), who so confounded the king’s hundred instructors by his reasoning, that they were abandoned by their pupil, who followed this new teacher (7898. *Upetya śatam āchāryān mohayāmāsa hetubhiḥ |* 7899. *Janakas tv abhisāmraktah Kāpileyānudarśanāt | utsrijya śatam āchāryyān prishṭhato 'nujagāmatam*). Panchasikha appears also, at verse 11839, as his instructor. At verse 10699 Janaka is again brought forward as receiving religious information from Parāśara ; in verses 11545–11836 as being taught by the rishi Yājnavalkya the principles of the Yoga and Sāṅkhya philosophies ; and in verses 11854–12043 as holding a conversation with a travelling female mendicant (*bhikshukī*), named Sulabhā, who sought to prove him, and to whom he declares himself to be a pupil of Panchasikha (here said to belong to the family of Parāśara, verse 11875), and an adept in the systems just mentioned ; and from whom, in answer to some reproaches he had addressed to her regarding her procedure, he learns that she belongs to the Rājanya class, like himself, of the family of the rājarshi Pradhāna, that she had obtained no suitable husband, and wandered about, following an ascetic life, and seeking final emancipation (verses 12033 ff.).

A further story in illustration of Janaka’s indifference to worldly objects is told in the Āśvamedhikaparvan, verses 887 ff.

<sup>221</sup> See Prof. Wilson’s Sāṅkhya-kārikā, p. 190 ; and Dr. Hall’s Preface to his edition of the Sāṅkhya-pravachana-bhāṣhya, pp. 9 ff.

**SECT. XV.—Other instances in which Brāhmans are said to have been instructed in divine knowledge by Kshattriyas.**

Two other cases in which Brāhmans are recorded to have received instruction from Kshattriyas are thus stated by Professor Müller :<sup>222</sup>

“For a Kshatriya to teach the law was a crime (*sva-dharmātikrama*), and it is only by a most artificial line of argument that the dogmatic philosophers of the Mīmāṃsā school tried to explain this away. The Brāhmans seem to have forgotten that, according to their own Upanishads, Ajātaśatru, the king of Kāśi, possessed more knowledge than Gārgya, the son of Balāka, who was renowned as a reader of the Veda, and that Gārgya desired to become his pupil, though it was not right, as the king himself remarked, that a Kshatriya should initiate a Brāhmaṇ. They must have forgotten that Pravāhaṇa Jaivali, king of the Panchālas, silenced Śvetaketu Āruṇeya and his father, and then communicated to them doctrines which Kshatriyas only, but no Brāhmans, had ever known before.” I subjoin two separate versions of each of these stories. The first is that of Ajātaśatru :

Kaushitakī Brāhmaṇa Upanishad, iv. 1. *Atha ha vai Gārgyo Bālākir anūchānah saṃspashṭah āsa | so 'vasad Uśinareshu savasan Matsyeshu Kuru-panchāleshu Kāśi - videheshv iti | sa ha Ajātaśatrūm Kāśyam āvrajya uvācha “brahma te bravāni” iti | tam ha uvācha Ajātaśatrūḥ “sahasram dadmaḥ” iti “etasyām vāchi | ‘Janako Janakah’ iti vai u janāḥ dhāvanti” iti | . . . . 19. Tataḥ u ha Bālākis tūṣṇīm āsa | tam ha uvācha Ajātaśatrur “etāvad nu Bālāke” iti | “etāvad” iti ha uvācha Bālākiḥ” | tam ha uvācha Ajātaśatrur “mrishā vai khalu mā saṃvādayishīḥūḥ “brahma te bravāni” iti | yo vai Bālāke eteshām puruṣānām karttā yasya vai tat karma sa vai veditavyaḥ” iti | tataḥ u ha Bālākiḥ samit-pāṇīḥ pratichakrame “upāyāni” iti | tam ha uvācha Ajātaśatrūḥ “pratiloma-rūpam eva tad manye yat kshattriyo brāhmaṇam upanayeta ehi vy eva tvā jnapayishyāmi” iti | tam ha pāṇāv abhipadya pravavrāja |*

“Now Gārgya Bālāki was renowned as a man well read in the Veda. He dwelt among the Uśinaras, Matsyas, Kurus, Panchālas, Kāśis, and Videhas, travelling from place to place. He came to

<sup>222</sup> Chips from a German Workshop, vol. ii. p. 338.

Ajātaśatru, the Kāṣya, and said, ‘Let me declare to thee divine knowledge.’ Ajātaśatru said, ‘We bestow on thee a thousand (cows) for this word.’ Men run to us crying, ‘Janaka, Janaka.’” The learned man accordingly addresses Ajātaśatru in a series of statements regarding the object of his own worship, but is silenced by the king’s display of superior knowledge on every topic.<sup>223</sup> The story ends thus : 19. “Then the son of Balāka remained silent. Ajātaśatru said to him, ‘Dost (thou know only) so much, o Bālāki.’ ‘Only so much,’ he answered. The king rejoined, ‘Thou hast vainly proposed to me, let me teach thee divine knowledge.’ He, son of Balāka, who is the maker of these souls, whose work that is,—he is the object of knowledge.’ Then the son of Balāka approached the king with fuel in his hand, and said, ‘Let me attend thee (as thy pupil).’ The king replied, ‘I regard it as an inversion of the proper rule that a Kshattriya should initiate a Brāhmaṇa. (But) come, I will instruct thee. Then, having taken him by the hand, he departed.”

Satapatha Brāhmaṇa, xiv. 5, 1, 1 (= Brihadāraṇyaka Upanishad, ii. 1, 1, p. 334 of Cal. edit.). *Driptabālākir ha anūchāno Gārgyāḥ āsa | sa ha uvācha Ajātaśatrūm Kāṣyam “brahma te bravāṇi” iti | sa uvācha Ajātaśatrūḥ “sahasram etasyāṁ vāchi dadmaḥ ‘Janako Janakah’ iti vai janāḥ dhāvanti” iti | . . . . 12. Sa ha tūṣṇīm āsa Gārgyāḥ | 13. Sa ha uvācha Ajātaśatrur “etavad nu” iti | “etāvad hi” iti | “na etāvatā viditam bhavati” iti | sa ha uvācha Gārgyāḥ “upa tvā ayāni” iti | 14. Sa ha uvācha Ajātaśatrūḥ “pratilomaṁ vai tad yad brāhmaṇaḥ kshattriyam upeyād ‘brahma me vakshyati’ iti | vy eva tvā jnāpayishyāmi” iti | tam pānāv ādāya uttasthau |*

“Driptabālāki Gārgyā was well read in the Veda. He said to Ajātaśatru, the Kāṣya, ‘Let me declare to thee divine knowledge.’ Ajātaśatru replied, ‘We give thee a thousand (cows) for this word. Men run to me calling out, “Janaka, Janaka.”’ At the end of their conversation we are told : 12. “Gārgya remained silent. 13. Then Ajātaśatru asked him, ‘(Dost thou know) so much only?’ ‘Only so much,’ he replied. ‘But this,’ rejoined Ajātaśatru, ‘does not comprehend the whole of knowledge.’ Then said Gārgya, ‘Let me come to thee (as thy disciple).’ Ajātasatru answered, ‘This is an inversion of the proper rule, that a Brāhmaṇa should attend a Kshattriya with the view

<sup>223</sup> See Prof. Cowell’s Translation of the Upanishad, pp. 167 ff.

of being instructed in divine knowledge. (But) I will teach thee.' He took him by the hand, and rose."

The second story is that of Pravāhaṇa Jaivali:

Sātāpatha Brāhmaṇa, xiv. 9, 1, 1 (= Bṛihadāraṇyaka Upanishad, vi. 2, 1, p. 1030 of Cal. edit.). *Svetaketur ha vai Āruneyah Panchālānām parishadam ājagāma | sa ājagāma Pravāhanām Jaivalim parichārayamānam | tam udīkshya abhyuvāda "kumāra" iti | sa "bhōḥ" iti pratiśuśrāva | "anuśishṭo nv asi pitrā" | "om" iti ha uvācha | 2. "Vettha yathā imāḥ prajāḥ prayatyo vēpratipadyante" iti | "na" iti ha uvācha | "vettha yāthā imāñ lokam punar āpadyante" iti | "na" iti ha eva uvācha | "vettha yathā 'sau lokāḥ evam bahubhiḥ punāḥ punāḥ prāyaddhīr na sampūryyate" iti | "na" iti ha eva uvācha | 3. "Vettha yatithyām āhutyām hutāyām āpaḥ purusha-vācho bhūtvā samul-thāya vadanti" iti | "na" iti ha eva uvācha | "vettha u devayānasya vā pathāḥ pratipadām pitriyānasya vā yat kṛitvā devayānām vā panthānam pratipadyate pitriyānām vā | 4. *Api hi nah risher vachāḥ śrutam* (R.V. x. 88, 15=Vāj. S. 19, 47) 'dve sritī aśrinavam pitrīnām ahaṁ de-vānām uta marttyānām | tābhyaṁ idāñ viśvam ejat sameti yad antarā pitaram mātarām cha'" iti | "na aham ataḥ ekāchāna veda" iti ha uvācha | 5. *Atha ha enām vasatyā upamantrayānchakre | anādritya vasatiṁ kumāraḥ pradadrāva | sa ājagāma pitaram | tañ ha uvācha "iti vāva kila no bhavān purā'nuśishṭān avochāḥ"*<sup>221</sup> iti | "kathaṁ sumedhāḥ" iti | "pancha mā praśnān rājanyabandhūr aprākshīt tato na ekan-chāna veda" iti ha uvācha | "katame te" iti | "ime" iti ha pratīkāny udājahāra | 6. *Sa ha uvācha "tathā nas tvañ tāta jānīthāḥ yathā yad ahaṁ kincha veda sarvam ahaṁ tat tubhyam avocham | prehi tu tattra pratītya brahmacharyyām ratsyāva"* iti | *bhavān eva gachhatv*" iti | 7. *Sa ājagāma Gautamo yatra Pravāhanasya Jaivaler āsa | tasmai āsanam āhāryya<sup>225</sup> udakam āhārayānchakāra | atha ha asmai arghāñ<sup>226</sup> chākara | 8. Sa ha uvācha "varam bhavate Garutamāya dadmaḥ" iti | sa ha uvācha "pratijñāto me esha varāḥ | yām tu kumārasya ante vācham abhāshathās tām me brūhi" iti | 9. Sa ha uvācha "daiveshu vai Gautama tad vareshu | mānushānām brūhi" iti | 10. Sa ha uvācha "vijnāyate ha asti hiranyasya apāttām go-aśvānām dāsi-nām pravarūṇām paridhānānām | mā no bhavān bahor anantasya**

<sup>221</sup> The text of the Bṛihadāraṇyaka Up. reads *avocat*.

<sup>225</sup> The Bṛih. Ār. reads āhṛitya.

<sup>226</sup> The Bṛih. Ār. reads arghyam.

*aparyantasya abhy avadānyo bhūd” iti | “sa rai Gautama tīrthena  
iehhāsai” iti | “upaimy aham bhavantam” iti “vāchā ha sma eva  
pūrve upayanti” | 11. Sa ha upāyana-kīrttā<sup>227</sup> uvācha | “tathā nas  
tvām Gautama mā ’parādhās tava cha pitāmahāḥ yathā | iyām vidyā  
itāḥ pūrvām na kasmimśchana brāhmaṇe uvāsa | tām tv ahañ tubhyañ  
vakshyāmi | ko hi trā evam bruvantam arhati pratyākhyātum” iti |*

“Śvetaketu Āruṇeya came to the assembly of the Panchālas. He came to Pravāhana Jaivali, who was receiving service from his attendants. Seeing Śvetaketu, the king said, ‘o youth.’ ‘Sire,’ he answered. (King) ‘Hast thou been instructed by thy father?’ (Śvetaketu) ‘I have.’ 2. (K.) ‘Dost thou know how these creatures, when departing, proceed in different directions?’ (S.) ‘No.’ (K.) ‘Dost thou know how they return to this world?’ (S.) ‘No.’ (K.) ‘Dost thou know how it is that the other world is not filled with those numerous beings who are thus constantly departing?’ (S.) ‘No.’ 3. (K.) ‘Dost thou know after the offering of what oblation the waters, acquiring human voices, rise and speak?’ (S.) ‘No.’ (K.) ‘Dost thou know the means of attaining the path which leads to the gods, or that which leads to the Pitris; by what act the one or the other is gained?’ 4. And we have heard the words of the rishi: (R.V. x. 88, 15 = Vaj. S. 19, 47) “I have heard of two paths for mortals, one to the pitris, another to the gods. By these proceeds every moving thing that exists between the father and the mother (*i.e.* between Dyaus and Prithivī, heaven and earth).”’ ‘I know none of all these things,’ answered Śvetaketu. 5. The king then invited him to stay. The youth, however, did not accept this invitation, but hastened away, and came to his father, to whom he said, ‘Thou didst formerly declare me to be instructed.’ ‘How now (my) intelligent (son)?’ asked his father. ‘The Rājanya,’ replied the son, ‘asked me five questions, of which I know not even one.’ ‘What were the questions?’ ‘They were these,’ and he told him the initial words of each of them. 6. The father then said, ‘Be assured, my son, that I told thee all that I myself know. But come, let us proceed thither, and become (his) pupils.’ ‘Do thou thyself go,’ rejoined the son. 7. Gantama accordingly arrived (at the abode) of Pravāhana Jaivali, who caused a seat to be brought, and water and the madhuparka mess to be

<sup>227</sup> The text of the Brīh. Ār. Up. reads *kīrttyā uvāsa*.

presented: 8. and said, 'We offer thee a boon, Gautama.' Gautama replied, 'Thou hast promised me this boon: explain to me the questions which thou hast proposed to the youth.' 9. The king replied, 'That is one of the divine boons; ask one of those that are human.' 10. Gautama rejoined, 'Thou knowest that I have received gold, cows, horses, female slaves, attendants, raiment; be not illiberal towards us in respect to that which is immense, infinite, boundless.' 'This, o Gautama,' said the king, 'thou rightly desirest.' 'I approach thee (as thy) disciple,' answered Gautama. The men of old used to approach (their teachers) with words (merely). He (accordingly) attended him by merely intimating his intention to do so.<sup>228</sup> 'Do not,' then said the king, 'attach any blame to me, as your ancestors (did not). This knowledge has never heretofore dwelt in any Brähman; but I shall declare it to thee. For who should refuse thee when thou so speakest?'"

Chhāndogya Upanishad, v. 3, 1. *Svetaketur ha Āruneyah Panchālānām samitim eyāya | tam ha Pravāhano Jaivalir uvācha "kumāra anu tvā 'śishat pitā" iti | "am hi bhagavah" iti |* 2. "Vettha yad ito 'dhi prajāḥ prayanti" iti | "na bhagavah" iti | "vettha yathā punar āvarttante" iti | "na bhagavah" iti | "vettha pathor deva-yānasya pitriyānasya cha vyāvarttane" iti | "na bhagavah" iti | 3. "Vettha yathā 'sau loko na sampūryyate" | "na bhagavah" iti | "vettha yathā panchamīyām āhulāv āpah purusha-vachaso bhavanti" iti | "naiva bhagavah" iti | 4. "Atha nu kim anuśishṭo 'vochathāḥ | yo hi imāni na vidyāt kathaṁ so 'nuśishṭo bravīta" iti | sa ha āyastāḥ pitur arddham eyāya | tam ha uvācha "anānuśishya vāva kila mā bhagavān abrāvid 'anu tvā 'śisham'" iti | 5. "Pancha mā rājanyabandhuḥ praśnān aprākshit teshām na ekanchana aśakam vivaktum" iti | sa ha uvācha "yathā mā tvām tada etān avado yathā 'ham eshām na ekanchana veda yady aham imān avedishyām kathām te na avakshyam" iti | 6. Sa ha Gautamo rājno 'rddhum eyāya | tasmāi ha prāptāya arhām chakāra | sa ha prātāḥ sabhāgah udeyāya | tam ha uvācha "mānushasya bhagavan Gautama vit-tasya varām vrinithāḥ" iti | sa ha uvācha "tava eva rājan mānushām villam | yām eva kumārasya ante vācham abhāshathās tām eva me brūhi" iti | 7. Sa ha kṛichhri babhūva | tam ha "chiraiñ vasa" ity ājnāpayān-

<sup>228</sup> Or, "by merely intimating, not performing, the respectful mode of approach by touching his feet," according to the Commentator.

*chakāra | taṁ ha uvācha “yathā mā tvaṁ Gautama avado yathā iyaṁ na prāk tvattah purā brāhmaṇān gachhati tasmād u sarveshu lokeshu kshattrasya eva praśāsanam abhūd” iti | tasmai ha uvācha |*

“ 1. Śvetaketu Āruneya came to the assembly of the Panchālas. Pravāhana Jaivali asked him, ‘Young man, has thy father instructed thee?’ ‘He has, sire,’ replied Śvetaketu. 2. ‘Dost thou know,’ asked the king, ‘whither living creatures proceed when they go hence?’ (S.) ‘No, sire.’ (King) ‘Dost thou know how they return?’ (S.) ‘No, sire.’ (K.) ‘Dost thou know the divergences of the two paths whereof one leads to the gods, and the other to the pitris?’ (S.) ‘No, sire.’ 3. (K.) ‘Dost thou know how it is that the other world is not filled?’ (S.) ‘No, sire.’ (K.) ‘Dost thou know how at the fifth oblation the waters acquire human voices?’ (S.) ‘I do not, sire.’ 4. (K.) ‘And hast thou then said “I have been instructed?” for how can he who does not know these things allege that he has been so?’ The young man, mortified, went to his father, and said, ‘Thou didst tell me, I have instructed thee, when thou hadst not done so. 5. That Rājanya proposed to me five questions, of which I could not solve even one.’ The father replied, ‘As thou didst then say to me regarding these five questions, I know not one of them,—(so I ask thee whether) if I had known them, I would not have told them to thee?’ 6. Gautama went to the king, who received him with honour. In the morning, having received his share (of attention), he presented himself before the king, who said to him, ‘Ask, o reverend Gautama, a present of human riches.’ He replied, ‘To thee, o king, belongs wealth of that description. Declare to me the questions which thou proposedst to the youth.’ 7. The king was perplexed and desired him to make a long stay: and said to him, ‘As thou hast declared to me, o Gautama, that this knowledge has not formerly reached the Brāhmans (who lived) before thee, it has therefore been among all peoples a discipline inculcated by the Kshatriya class alone.’ He then declared it to him.”

#### Sect. XVI.—*Story of King Viśvantara and the S'yāparna Brāhmans.*

Aitareya Brāhmaṇa, vii. 27. *Viśvantaro ha Saushadmanah S'yāparnān parichakshāno viśyāparnām yajnam ājahre | tad ha anubudhya S'yāparnās taṁ yajnam ājagmuḥ | te ha tad-antarvedy āsānchakrire | tān ha drishtvā*

uvācha “*pāpasya vai īme karmanāḥ karttārah āsate apūtāyai vācho vaditāro yach chhyāparnāḥ imān utthāpayata īme me ’ntarvedim āsi-shata*” iti | “*tathā*” iti tān utthāpayānchakruḥ | te ha utthāpyamānāḥ ruruvire “*ye tebhyo Bhūtavīrebhyah Asitamrigāḥ Kaśyopānām soma-pītham abhijigyuḥ Pārikshitasya Janamejayasya vikaśyape yajne tais te tattra vīravantah āsuḥ | kah svit so’smāka asti vīro yaḥ imām somapītham abhijeshyati*” iti | “*ayam aham asmi vo vīrah*” iti ha uvācha Rāmo Mārgaveyah | Rāmo ha āsa Mārgaveyo ’nūchānāḥ S’yāparṇīyah | teshām ha uttishṭhatām uvācha “*api nu rājann itthañvidām veder utthāpayanti*” iti | “*yas tvām kathaṁ vettha brahmabandho*” iti | 28. “*Yattra Indram devatāḥ paryavrinjan Viśvarūpaṁ Tvāśṭram abhyamañsta Vṛittram astrita yatin sālāvṛikebhyaḥ prādād Arurmaghān avadhīd Brihaspateḥ pratyavadhlīd*” iti | “*tattra Indrah somapīthena vyārdhyata | Indrasya anu vyriddhiṁ kshattram somapīthena vyārdhyata | api Indrah somapīthē bhavat Tvash्टur āmushya somam | tad vyriddham eva adyāpi kshattram somapīthena | sa yas tam bhakṣaṁ vidyād yaḥ kshattrasya somapīthena vyriddhasya yena kshattram samṛidhyate kathaṁ taṁ veder utthāpayanti*” iti | “*vettha brāhmaṇa tvām tam bhakṣam*” | “*veda hi*” iti | “*taṁ vai no brāhmaṇa brūhi*” iti | “*tasmai vai te rājann*” iti ha uvācha | 29. *Trayānām bhakṣhānām ekam āharishyanti somān vā dadhi vā apo vā | sa yadi somam brāhmaṇānām sa bhakṣaḥ | brāhmaṇāms tena bhakṣheṇa jinviṣyasi | brāhmaṇa-kalpas te prajāyām ājanishyate ādāyī āpāyī āvasāyī yathā-kāma-prayāpyaḥ | yadā vai kshattriyāya pāpam bhavati brāhmaṇa-kalpo ’sya prajāyām ājāyate iśvaro ha asmād dvitīyo vā tritīyo vā brāhmaṇatām abhyupaitoh sa brahmabandhavena jījyūshataḥ | atha yadi dadhi vaiśyānām sa bhakṣaḥ | vaiśyāms tena bhakṣheṇa jinviṣyasi | vaiśya-kalpas te prajāyām ājanishyate ’nyasya bali-kṛid anyasya ādyo yathā-kāma-jyeṣyāḥ | yadā vai kshattriyāya pāpam bhavati vaiśya-kalpo ’sya prajāyām ājāyate iśvaro ha asmād dvitīyo vā tritīyo vā vaiśyatām abhyupaitoh sa vaiśyatayā jījyūshataḥ | atha yady apah śūdrānām sa bhakṣaḥ | śūdrāms tena bhakṣheṇa jinviṣyasi | śūdra-kalpas te prajāyām ājanishyate ’nyasya preshyāḥ kāmotthāpyo yathākāma-vadhyāḥ | yadā vai kshattriyāya pāpam bhavati śūdra-kalpo ’sya prajāyām ājāyate | iśvaro ha asmād dvitīyo vā tritīyo vā śūdratām abhyupaitoh | sa śūdratayā jījyūshataḥ | 30. Ete vai te trayo bhakṣhāḥ rājann” iti ha uvācha “*yeshām āśām na iyāt kshattriyo yajamānāḥ atha asya esha sro’bhakṣaḥ*” ityādi |*

"Viśvantara, the son of Sushadman, setting aside the S্যāparṇas, was performing a sacrifice without their aid. Hearing of this the S্যāparṇas came to the ceremony, and sat down within the sacrificial enclosure. Observing them, the king said, 'Remove these S্যāparṇas, doers of evil deeds, and speakers of impure language,'<sup>229</sup> who have sat down within my sacrificial enclosure.' Saying, 'So be it,' they removed them. When they were being removed, they exclaimed, 'The Kaśyapas found champions in the Asitamṛigas who conquered for them from the Bhūtavīras the soma-draught at the sacrifice which Janamejaya, the son of Parikshit, was performing without their (the Kaśyapas') aid. Who is the champion who will conquer for us this soma-draught?' 'I am your champion,' cried Rāma Mārgaveya. This Rāma was a learned man, belonging to the S্যāparṇa race. When the S্যāparṇas were moving away, he said, 'Do they, o king, remove from the sacrificial enclosure a man who possesses such knowledge [as I]?' 'How dost thou possess it, Brāhmaṇ?' asked the king. 28. (Rāma answered) "When the deities rejected Indra, who had killed Tvāshṭra,<sup>230</sup> prostrated Vṛittra, given over the Yatis to the wolves, slain the Arurmaghas, and contradicted Brihaspati, then he (Indra) forfeited the soma-draught. In consequence of his forfeiture, the Kshāttra (Kshattriya) class lost it

<sup>229</sup> Prof. Weber (Ind. St. i., 215) thinks the words "doers of evil deeds" appear to refer to some variety of ceremonial peculiar to the S্যāparṇas, and the words "speakers of impure language" to a difference in their dialect; and he is inclined to derive the patronymic of Rāma, Mārgavēya, from the impure caste of Mārgavas mentioned in Manu, x. 34; by which supposition, he thinks, a ground would be discovered for the reproaches which Visvantara addresses to the S্যāparṇa family. In reference to the story of Janamejaya, alluded to in this passage, Weber remarks (Ind. Stud. i. 204): "The same work (the Aitareya Brahmana, vii., 27) makes mention of a dispute which this king had with the sacerdotal family of the Bhūtaviras, a branch of the Kaśyapas; and which was adjusted by the intervention of the Asitamṛigas, who belonged to the same race." A S্যāparṇa is alluded to in S' P. Br. x., 4, 1, 10 (quoted by Prof. Weber, Ind. St. i., 215): *Etad ha sma vai tad vidvān S্যāparṇah Sāyakāyanah āha "yad vai me idāṁ karma samāpsyata mama eva prajā Salvānam rājāno 'bhavishyan mama brāhmaṇāḥ mama vaisyāḥ | yat tu me etāvat karmaṇāḥ samāpi tena me ubhayathā Salvān prajā 'tirekshyate" iti |* "Knowing this Sāyakāyana, the S্যāparṇa, said, 'If this my rite had been completed, my offspring would have become the kings of the Salvās, mine their Brāhmans, mine their Vaisyas. But as (only) so much of the rite has been completed, my offspring shall, in both respects, excel the Salvās.'" See also Ind. St. x. 18.

<sup>230</sup> See Dr. Haug's note, p. 487, where he states why he cannot follow Sāyana in rendering *abhyamāṁsta* by "killed." Prof. Weber (Ind. St. ix. 326) defends Sāyana's interpretation.

also. (But Indra recovered a share in the soma-draught, having stolen Tvaṣṭṛī's soma.) Hence at present also the Kshattriyas are excluded from the soma-draught. Why do they remove from the sacrificial enclosure a man who knows that (other) draught which (properly belongs) to the Kshattriyas who are excluded from the soma-draught, and by which they are rendered prosperous ?' 'Dost thou, o Brāhmaṇa, know that draught ?' asked the king. ' I know it,' answered Rāma. ' Declare it then to us,' rejoined the prince. ' I declare it to thee, o king, said the other. 29. ' Of the three draughts they shall bring one, either soma, or curds, or water. If he (the priest, bring) the soma, that is the draught of the Brāhmaṇas, and with it thou shalt satisfy the Brāhmaṇas. One like a Brāhmaṇa shall be born in thy line, a receiver of gifts, a drinker (of soma), a seeker of food,<sup>231</sup> a rover at will.' Whenever the offence (of drinking the Brāhmaṇa's draught)<sup>232</sup> is chargeable to a Kshattriya, one like a Brāhmaṇa is born in his line, who in the second or third generation from him has the power of becoming a Brāhmaṇa, and likes to live as a Brāhmaṇa. Next, if (the priest bring) curds, that is the Vaiśya's draught; with it thou shalt satisfy the Vaiśyas. One like a Vaiśya shall be born in thy line, one who is tributary to another, who is to be used (*lit.* eaten) by another, and who may be oppressed at will. Whenever the offence (of consuming the Vaiśya's portion) is chargeable to a Kshattriya, one like a Vaiśya is born in his line, who in the second or third generation from him has the power of becoming a Vaiśya, and is desirous of living as a Vaiśya. Next, if (the priest bring) water, that is the Sūdra's draught; with it thou shalt satisfy the Sūdras. One like a Sūdra shall be born in thy line, the servant of another, who may be expelled and slain at pleasure. When the offence (of drinking the Sūdra's draught) is chargeable against a Kshattriya, one like a Sūdra is born in his line, who in the second or third generation from him has the power of becoming a Sūdra, and desires to live like a Sūdra. 30. ' These, o king, are the three draughts, which the Kshattriya when sacrificing should not desire. His own proper draught is as follows: Let him squeeze the descending branches

<sup>231</sup> Prof. Weber (Ind. Stud. ix. 326) would prefer to translate *āvasayī* (überall-) 'wohnend, "dwelling everywhere."

<sup>232</sup> Dr. Haug translates "when there is any fault on the Kshattriya (who, when sacrificing, eats the Brāhmaṇa portion)," etc. See the beginning of par. 30 below.

of the nyagrodha (Indian fig) tree, with the fruits of the udumbara, the aśvattha, and the plaksha trees, and drink these juices. This is his own proper draught."

The continuation may be read in Dr. Haug's translation, pp. 486 ff. After the priest has given the king a deal of further information the result is told in par. 34, as follows:

*Tam evam etam bhaksham provācha Rāmo Mārgaveyo Viśvantarāya Saushadmanāya | tasmin ha uvācha prokte “sahasram u ha brāhmaṇa tubhyāṁ dadmaḥ | saśyāparnāḥ u me yajnaḥ” iti |*

"This draught did Rāma Mārgaveya declare to Viśvantara the son of Sushadman. When it had been declared the king said, 'Brāhmaṇ, we give thee a thousand (cows): and my sacrifice (shall be performed) with (the aid of the) Śyāparṇas.'

### Sect. XVII.—*Story of Matanga who tried in vain to raise himself to the position of a Brāhmaṇ.*

The legend of Matanga, which is narrated in the Anuśāsana-parvan of the Mahābhārata, verses 1872 ff., is introduced by a question which Yudhishṭhira addresses to Bhīṣma, verse 1867: *Kshattriyo yadi vā vaiśyāḥ śūdra vā rājasattama | brāhmaṇyam prāpnuyād yena tad me vyākhyātum arhasi | tapasā vā sumahatā karmanā vā śrutena vā | brāhmaṇyāṁ atha ched ichhet tad me brūhi samāsataḥ | Bhīṣmaḥ uvācha |* 1870. *Brāhmaṇyāṁ tāta dushprāpyaṁ varṇaiḥ kshattrādibhis ṛibhiḥ | paruṁ hi sarva-bhūtānāṁ sthānam etad Yudhishṭhira | bahvīs tu sañ-saran yonīr jāyamānah punah punaḥ | paryāye tāta kasmiṁścid brāhmaṇo nāma jāyate |* "Explain to me the means—whether it be intense austere-fervour, or ceremonies, or Vedic learning—whereby a Kshattriya, a Vaiśya, or a Śūdra, if he desire it, can attain to the state of a Brāhmaṇ. Bhīṣma replies (1870), The state of a Brāhmaṇ is hard to be acquired by men of the other three classes, the Kshattriyas, etc.; for this Brāhmaṇhood is the highest rank among all living creatures. It is only after passing through numerous wombs, and being born again and again, that such a man, in some revolution of being, becomes a Brāhmaṇ." Bhīṣma proceeds to illustrate this principle by the case of Matanga, who was apparently the son of a Brāhmaṇ, was distinguished for his good qualities, and was esteemed to be himself of the same class as his

father (verse 1873 : *dvijateḥ kasyachit tāta tulya-varṇah sutas tv abhūt | Matango nāma nāmnā vai sarvaiḥ samudito gunaiḥ |*) He was, however, discovered to be of spurious birth in the following manner: He happened to be sent somewhere by his father to perform sacrifice, and was travelling in a car drawn by asses. On his way he repeatedly pierced on its nose with the goad the colt which was conveying him along with its mother. Feeling for the wound thus inflicted on her offspring, the she-ass said: “ Be not distressed, my son, it is a Chandāla who is on the car. There is nothing dreadful in a Brāhmaṇ; he is declared to be kindly, a teacher who instructs all creatures: how then can he smite any one? This man of wicked disposition shows no pity to a tender colt, and thereby indicates his origin; for it is birth which determines the character” (verse 1876. *Uvācha mā śuchah puttra chandālas tv adhitish-thati | brāhmaṇe dārunāṁ nāsti maitro brāhmaṇa uchyate | āchāryaḥ sarva-bhūtānāṁ śāstā kim praharishyati | ayaṁ tu pāpa-prakṛitir bāle na kurute dayām | sva-yonim mānayaty esha bhāvo bhāvāṁ niyachhati |*). Overhearing this colloquy, Matanga instantly got down from the car and besought the she-ass, whom he honoured with the epithet of “ most intelligent,” to tell him how she knew him to be a Chandāla and how his mother had been corrupted. The she-ass informs him that his mother when intoxicated had received the embraces of a low-born barber, and that he was the offspring of this connection and consequently no Brāhmaṇ (verse 1882. *Brāhmaṇyāṁ vrishalena tvam mattāyāṁ nāpitena ha | jātas tvam asi chandālo brāhmaṇyāṁ tena te 'naśat |*). On receiving this unwelcome revelation, Matanga returned home, and being questioned by his reputed father about the cause of his speedy reappearance, he told him what he had heard; and expressed his determination to enter on a course of austerities. He does so accordingly with such effect that he alarms the gods, and receives the offer of a boon from Indra. He asks for Brāhmaṇhood; but Indra tells him that he must perish if he continues to make that request, as the high position he seeks cannot be obtained by one born as a Chandāla (verse 1895). Matanga, however, continues his exercises for a hundred years, when Indra repeats his former determination, and supports it by reasons, explaining (1901 ff.) that a Chandāla can only become a Sūdra in a thousand births, a Sūdra a Vaiśya after a period thirty times as long, a Vaiśya a Rājanya after a period sixty times the length, a Rā-

janya a Brāhmaṇa after a period of sixty times the duration, and so on, a Brāhmaṇa only becoming a Kāṇḍapriṣṭha, a Kāṇḍapriṣṭha a Japa, a Japa a Śrotṛiya, after immense intervals. Indra therefore advises Matanga to choose some other boon. But the devotee is still dissatisfied with the god's decision, and renews his austerities for a thousand years. At the end of that period he receives still the same answer, and the same advice. But though distressed he did not yet despair; but proceeded to balance himself on his great toe; which, although reduced to skin and bone, he succeeded in doing for a hundred years without falling. At length, when he was on the point of tumbling, Indra ran up and supported him; but continued inexorably to refuse his request; and though further importuned, would only consent to give him the power of moving about like a bird, and changing his shape at will, and of being honoured and renowned (verses 1934 ff.).

The assertion here made of the impossibility of a Kshattriya becoming a Brāhmaṇa until he has passed through a long series of births is of course in flagrant contradiction with the stories of Viśvāmitra, Vītahavya, and others.

Matanga (or a Matanga) is mentioned in a passage already quoted in p. 411 as a rājarshi who supported Viśvāmitra's family and for whom that sage sacrificed. He is also named in the Sabhā-parvan, verse 340, as sitting in Yama's assembly along with Agastya, Kāla, and Mṛityu, etc., etc.; in the Vana-parvan, 8079, as a great rishi (*maharshi*); and in the Sānti-parvan, 10875, as one of certain sages who had acquired their position by austerities (see above, p. 132). His disciples, he himself, and his forest are mentioned in the Rāmāyaṇa, iii. 73, 23, 29, 30.

#### Sect. XVIII.—*Legend of the Brāhmaṇa Paraśurāma, the exterminator of the Kshattriyas.*

As Paraśurāma belonged to the race of the Bhṛigus, it may be advisable to premise some particulars regarding that family.

In his Lexicon, *s.v.*, Professor Roth tells us that the Bhṛigus were a class of mythical beings, who, according to the Nirukta, xi. 19, belonged to the middle or aerial class of gods ("mādhyamiko deva-ganah" *iti Nairuktāḥ*). They were the discoverers of fire and brought it to men

(R.V. x. 46, 2, etc.)<sup>233</sup> He adds, however, that this race has also a connection with history, as one of the chief Brahmanical families bears this name, and allusions are made to this fact even in the hymns of the Rig-veda (vii. 18, 6; viii. 3, 9, 16; viii. 6, 18; viii. 91, 4). Bhṛigu is also, as Prof. Roth observes, the name of a rishi representing a family, who is mentioned in Atharva-veda, v. 19, 1, as suffering injury at the hands of the Srinjayas (see above, p. 286). As regards his birth, it is said in the Aitareya Brāhmaṇa, iii. 34, that first the Sun, and then Bhṛigu arose out of the seed which had issued from Prajāpati,<sup>234</sup> that Bhṛigu was adopted by Varuṇa, and was consequently called Vāruṇi, etc. (*Tasya yad retasah prathamam udadīpyata tad asāv ādityo 'bhavat | yad dvitīyam āśit tad Bhṛigur abhavat | tañ Varuno nyagṛihñita | tasmat sa Bhṛigur Vāruṇih*). He is accordingly called by this name in the S. P. Br. xi. 6, 1, 1, where he is said to have conceived himself to be superior in knowledge to his father Varuṇa (*Bhṛigur ha vai Vāruṇir Varunam pitaram vidyayā 'timene*); and also in the Taittirīya Upaniṣad (Bibl. Ind. p. 123 : *Bhṛigur vai Vāruṇir Varunāñ pitaram upasasāra*).<sup>235</sup> The preceding story of Bhṛigu's birth is developed and modified in the Anuśāsana-parvan of the Mahābhārata, verse 4104 ff. : *Vaśishṭhaḥ uvācha | api chedam purā Rāma śrutam me Brahma-darśanam | Pitāmahasya yad vrittam Brahmañah paramātmanah | devasya mahatas tāta Vāruṇim bibhratas tanum | aiśvaryye vāruṇe Rāma Rudrasyeśasya vai prabhoḥ |* “Vaśishṭha said, 4104: I have also heard, o Rāma (*i.e.* Paraśurāma), of this vision of Brahmā, of that which occurred regarding Pitāmaha, Brahma, the supreme spirit, the great god (*i.e.* Mahādeva), Rudra, Īśa, the lord, assuming the body of Varuṇa, and invested with the dominion of Varuṇa.” After this singular description of Mahādeva as identified with Brahmā, Brahma the supreme spirit, and Varuṇa, the speaker goes on to tell us that the munis, the gods headed by Agni, the embodied portions of the sacrifice, and the Vedas, etc., assembled on the occasion referred to, and then proceeds, verse 4112 : *Esha Brahmā Sivo Rudro Varuno 'gnih Prajāpatih | kirttyate bhagavān devah sarva-bhūta-patiḥ śivah | tasya yajnah*

<sup>233</sup> See my article on “Manu, the progenitor of the Āryyan Indians” in Journ. R. A. S. for 1863, p. 415 f.; and above, pp. 168 and 170.

<sup>234</sup> The commencement of the story, of which this is part of the sequel, is given above, p. 107 f.

<sup>235</sup> See Ind. Stud. ii. 231, and Journ. of the German Or. Soc. ix. 240.

*Paśupates tapah kratava eva cha | dīkshā dīpta-vratā devī diśas cha sa-*  
*digīśvarāḥ | deva-patnyaś cha kanyāś cha devānām chaiva mātarāḥ |*  
*ājagmuḥ sahitās tatra tadā Bhṛigu-kulodvaha | 4115. Yajnam Paśu-*  
*pateḥ prītāḥ Varunasya mahātmānaḥ | Svayambhuvas tu tāḥ drishṭvā*  
*retāḥ samapataḥ bhuvi | tasya śukrasya visyandāt pāñśūn sangrihya*  
*bhūmitāḥ | prāsyat Pūshā karābhyaṁ rai tasminn eva hutāśane | tatas*  
*tasmin sampravritte sattre jvalita-pāvake | Brahmano juhvatas tatra*  
*prādurbhāvo babhūva ha | skanna-mātrām cha tach chhukram śruvena*  
*parigṛihya saḥ | ājya-vad mantrataś chāpi so 'juhod Bhṛigu-nandana |*  
*tatas tu janayāmāsa bhūta-grāmaṁ cha vīryyavān | . . . . 4121. S'ukre*  
*hute 'gnau tasmiṁs tu prādurāsaṁs trayāḥ prabho | purushāḥ vapushā*  
*yuktāḥ svaiḥ svaiḥ prasava-jair-guṇaiḥ | "bhṛig" ity eva Bhṛiguḥ pūr-*  
*vam angārebhyo 'ngirā 'bhavat | angāra-saṁśrayāch chaivo Kavir ity*  
*aparo 'bhavat | saha jvālābhīr utpanno Bhṛigus tasmād Bhṛiguḥ smritāḥ |*  
*. . . . 4140. "Varuṇāś cheśvaro devo labhatām kāmam īpsitam" | nisar-*  
*gād Brahmanāś chāpi Varuno yādasāmpatiḥ | jagrāha vai Bhṛigum pūr-*  
*vam apatyām sūrya-varchasam | Īśaro 'ngirasām chāgner apatyārtham*  
*akalpayat | Pitāmahas tv apatyām vai Kaviṁ jagrāha tattva-vit | tadā*  
*sa Vārunāḥ khyāto Bhṛiguḥ prasava-karma-krit | Āgneyas tv Āngirāḥ*  
*śrīmān Kavir Brāhma mahāyaśāḥ | Bhārgavāngirasau loke loka-san-*  
*tāna-lakshanāu | ete hi prasavāḥ sarve prajānām patayas trayāḥ |*  
*sarvam santānam eteshām idam ity upadhāraya | Bhṛigos tu puttrāḥ*  
*saptāsan sarve tulyāḥ Bhṛigor guṇaiḥ | Chyavano Vajrasīrshaś cha*  
*S'uchir Aurvas tathaiva cha | S'ukro Vareṇyaś cha Vibhuḥ Savanaś*  
*cheti saptā te | Bhārgavāḥ Vārunāḥ sarve yeshām vāṁśo bhavān api |*  
*"4112. This adorable and gracious god, lord of all creatures, is known*  
*as Brahmā, Siva, Rudra, Varuna, Agni, Prajāpati. This Paśupati (had)*  
*a sacrifice.<sup>236</sup> Austere-fervour, Oblations, Consecration, (Dīkshā) that*  
*goddess with brilliant rites, the Points of the compass, their regents,*  
*the wives, daughters and mothers of the gods came all together with*  
*joy (4115) to this sacrifice of Paśupati the great Varuna. When Sva-*  
*yambhū (Brahmā) saw these goddesses his seed fell to the ground.*  
*Pūshan in consequence collected the particles of dust which were thus*  
*moistened, and threw them into the fire. When the sacrifice with its*  
*blazing fires had begun, there was seen an apparition of Brahmā offering*  
*an oblation. Collecting with the sacrificial ladle that which had fallen,*

<sup>236</sup> Such seems to be the construction of this line.

he cast it, like butter, with sacred texts, into the fire. And thence the powerful god generated all beings. . . . 4121. When the seed had been cast into the fire, there arose three men endowed with bodies, and with their own respective qualities derived from their generation. Bhṛigu sprang first from *bhrīk* (the blazing of the fire), Angiras from the cinders, and Kavi<sup>237</sup> from a heap of cinders. Bhṛigu was so named because he was produced together with flames." The god, called Mahādeva, Varuṇa, and Pavana, claimed these three men as his own, and the fruit of his sacrifice (verse 4133 f.). Agni and Brahmā also claimed them (4135 f.). The other gods, however, entreated Brahmā to accede to the wishes of Agni and Varuṇa: "4140. 'And let Varuṇa, the lord, the god, also receive the object of his desire.' By the gift of Brahmā, Varuṇa, lord of sea-monsters, first received for his offspring Bhṛigu brilliant as the sun. And Īśvara (Mahādeva) appointed Angiras to be Agni's son. And Pitāmaha, who knows the reality of things took Kavi as his offspring. Then Bhṛigu, the progenitor of creatures, was named the son of Varuṇa, Angiras the son of Agni, and the glorious Kavi the son of Brahmā. The Bhārgava and the Āngirasa are distinguished in the world as the propagators of mankind. For all these three lords of creatures were propagators. Know the whole of this world to be their offspring. Bhṛigu had seven sons, all equal to their father in good qualities, Chyavana, Vajraśīrsha, Śuchi, Aurva, Śukra, Vareṇya, Vibhu, and Savana. These were all Bhārgavas, and Vāruṇas, to whose race you (Paraśurāma) yourself also belong."

In another passage of the M. Bh. Ādip. 869, it is similarly said : *Bhṛigur maharshir bhagavān Brahmanā vai Svayambhuva | Varuṇasya kratau jātah pāvakād iti nah śrutam |* "We have heard that the great and venerable rishi Bhṛigu was produced by Brahmā from fire at the sacrifice of Varuṇa."

The Nirukta, iii. 17, has the following etymology of Bhṛigu : *Archishi Bhṛiguḥ sambabhūva | Bhṛigur bhrīyamāno na dehe |* "Bhṛigu was produced in the flame; though roasted, he was not consumed."

The Taitt. Br. i. 8, 2, 5, has a different account : *Indrasya sushuvā-nasya tredhā indryam vīryyam parāpatat | Bhṛigus trītyam abhavat |*

<sup>237</sup> In the M. Bh. Ādip. v. 2606, Kavi is said to be Bhṛigu's son (*Bhṛigoh putrah Kavir vidvān S'ukrah*). On the other hand he, or another person of the same name, is said in the Anuśasana-p. 4150, to be, along with Kavi, a son of Kavi.

"While Indra was continuing to pour out Soma, his manly vigour fell in three portions. The third became Bhṛigu."

Bhṛigu is declared in the Vishṇu P. (see above, p. 65) to have been one of the nine Brahmās, mental sons of Brahmā. The Bhāg. P. iii. 12, 23, says he sprang from the skin of the creator (*Bhṛigus tvachi*). The M. Bh. Ādip. 2605, on the contrary declares: *Brahmano hrīdayam bhit-tvā nissrito bhagavān Bhṛiguḥ* | "The venerable Bhṛigu, having split Brahmā's heart, issued forth" (Weber, Ind. St. ii. 231). So, too, the Vāyu P. i. 9, 100: *Bhṛigus tu hrīdayāj jajne rishiḥ Salilajanmanah* | "Bhṛigu was produced from the heart of the Water-born (Brahmā);" and adds, verse 103: *Ity ete mānasāḥ putrāḥ vijneyāḥ Brahmanāḥ sutāḥ* | *Bhṛigu-ādayas tu ye śrishtāḥ navaite brahma-vādināḥ* | 104. *Gri-hamedhināḥ purāṇas dharmas taiḥ prāk pravarttitāḥ* | "These were the mind-born sons of Brahmā. Bhṛigu, and the others, nine in all, who were created, were declarers of sacred knowledge and ancient householders; by them was duty of old established." Manu mentions Bhṛigu (i. 35, see above, p. 36) as one of his own ten sons. He also speaks of him (i. 59, 60, above, p. 38) as commissioned by himself (Manu) to promulgate his code. In Manu, v. 1. however, the sage is said to have sprung from fire (*idam učchur mahātmānam anala-prabhavam Bhṛigum*). As, however, he had been previously declared to be one of Manu's ten sons, and is so called also in the third verse of book v. and the second of book vii., where he is styled *Mānavo Bhṛiguḥ*, Kullūka thinks it necessary to explain this other alleged descent from fire by saying that that had been the sage's origin in a previous mundane era (*Kalpa*): *Yadyapi prathamādhyāye daśa-prajāpati-madhye "Bhṛiguñ Nāradam eva cha" iti Bhṛigu-srishtir api Manutāḥ eva uktā tathāpi kalpa-bhedena agni-prabhavatvam uchyate | tathā cha śrutih "tasya yad retasāḥ pralhamāñ dedīpyate tad asāv ādityo 'bhavat | yad dvitīyam āśid Bhṛigur" iti | atāḥ eva bhrashṭād retasāḥ utpannatvād Bhṛiguḥ* | "Though the creation of Bhṛigu, as one of the ten Prajāpatis, is declared, in the 35th verse of the first book, to have proceeded from Manu, still he is here said to have been produced from fire, from the difference in the manner of his birth in the different Kalpas. And so the Veda says (in the passage quoted above from the Ait. Br.). Hence he is called Bhṛigu, because he sprang from the seed which fell (*bhrashṭāt*)."<sup>238</sup>

<sup>238</sup> See Prof. Wilson's note, *Vishṇu Purāṇa*, vol. i. p. 100 ff., in the course of

Professor Roth (Lit. and History of the Veda, p. 135) says: "The Bhṛigus are one of the most important Vedic families, to which Jamadagni, Chyavana, Aurva, Apnavāna, and other rishis are assigned. Many conjectures might be formed in connection with the part which these several Bhṛigus play in the later legends; but it seems to me unsafe to draw any conclusions till we are in possession of the intermediate links, and especially till we have learnt more precisely from the Vedic hymns themselves the relations of these families to each other. Nevertheless I will remark that Sunahṣepha, the adopted son of Viśvāmitra, is, according to the Purānas, a Bhṛigu; and consequently the Bhṛigus appear in intimate connection with the enemy of Vasishṭha; and further, that Sagara, who was reared by the Bhṛigu Aurva, is restrained by Vasishṭha in his war of extermination against the Sakas and other barbarous tribes. His enemies, when hard pressed, had resorted to Vasishṭha as an intercessor." (See above, p. 337, and Wilson's Vishṇu Purāṇa, vol. iii. p. 291.)

The story of Paraśurāma and the Kshattriyas is briefly mentioned in the second section of the Ādiparvan of the Mahābhārata (verses 272–280), where the events referred to are said to have occurred in the interval between the Tretā and Dvāpara ages (*Tretā-dvāparayoh sandhau Rāmāḥ śastra-bhṛitāñ varah | asakrit pārthivāñ kshattrāñ jaghānāmarsha-choditah | sa sarvāñ kshattram utsādyā svā-viryyenānala-dyutih |*). The history is more fully told in other parts of the Mahābhārata. In the 178th–180th sections of the Ādiparvan there is a legend in which no mention is made of Paraśurāma, or the slaughter of the Kshattriyas; but in which we have the following particulars: Parāśara was son of Śaktri, and grandson of Vaśishṭha, as we have seen above, p. 417. When he heard of the way in which his father had met his death, he determined to execute a general slaughter of all creatures (v. 6800);<sup>239</sup> but his grandfather restrained him by narrating the history of the

which he says, "The Vāyu has also another account of their (the Prajāpatis) origin, and states them to have sprung from the fires of a sacrifice offered by Brahmā; an allegorical mode of expressing their probable original—considering them to be in some degree real persons—from the Brahmanical ritual, of which they were the first institutors and observers."

<sup>239</sup> Reference is made in the commencement of the Vishṇu Purāṇa to the same circumstance (Wilson's Vishṇu Purāṇa, vol. i. pp. 7 ff.) Parāśara is the narrator of the Vishṇu Purāṇa (ibid. p. 11).

Bṛigus and Kshattriyas, as follows: There was a king named Kṛitavīryya, by whose liberality the Bṛigus, learned in the Vedas, who officiated as his priests, had been greatly enriched with corn and money (verse 6802. *Yājyo veda-vidūm̄ loke Bṛigūnām̄ pārthivarsha-bhāḥ | sa tān agra-bhujas tāta dhānyena cha dhanena cha | somānte tar-payāmāsa vipulena viśāmpate |*). After he had gone to heaven, his descendants were in want of money, and came to beg for a supply from the Bṛigus, of whose wealth they were aware. Some of the latter hid their money under ground, others bestowed it on Brāhmans, being afraid of the Kshattriyas, while others again gave these last what they wanted. It happened, however, that a Kshattriya, while digging the ground, discovered some money buried in the house of a Bṛigu. The Kshattriyas then assembled and saw this treasure, and, being incensed, slew in consequence all the Bṛigus, whom they regarded with contempt, down to the children in the womb (verse 6809. *Avamanya tataḥ krodhād Bṛigūnās tān śaranāgatān | nijaghnuḥ parameshvāsāḥ sarvāṁs tān niśitarāḥ śaraiḥ | ā-garbhād avakrintantaś cheruḥ sarvāṁ vasundharām |*). The widows, however, fled to the Himālaya mountains. One of them concealed her unborn child in her thigh. The Kshattriyas, hearing of its existence from a Brāhmaṇī informant, sought to kill it; but it issued forth from its mother's thigh with lustre, and blinded the persecutors. After wandering about bewildered among the mountains for a time, they humbly supplicated the mother of the child for the restoration of their sight; but she referred them to her wonderful infant Aurva into whom the whole Veda, with its six Vedāngas, had entered (verse 6823. *Shad-angāś chākhilo vedāḥ imān garbhastham eva ha | viveśa Bṛigu-vāñśasya bhūyāḥ priya-chilīrshayā |*), as the person who (in retaliation of the slaughter of his relatives) had robbed them of their eyesight, and who alone could restore it. They accordingly had recourse to him, and their eyesight was restored. Aurva, however, meditated the destruction of all living creatures, in revenge for the slaughter of the Bṛigus, and entered on a course of austerities which alarmed both gods, asuras, and men; but his progenitors (Pitrīs) themselves appeared, and sought to turn him from his purpose by saying that they had no desire to be revenged on the Kshattriyas: 6834. *Nā-nīśair hi tādā tāta Bṛigubhir bhāvitātmabhiḥ | badho hy uprekshitāḥ sarvaiḥ kshattriyānām̄ vihīnsatām | āyushā vīprakrishtena yadā nah*

kheda āviśat | tadā 'smābhīr badhas tāta kshattriyair īpsitah svayam |  
 nikhātām yach cha vai vittām kenachid Bhrigu-veśmani | vairāyaiva tadā  
 nyastām kshattriyān kopayishnubhiḥ | kiṁ hi vittena nah kāryyaṁ svar-  
 geṣpūnām dvijottama | . . . . 6841. Mā badhīḥ kshattriyāns tāta na  
 lokān sapta puttraka | dūshayantaṁ tapas-tejaḥ kroḍham utpatitaṁ jahi |  
 “6834. It was not from weakness that the devout Bhrigus overlooked  
 the massacre perpetrated by the murderous Kshattriyas. When we  
 became distressed by old age, we ourselves desired to be slaughtered by  
 them. The money which was buried by some one in a Bhrigu’s house  
 was placed there for the purpose of exciting hatred, by those who  
 wished to provoke the Kshattriyas. For what had we, who were  
 desiring heaven, to do with money?” They add that they hit upon  
 this device because they did not wish to be guilty of suicide, and con-  
 cluded by calling upon Aurva to restrain his wrath; and abstain from  
 the sin he was meditating, verse 6841 : “Destroy not the Kshattriyas,  
 o son, nor the seven worlds. Suppress thy kindled anger which nullifies  
 the power of austere-fervour.” Aurva, however, replies that he cannot  
 allow his threat to remain unexecuted. His anger, unless wreaked  
 upon some other object, will, he says, consume himself. And he argues  
 on grounds of justice, expediency, and duty, against the clemency which  
 his progenitors recommend. He is, however, persuaded by the Pitris  
 to throw the fire of his anger into the sea, where they say it will find  
 exercise in assailing the watery element, and in this way his threat  
 will be fulfilled. “It accordingly became the great Hayasiras, known  
 to those who are acquainted with the Veda, which vomits forth that  
 fire and drinks up the waters” (*Mahad Hayuśiro bhūtvā yat tad vedā-  
 vido viduh | tam agnim udgirad vaktrāt pibaty āpo mahodadhanu*). It is  
 worthy of remark that in a legend, one object of which, at least, would  
 seem to be to hold up to abhorrence the impiety of the Kshattriyas in  
 oppressing the Brāhmans, we should thus find a palliation of the con-  
 duct of the oppressors, coming from the other world. But here the  
 principle of the nothingness of mundane existence asserts itself; and  
 the final superiority of the Brāhmans is vindicated, while their magna-  
 nimity is exemplified.

The next version of this legend, which I shall quote, is that given  
 in the 115th–117th sections of the Vanaparvan. Arjuna, son of Kṛiṭa-  
 vīrya, and king of the Haihāyas, had, we are told, a thousand arms.

He obtained from Dattātreya an aerial car of gold, the march of which was irresistible. He thus trod down gods, Yākshas, rishis, and oppressed all creatures (10137. *Avyāhata-gatiś chaiva rathas tasya mahātmanah | rathena tena tu tadā vara-dānena vīryavān | mamardda devān yakshāmś cha rishīmś chaiva samantataḥ | bhūtāmś chaiva sa sarvāmś tu pīdayāmāsa sarvataḥ |*). The gods and rishis applied to Vishṇu, and he along with Indra, who had been insulted by Arjuna, devised the means of destroying the latter. At this time, the story goes on, there lived a king of Kānyakubja, called Gādhi, who had a daughter named Satyavatī. The marriage of this princess to the rishi Richika, and the birth of Jamadagni, are then told in nearly the same way as above narrated in page 350. Jamadagni and Satyavatī had five sons, the youngest of whom was the redoubtable Paraśurāma. By his father's command he kills his mother (who, by the indulgence of impure desire, had fallen from her previous sanctity), after the four elder sons had refused this matricidal office, and had in consequence been deprived of reason by their father's curse. At Paraśurama's desire, however, his mother is restored by his father to life, and his brothers to reason; and he himself is absolved from all the guilt of murder; and obtains the boon of invincibility and long life from his father. His history now begins to be connected with that of king Arjuna (or Kārtavīrya). The latter had come to Jamadagni's hermitage, and had been respectfully received by his wife; but he had requited this honour by carrying away by force the calf of the sage's sacrificial cow, and breaking down his lofty trees. On being informed of this violence, Paraśurāma was filled with indignation, attacked Arjuna, cut off his thousand arms, and slew him. Arjuna's sons, in return, slew the peaceful sage Jamadagni, in the absence of Paraśurāma. The narrative thus proceeds :

10201. *Dadāha pitaraṁ chāgnau Rāmāḥ para-puranjayah | pratijajne badhaṁ chāpi sarva-kshattrasya Bhārata | sa kruddho 'tibalaḥ sankhye śastraṁ ādāya vīryavān | jaghnivān Kārttavīryasya sutān eko 'ntakopamah | Teshām chānugatāḥ ye cha kshattriyāḥ kshattriyarshabha | tāmś cha sarvān avāmṛidhnād Rāmāḥ praharatām varāḥ | trissaptakritvāḥ prithivīm kritvā nihkshattriyām prabhūḥ | samantapanchake pancha chakāra raudhirān hradān | 10205. Sa teshu tarpayāmāsa Bhṛigūn Bhṛigu-kulodvahāḥ | sākshād dadarśa charchikām sa cha Rāmām*

*nyavedayat | tato yajnena mahatā Jāmadagnyaḥ pratāpavān | tarpayā-  
māsa devendram ritvigbhyāḥ pradadau mahīm | vedīm chāpy adaddād hai-  
mīm Kaśyapāya mahātmane | daśa-vyāmāyatām kritvā navotsedhām  
viśāmpate | tām Kaśyapasyānumater brāhmaṇāḥ khaṇḍaśas tadā | vyā-  
bhajāns te tadā rājan prakhyātāḥ Khāṇḍavāyanāḥ | sa pradāya mahīm  
tasmai Kaśyapāya mahātmane | asmin mahendre śailendre vasaty amita-  
vikramāḥ | evam vairam abhūt tasya kshattriyair loka-vāsibhiḥ | prithivī  
chāpi vijitā Rāmenāmita-tejasā |*

“Rāma, after performing, on his return, his father’s funeral obsequies, vowed to destroy the whole Kshatriya race; and executed his threat by killing first Arjuna’s sons and their followers. Twenty-one times did he sweep away all the Kshatriyas from the earth, and formed five lakes of blood in Samantapanchaka; (10,205) in which he satiated the manes of the Br̄igus, and beheld face to face (his grandfather) Richika, who addressed himself to Rāma. The latter gratified Indra by offering to him a grand sacrifice, and gave the earth to the officiating priests. He bestowed also a golden altar, ten fathoms long and nine high, on the mighty Kaśyapa. This, by his permission, the Brāhmans divided among themselves, deriving thence the name of Khāṇḍavāyanas. Having given away the earth to Kaśyapa, Paraśurāma himself dwells on the mountain Mahendra. Thus did enmity arise between him and the Kshatriyas, and thus was the earth conquered by Rāma of boundless might.”

The means by which the Kshatriya race was restored are described in the following passage from the Ādiparvan, verses 2459 ff. :

*Trissapta-kritvah prithivīm kritvā nihkshattriyām purā | Jāmad-  
agnyas tapas tepe Mahendre purvatottame | 2460. Tadā nihkshattriye  
loke Bhārgavēṇa krite sati | brāhmaṇān kshattriyāḥ rājan sutārthinyo  
'bhichakramuḥ | tābhīḥ saha samāpetur brāhmaṇāḥ śamsita-vratāḥ | ritāv  
ritau nara-vyāghra na kāmād nānritau tathā | tebhyaś cha lebhire garb-  
hañ kshattriyās tāḥ sahasraśāḥ | tataḥ sushuvire rājan kshattriyān  
vīryavalltarān | kumārañś cha kumāris cha punāḥ kshattrābhīr-id-  
dhyaye | evam tad brāhmaṇaiḥ kshattrīm kshattriyāsu tapasvibhiḥ |  
jātanām ruddhañ cha dharmena sudirghenāyushānvitam | chatvāro 'pi tato  
varṇāḥ babhūvur brāhmaṇottarāḥ |*

“2459. Having one and twenty times swept away all the Kshatriyas from the earth, the son of Jamadagni engaged in austerities on

Mahendra the most excellent of mountains. 2460. After he had cleared the world of Kshattriyas, their widows came to the Brāhmans, praying for offspring. The religious Brāhmans, free from any impulse of lust, cohabited at the proper seasons with these women, who in consequence became pregnant, and brought forth valiant Kshattriya boys and girls, to continue the Kshattriya stock. Thus was the Kshattriya race virtuously begotten by Brāhmans on Kshattriya women, and became multiplied and long-lived. Thence there arose four castes inferior to the Brāhmans."

This restoration of the Kshattriyas and their rule is said to have been followed by a state of great virtue, happiness, and prosperity. As one exemplification of the religious perfection which prevailed, it is said that "the Brāhmans did not sell their sacred lore, nor recite the Vedas in the vicinity of Sūdras" (verse 2474. *Na cha vikriṇate brahma brāhmaṇāś cha tadā nrīpa | na cha sūdra-samābhyaśe vedān uchchāra-yanty uta |*).

Another version of this legend is given in the Sāntiparvan, section 49. The birth of Jamadagni as the son of Richīka and Satyavatī is related very much as in the Vishnu Purāna (see above, p. 349 f.) ; but Richīka tells his wife that the whole of her father's race shall become Brāhmanical (verse 1741. *Brahma-bhūtaṁ hi sakalam pitus tava kulam bhavet*) ; and of Viśvāmitra, the son of Gādhi, we are told that he "had the character of a Brāhman, and was possessed of all Brahmanical qualities" (1745. *Viśvāmitram cha dāyādaṁ Gādhiḥ Kuśika-nandanah | yam prāpa brahma-samitam viśvair brahma-gunair yutam |*). Jamadagni was father of the dreadful Paraśurāma, "who became perfect in science, thoroughly versed in archery, and the slayer of the Kshattriyas, himself violent as flaming fire. By propitiating Mahādeva he obtained, among other weapons, the irresistible axe (*paraśu*)" (1747. *Sarva-vidyānta-gaṁ śreshṭhaṁ dhanur-vedasya pāragam | Rāmaṁ kshattriya-hantāram pra-dīptam iva pāvakam | toshayitvā Mahādevam parvate Gandhamādane | astrāṇi varayāmāsa paraśum chātitejasam |*), from which his name is derived. Arjuna, son of Kṛitavīrya, king of the Haihayas, is here also represented as having a thousand arms, but in opposition to the previous account he is described as a "dutiful and religious monarch, who at an aśvamedha (horse-sacrifice) bestowed on the Brāhmans the earth with its seven continents and mountains, which he had conquered by his

arms and weapons" (verse 1751. *Chakravartī mahātejā vīprānām āśvamedhike | dadau sa pṛithivīm sarvāṁ sapta-dvīpāṁ sa-parvatām | svabāhv-astra-balenaçau jitvā parama-dharma-vit |*). He had, however, at the solicitation of Agni permitted that voracious deity to consume his towns, villages, forests, etc.; and as the hermitage of Āpava (Vaśishṭha) had been destroyed in the conflagration, Arjuna was doomed by the sage's curse to have his arms cut off by Paraśurāma. The story proceeds:

Verse 1769. *Arjunas tu mahātejā bali nityam śamātmekah | brahmaṇyās cha śaranyās dātā śūras cha Bhārata |* 1760. *Nāchintayat tadā śāpām tena dattam mahātmanā .| tasya putrās tu balinah śāpenāśur pitur badhe | nimittād avaliptah vai nrīśaṁsūś chaiva sarvadā | Jāmadagnī-dhenvās te vatsam āninyur Bharatarshabha | ajnātañ Kārttavīryena Haihayendrena dhīmatā | tannimittam abhūd yuddham Jāmadagner mahātmanah | tato 'rjunasya bāhuñs tān chhittvā Rāmo rushā 'nvitah | . . . .*

1766. *Tatah pitri-badhāmarshād Rāmāḥ parama-manyumān | niḥkshattriyām pratiśrutya mahīm śastram agrilēnata | tatah sa Bhṛiguśārdulah Kārttavīryasya vīryavān | vikramya vijaghnāśu putrān pautrāñś cha sarvaśah | sa Haihaya-sahasrāñi hatvā parama-manyumān | cha-*

*kāra Bhārgavo rājan mahīm śonita-kardamām | sa tathā "śu mahātejāḥ kritvā niḥkshattriyām mahīm |* 1770. *Kripayā parayā "vishṭo vanam eva jagāma ha | tato varsha-sahasreshu samatīteshu keshuchit | kshepam sam-prāptavāñs tattra prakṛityā kopanah prabhuh | Viśvāmitrasya pauvras tu Raibhya-puttro mahātapah | Parāvasur mahārāja kṣiptāha (kṣiptvā "ha?) jana-saṁsadi | "ye te Yayāti-patane yajne santah samāgatāḥ | Pratarddana-prabhṛitayo Rāma kiṁ kshattriyāḥ na te | mithyā-pratijno Rāma tvañ katthase jana-saṁsadi | bhayāt kshattriya-vīrāñām parvatañ samu-pāśritah | sā punah kshattriya-śataih pṛithivī sarvatas tritā"* | 1775.

*Parāvasor vachah śrutvā śastrāñ jagrāha Bhārgavah | tato ye Kshattriyāḥ rājan śataśas tena varjjitāḥ | te vivṛiddhāḥ mahāvīryyāḥ pṛithivī-patayo 'bhavan | sa punas tān jaghānāśu bālān api narādhīpa | garbhasthais tu mahī vyāplā punar evābhavat tadā | jātañ jātañ sa garbhañ tu punar eva jaghāna ha | arakṣaṁs tu sutān kāmśchit tadā kshattriyā-yoshitāḥ | triṣsapta-kritvāḥ pṛithivīm kritvā niḥkshattriyām prabhuh | dakṣinām aśvamedhānte Kaśyapāyādadāt tadā | sa kshattriyāñām śeshārthañ kareñoddiṣya Kaśyapah |* 1780. *Sruk-pragrahavatā rājāñs tato vākyam athābravīt | "gachha tīrañ samudrasya dakṣinasya mahāmune | na te mad-vishaye Rāma vastavyam iha karkhicit"* | tatah

Sūrpārakaṁ deśaṁ sūgaras tasya nirmame | sahasā Jāmadagnyasya so  
 'parānta-mahītalam | Kaśyapas tām mahārāja pratigṛihya vasundharām |  
 kritvā brāhmaṇa-saṁsthām vai pravishṭaḥ sumahāvanam | tataḥ śūdrāś  
 cha vaiśyāś cha yathā - svaira - prachāriṇaḥ | avarttanta dvijāgryānām  
 dāreshu Bharataśhabha | arājake jīva-loke durbalāḥ balavattaraiḥ |  
 1785. Pīḍyante na hi vitteshu prabhutvaṁ kasyachit tadā | tataḥ kālena  
 pṛithivī pīḍyamānā durātmabhiḥ | viparyayena tenāśu praviveśa rasāta-  
 lam | arakshyamānā vidhivat kshattriyair dharma-rakshibhiḥ | tām  
 drishṭvā dravatīm tattva santrāsāt sa mahāmanāḥ | ūrunā dhārayāmāsa  
 Kaśyapaḥ pṛithivīm tataḥ | dhṛitā tenorūpa yena tenorvīti mahī smṛitā |  
 rakshanārthaṁ samuddiśya yayāche pṛithivī tadā | prasādya Kaśyapām  
 devī varayāmāsa bhūmipam | pṛithivy urācha | 1790. “Santi brahman  
 mayā guptāḥ strīshu kshattriya-pungavāḥ | Haihayānām kule jātās te  
 saṁrakshantu mām mune | asti Paurava-dāyādo Vidūratha-sutāḥ prabho |  
 rikṣhaiḥ saṁvardhito viṣṭra rikṣhavaty atha parvate | tathā 'mukampa-  
 mānena yajvanā 'py amitaujasā | Parūṣareṇa dāyādaḥ Saudāsasyā-  
 bhirakṣitaḥ | sarva-karmāṇi kurute śūdra-vat tasya sa dvijāḥ | Sarva-  
 karmety abhikkhyātāḥ sa mām rakshatu pārthirāḥ | . . . . 1799. Ete  
 kshattriya-dāyādās tattva pariśritāḥ | dyokāra-hema-kārādi-jātiṁ  
 nityāñ samāśritāḥ | 1800. Yadi mām abhirakshanti tadā sthāsyāmi  
 niśchalā | eteshām pitaraś chaiva tathaiva cha pitāmahāḥ | mad-arthaṁ  
 nihatāḥ yuddhe Rāmenāklishṭa-karmaṇā | teshām apachṛitiś chaiva mayā  
 kāryyā mahāmune | na hy aham kāmaye nityam atikrāntena rukṣhaṇam |  
 varttamānena vartteyañ tat kshipraṁ saṁridhīyatām” | tataḥ pṛithivīyā  
 nirdiśhtāñs tāñ samānīya Kaśyapaḥ | abhyashinchad mahīpālān kshat-  
 triyān vīrya-sammatān |

“Being of a meek, pious, kind, and charitable turn of mind, the valiant Arjuna thought nothing of the curse; but his sons, who were of an arrogant and barbarous disposition, became the cause of its resulting in his death. Without their father's knowledge they took away Jamadagni's calf; and in consequence Paraśurāma attacked Arjuna and cut off his arms.” His sons retaliated by killing Jamadagni. 1766. Paraśurāma incensed at the slaughter of his father, having vowed in consequence to sweep away all Kshatriyas from the earth, seized his weapons; and slaying all the sons and grandsons of Arjuna, with thousands of the Haihayas, he turned the earth into a mass of ensanguined mud. 1770. Having thus cleared the earth of

Kshattriyas, he became penetrated by deep compassion and retired to the forest. After some thousands of years had elapsed, the hero, naturally irascible, was taunted by Parāvasu, the son of Raibhya and grandson of Viśvāmitra, in a public assembly in these words : ‘Are not these virtuous men, Pratardana and the others, who are assembled at the sacrifice in the city of Yayāti,—are they not Kshattriyas? Thou hast failed to execute thy threat, and vainly boastest in the assembly. Thou hast withdrawn to the mountain from fear of those valiant Kshattriyas, while the earth has again become overrun by hundreds of their race.’ Hearing these words, Rāma seized his weapons. The hundreds of Kshattriyas who had before been spared had now grown powerful kings. These, however, Paraśurāma now slew with their children, and all the numerous infants then unborn as they came into the world. Some, however, were preserved by their mothers. Having twenty-one times cleared the earth of Kshattriyas, Rāma gave her as a sacrificial fee to Kaśyapa at the conclusion of an aśvamedha. 1780. Making a signal with his hand, in which he held the sacrificial ladle, Kaśyapa, in order that the remaining Kshattriyas should be spared, said to Paraśurāma, ‘Go, great muni, to the shore of the southern ocean. Thou must not dwell in my territory.’ Sāgara (the ocean) created for him a country called Sūrpāraka on the remotest verge of the earth. Having received dominion over the earth, Kaśyapa made it an abode of Brāhmans, and himself withdrew to the forest. Sūdras and Vaiśyas then began to act lawlessly towards the wives of the Brāhmans ; and, in consequence of there being no government, the weak (1785) were oppressed by the strong, and no one was master of any property. The Earth, being distressed by the wicked, in consequence of that disorder, and unprotected according to rule by the Kshattriyas, the guardians of justice, descended to the lower regions. Perceiving her moving from place to place in terror, Kaśyapa upheld her with his thigh (*ūru*). From this circumstance she derives her name of *urvī*.<sup>240</sup> The goddess Earth then propitiated Kaśyapa, and supplicated him for protection, and for a king. ‘I have,’ she said, ‘preserved among females many Kshattriyas who have been born in the race of the Haihayas; let them be my protectors. There is the heir of the Pauravas, the son of Vidūratha, who has been brought up by bears

<sup>240</sup> *Urvī* really means “the broad,” signifying the same as *prithivī*.

on the mountain Rikshavat: let him protect me. So, too, the heir of Saudāsa has been preserved by the tender-hearted and glorious priest, Parāśara, who has performed, though a Brāhmaṇa, all menial offices (*sarvakarmāṇī*) for him, like a Sūdra;— whence the prince's name Sarvakarman." After enumerating other kings who had been rescued, the Earth proceeds: "All these Kshattriyas' descendants have been preserved in different places, abiding continually among the classes of dyokāras and goldsmiths. If they protect me, I shall continue unshaken. Their fathers and grandfathers were slain on my account by Rāma, energetic in action. It is incumbent on me to avenge their cause. For I do not desire to be always protected by an extraordinary person [such as Kaśyapa]; but I will be content with an ordinary ruler. Let this be speedily fulfilled." Kaśyapa then sent for these Kshattriyas who had been pointed out by the Earth, and installed them in the kingly office."

This reference to the bestowal of the Earth upon Kaśyapa is founded on an older story which occurs both in the Aitareya and the Satapatha Brāhmaṇas. The passage in the first-named work is as follows, viii. 21. *Etena ha vai Aindrena mahābhishhekena Kaśyapo Viśvakarmānam Bhauvanam abhishishecha | tasmād u Viśvākarmā Bhauvanaḥ samantāṁ sarvataḥ prithivīṁ jayan pariyyāya aśvena cha medhyena īje | bhūmir ha jagāv ity udāharanti "na mā marttyaḥ kaśchana dātum arhati Viśvakarman Bhauvana mām didāsitha | nimankshye 'haṁ salilasya madhye moghas te esha Kaśyapāyāsa sangarah" iti |* "With this great inauguration like that of Indra did Kaśyapa consecrate Viśvakarman Bhauvana, who in consequence went round the Earth in all directions, conquering it; and offered an aśvamedha sacrifice. They relate that the Earth then recited this verse:

"Me may no mortal give away ; but thou, oh king, dost so essay ;  
Deep will I plunge beneath the main ; thy pledge to Kaśyapa is vain."

The Satapatha Brāhmaṇa, xiii. 7, 1. 15, says: *Taṁ ha Kaśyapo yā-jayānchakāra | tad api bhūmiḥ slokaṁ jagau "na mā marttyaḥ kaśchana dātum arhati Viśvakarman Bhauvana mandah aśitha | upamankshyati syā salilasya madhye mrishaisha te sangarah Kaśyapāya" iti |* "Kaśyapa officiated for him at this sacrifice. Wherefore also the Earth recited this verse: 'No mortal may give me away. Viśvakarman, son of

Bhauvana, thou wast foolish (in offering to do so). She will sink into the midst of the waters. Thy promise to Kaśyapa is vain.''"<sup>241</sup>

The story is also related in the Bhāgavata Purāṇa in a similar way. I note the chief points and variations. When Gādhi's daughter was demanded in marriage by the rishi Richīka, the king considered that the suitor was not a fit husband for a daughter of his noble race; and said, "Give me a thousand horses white as the moon, each with one black ear, as a marriage gift for the maiden; for we are Kuśikas" (ix. 15, 5. *Varaṇa visadriśam matvā Gādhir Bhāgavam abravīt | 6. Ekataḥ śyāma-karnā-nām hayānām chandra-varcasām | sahasraṁ dīyatām śulkaṁ kanyāyāḥ Kuśikāḥ vayam |*). The youngest offspring of their union was, we are told, "Paraśurāma, who is declared to have been a portion of Vāsudeva (Vishṇu in the form of Krishna),<sup>242</sup> and who exterminated the Haihaya race. Thrice seven times he swept away from this earth all the Kshattriyas, that depraved and impious race, full of passion and darkness, with which she was burthened. He destroyed them, though the offence which they had committed was but insignificant (v. 14. *Yam āhur Vāsudevāṁśām Haihayānām kulāntakam | trissaptakṛitvo yaḥ imān chakre nikkshattriyām mahīm | dushtaṁ kshattram bhuvo bhāram abrahmanyam anīnaśat | rajas-tamo-vritam ahan phalguny api krite 'ñhasi |*). King Arjuna, who had been endowed with miraculous powers, took Rāvana prisoner, then released him, and afterwards carried away by force Jamadagni's cow and calf. Paraśurāma, in revenge, after a terrible battle, and the defeat of the king's army, cut off Arjuna's arms and head, and recovered the cow and calf. When his father was informed of the king's death, he said to Paraśurāma: "Rāma, Rāma, thou hast committed sin, in that thou hast causelessly slain the lord of men, who is composed of all the deities."<sup>243</sup> It is by longsuffering that we, the Brāhmans, have acquired respect; the same means whereby the deity, the instructor of all worlds, attained the highest rank of godhead. By

<sup>241</sup> It will be observed that there are some varieties of reading in the verse, as given in the two Brāhmaṇas. *Manda āsitha* in the S'. P. Br. looks like a corruption of the *mām didūsitha* of the Aitareya. The story of Arjuna, Parasurāma, and the Kshattriyas is briefly told again in the Āśvamedhika-parvan, but without any new circumstances of particular interest.

<sup>242</sup> See above, p. 350, and note 146. None of the passages I have quoted from the Mahābhārata allude to Parasurāma being an incarnation of Vishṇu.

<sup>243</sup> Compare the passages quoted above in p. 300 from the Vishṇu Purāṇa, and from Manu.

patience the fortune of Brahmā shines like the splendour of the Sun. Hari, the lord, is speedily pleased with those who are patient. The murder of a king who has been formally inaugurated is worse than that of a Brāhmaṇa. Go and expiate thy sin by visiting holy places, with thy mind intent upon Achyuta (Vishṇu)" (ix. 15, 38. *Rāma Rāma mahābhāga bhavān pāpam akārashit*<sup>244</sup> | *abadhīd nara-devañ yat sura-devamayañ vṛithā | vayañ hi brāhmaṇas tāta kshamayā 'rhanatāñ gatāḥ | yayā loka-gurur devaḥ pārāmeshṭhyam ayāt padam | kshamayā rochate lakshmīr Brāhmaṇi saurī yathā prabhā | kshamīñām āśu bhagavāñs tush-yate Harir iśvaraḥ | rājno mūrdhābhishiktasya badho brahma-badhād guruḥ | tirtha-saṁsevayā chāñho jahy angāchyuta-chetanāḥ |*). On his return from this pilgrimage Rāma was desired by his father to kill his mother (on grounds similar to those stated in the account quoted above, p. 450, from the Mahābhārata), as well as his brothers, and executed the order; but at his intercession they were all restored to life. During his absence in the forest, his father Jamadagni was slain, and his head cut off, notwithstanding the entreaties of his wife, by the sons of Arjuna, in revenge for the loss of their own father. Paraśurāma, hearing his mother's outcries, hastened back to the hermitage, and laying hold of his axe, proceeded to avenge this outrage: ix. 16, 17. *Gatvā Māhishmatīñ Rāmo brahma-ghna-vihata-śriyam | teshāñ sa śīr-shabhiḥ rājan madhye chakre mahāgirim |* 18. *Tad-raktena nadīñ ghorām abrahmanyā-bhayāvahām | hetum kṛitvā pitri-badhañ kshattre 'mangala-kāriṇi | . . . . 20. Pituh kāyena sandhāya śirah ālāya barkishi | sarva-devamayañ deram ātmānam ayajad makhaiḥ |* 21. *Dadau prāchiñ diśam hotre brahmaṇe dakshināñ diśam | adhvaryave pratīchīñ vai udgātre uttarāñ diśam |* 22. *Anyebhyo 'vāntara-diśaḥ Kaśyapāya cha madhya-taḥ | āryāvarttam upadraṣṭre sadasyebhyas tataḥ param |* 23. *Tataś chāvabhrītha-snāna-vidhūtāśesha-kilvishāḥ | Sarasvatyām brahma-nadyāñ reje vyabhraḥ ivāñśumān | . . . . 26. Āste 'dyāpi Mahendrādrau nyasta-dandāḥ praśāntadhiḥ | upagīyamāna-charitaḥ siddha-gandharva-chāra-naiḥ |* 27. *Evam Bhṛigushu viśvātmā bhagavān Harir iśvaraḥ | avatīrya param bhāram bhuvo 'han bahuśo nrīpān |* "17. He went to the city of Māhishmatī, which had been robbed of its glory by those Brāhmaṇ-slayers, and raised in the midst of it a great mountain composed of their blood. With their blood he formed a dreadful river, which struck

<sup>244</sup> So in the Bombay edition. Burnouf's text has the usual form *akārashit*.

fear into the impious ; justifying his action against the oppressive Kshattriyas by their murder of his father. . . . . 20. He then united his father's head to his body, laying it on the sacred grass ; and offered a sacrifice to the divine Spirit, who is formed of all the deities. On this occasion he gave the eastern region of the earth to the hotṛi priest, the south to the brahman, the west to the adhvaryu, and the north to the udgātri. To others he gave the intermediate regions (south-east, south-west, etc.), to Kaśyapa the central ; on the upadraṣṭri he bestowed Āryāvartta, and on the Sadasyas what was beyond. Having then cleansed all his impurity by the avabhṛita ablution in the Sarasvatī, the river of Brahmā, he shone like the sun unobscured by clouds. . . . 26. Having laid aside his weapons, he sits to this day in tranquillity of mind on the mountain Mahendra, whilst his exploits are celebrated by the Siddhas, Gandharvas, and Chāranas. Thus did the universal Spirit, the divine lord, Hari, become incarnate in the Bhṛigus, and destroy numerous kings who were a burden to the earth." It is singular that sin requiring expiation should be, as it is in this narrative, imputed to Paraśurāma, while he is at the same time declared to have been a portion of Vishṇu, the supreme Spirit.

The story of Paraśurāma is also told in the Dronaparvan of the Mahābhārata, verses 2427 ff., after those of many other kings and warriors, to illustrate the truth that death must sooner or later overtake even the most pious and distinguished personages. The earlier incidents are briefly narrated ; but some of the details, as the slaughter of the Kshattriyas, are dwelt on at greater length than in the other accounts. Some of the victims of the hero's vengeance are described as "haters of Brāhmans" (*brahma-dvishūm*, verse 2431). The Kshattriyas who were slain are described as of various provinces, viz. Kāśmīras, Daradas, Kuntis, Kshudrakas, Mālavas, Angas, Vangas, Kalingas, Videhas, Tāmrāliptakus, Rakshovāhas, Vīthotras, Trigarttas, Mārttikāvatas, Sīvis, and other Rājanyas (*Sīvin anyāṁś cha rājanyān*, verse 2437). At verse 2443 the narrative proceeds : *Nirdasyum prithivīṁ kritvā śishteshṭa-jana-sankulām | Kaśyapāya dadau Rāmo haya-medhe mahāmakhe | trisapta-vārān prithivīṁ kritvā nikshattriyām prabhuḥ | iṣhṭrā kratu-śatair vīro brāhmaṇebhyo hy amanyata | sapta-dvīpān̄ vasumatīm Māricho 'grīhnata dvijah | Rāmam provācha "nirgachha vasudhāto mamājnayā | sa Kaśyapasya*

*vachanāt protsārya saritāmpatim | ishupātair yudhām śreshṭhaḥ kurvan  
brāhmaṇa-sāsanam | adhyāvasad giri- śreshṭham Mahendram parvato-  
ttamam |* “2443. Having freed the earth from Dasyus (or robbers), and filled her with respectable and desirable inhabitants, he gave her to Kaśyapa at an aśvamedha. Having twenty-one times cleared the earth of Kshattriyas, and offered hundreds of sacrifices, he destined the earth for the Brāhmans. The Brāhmaṇ, the son of Marīchi (*i.e.* Kaśyapa), received the earth, and then said to Rāma, ‘Depart out of her by my command.’ Having repelled the ocean by his arrows, and established the rule of the Brāhmans, Rāma dwelt on the mountain Mahendra.”

The Anuśāsanaparvan of the same poem has another “ancient story” about Paraśurāma, which, like the preceding passage from the Bhāgavata Purāṇa, adverts to the pollution incurred by that warrior from his numerous deeds of blood. It begins as follows: verse 3960. *Jāmadagnyena Rāmena tīvra-roshānvitena vai | trissapta-kṛitvah prithivī kṛitā  
niḥkshattriyā purā | tato jitvā mahīn kṛitsnām Rāmo rājīva-lochanah |  
ājahāra kratuṁ vīro brahma-kshattrēṇa pūjītam | vāji-medham mahārāja  
sarva-kāma-samanvitam | pāvanaṁ sarva-bhūtānām tejo-dyuti-vivarddhā-  
nam | vipāpmā sa cha tejasvī tena kratu-phalena cha | naivātmano ’tha  
laghutām Jāmadagnyo ’dhyagachhata | sa tu kratu-vareñeshṭvā mahātmā  
dakshināvatā |* 3965. *Paprachhāgama - sampannān rishin devānīś cha  
Bhārgavah |* “*pāvanaṁ yat param nrīnām ugre karmani varttalām |  
tad uchyatām mahābhāgāḥ*” iti jāta-ghrīno ’bravīt | ity uktāḥ veda-  
sāstra-jnās tam ūchus te maharshayāḥ | “Rāma viprāḥ satkriyantām  
veda-prāmānya-darśanāt | bhūyaścha viprarshi-ganāḥ prashṭavyāḥ pāva-  
nam prati | te yad brūyur mahāprājnās tach chaiva samudāchara | “3960. Rāma, son of Jamadagni, having thrice seven times cleared the world of Kshattriyas, and conquered the whole earth, performed the horse-sacrifice, venerated by Brāhmans and Kshattriyas, which confers all objects of desire, which cleanses all creatures, and augments power and lustre; and became thereby sinless and glorious. He did not, however, feel relieved in his mind, but after offering the most excellent of sacrifices, at which presents were bestowed, he (3965) enquired of the rishis skilled in the scriptures, and of the gods, what was that which most perfectly cleansed those men who had committed deeds of violence; for he felt compunction for what he had done. The rishis skilled in the Vedas and Sāstras replied, ‘Let the Brāhmans be

the objects of your liberality, as the authority of the Vedas requires; let the Brāhmaṇ-rishis be further consulted in regard to the means of lustration; and do whatever these wise men may enjoin.’’ Paraśurāma accordingly consulted Vaśishṭha, Agastya, and Kaśyapa. They replied that a sinner was cleansed by bestowing cows, land, and other property, and especially gold, the purifying power of which was very great. ‘‘Those who bestow it, bestow the gods,’’ a proposition which is thus compendiously proved: ‘‘for Agni comprehends all the gods; and gold is of the essence of Agni’’ (verse 3987. *Devatās te prayachchanti ye suvarṇam dadaty atha | Agnir hi devatāḥ sarvāḥ suvarṇam cha tadātmakam*). In regard to the origin of this precious metal, Vasishṭha tells a very long story, which he had heard Prajāpati relate, how it was born by the goddess Gangā to Agni, by whom she had been impregnated, and was thus the son of that god. ‘‘Thus was gold born the offspring of Jātavedas (Agni). That which is produced in Jambūnada is the best, and a fit ornament even for the gods. It is called the chief of gems and of ornaments, the most pure of all pure things, the most auspicious of all auspicious objects; and one with the divine Agni, the lord Prajāpati’’ (verse 4099. *Evañ suvarṇam utpannam apatyam Jātavedasah | tatra Jāmbūnadam śreshṭham devānam api bhūshanam |* 4001. *Ratnānam uttamañ ratnam bhūshanānam tathottamam | pavitrañ cha pavitrāñam mangalāñam cha mangalam | yat suvarṇam sa bhagavān Agnir iśah prajāpatih |*). It must be highly consolatory for those who are disposed to be liberal to the Brāhmaṇ, to be assured that the gold which they bestow has such a high mystical, as well as current, exchangeable value. ‘‘Paraśurāma,’’ the story concludes, ‘‘after being thus addressed by Vaśishṭha, gave gold to the Brāhmans, and was freed from sin’’ (verse 4183. *Ity uktah sa Vaśishthena Jāmadagnyah pratāpavān | dadau suvarṇam viprebhyo vyamuchyata cha kilvishāt*).

It is interesting to remark how the different distinctive principles of Indian religion and sentiment severally assert themselves in turn, and thus, occasionally, come into conflict with each other, as in the story of Paraśurāma. The primary object of this legend is no doubt to illustrate the vengeance which inevitably overtakes all those who violate the sacredness of the Brāhmaṇical prerogative, and the meritorious character of those who act as its defenders. No sooner, however, is this end ac-

complished, and the impious foes of the priesthood swept away again and again from the face of the earth, than a revulsion of feeling takes place, and the higher principles of the sacredness of life, and of the blessedness of mercy, come forward to claim recognition ; and a deep sense of the pollution of bloodshed calls aloud for atonement. In the Bhāgavata, as we have seen, Jamadagni imputes it as a crime to the avenger of the Brāhmans that he had slain a king ; and even goes the length of declaring that in doing so he had incurred greater guilt than if he had murdered a Brāhman.

In the same book of the Mahābhārata, verses 7163 ff., an extravagant description is given of the prerogatives and powers of the Brāhmans ; and Arjuna is again brought forward, in verses 7187 ff., as at first scouting their pretensions, but as ultimately conceding their unapproachable superiority : “The magnificent and mighty Kārttavīrya (Arjuna), possessing a thousand arms, was lord of this whole world, living in Māhishmatī. This Haihaya of unquestioned valour ruled over the whole sea-girt earth, with its oceans and continents” (verse 7187. *Sahasra-bhuja-bhṛit śrīmān Kārttavīryo 'bhavat prabhuh | asya lokasya sarvasya Māhishmatyām mahābalah | sa tu ratnā-karavatīm sadvīpām sāgarāmbarām | śasāsa prithivīm sarvām Haihayah satya-vikramah*). He obtained boons from the muni Dattātreya, a thousand arms whenever he should go into battle, power to make the conquest of the whole earth, a disposition to rule it with justice, and the promise of instruction from the virtuous in the event of his going astray. 7196. *Tataḥ sa ratham āsthāya jvalanārka-samadyutim | abravīd vīryyasammohāt “ko nv asti sadriśo mama | dhairyye vīryye yaśah-śauryye vikramenaujasā 'pi vā” | tad-vākyānte 'ntarīkshe vai vāg uvāchāśarūriṇī | “na tvam mūḍha vijānīshe brāhmaṇām kshattriyād varam | sahitō brāhmaṇeneha kshattriyāḥ śāsti vai prajāḥ” | Arjuna uvācha | kuryām bhūtāni tushṭo 'haṁ kruddho nāśām tathā naye | karmanā manasā vāchā na matto 'sti varo dvijāḥ | 7200. Pūrvo brahmottaro vādo dvītiyāḥ kshattriyottarāḥ | tvayoktau hetuyuktāu tau viśeshas tattra dṛiṣyate | brāhmaṇāḥ saṁśritāḥ kshattrām na kshattram brāhmaṇāśritam | śrītāḥ brahmopadhāḥ viprāḥ khādanti kshattriyān bhūvi | kshattriyeshv aśrito dharmāḥ prajānām paripālanam | kshattrād vṛittir brāhmaṇānām taiḥ katham brāhmaṇo varah | sarva-bhū-pradhānāṁs tān bhaiksha-vṛittin ahaṁ sadā | ātma-sambhāvitān viprān*

sthāpayāmy ātmano vaśe | kathitaṁ hy anayā satyam gāyatryā kanyayā  
 divi | vijeshyāmy avaśān sarvān brāhmaṇāṁś charma-vāsasah | 7205. Na  
 cha mām chāvayed rāshṭrāt trishu lokeshu kaśchana | devo vā mānusho  
 vā 'pi tasmāj jyeshtho dvijād aham | atha brahmottaram lokaṁ karishye  
 kshattriyottaram | na hi me sañyuge kaśchit sodhum utsahate balam |  
*Arjunasya vachaḥ śrutvā vitrastā'bhūd niśācharī* | athainam antariksha-  
 sthas tato Vāyur abhāshata | “tyajainaṁ kalusham bhāvam brāhmaṇe-  
 bhyo namaskuru | eteshāṁ kurvataḥ pāpaṁ rāshṭra-kshobho bhavishyati |  
 atha vā tvāṁ mahipāla śamayishyanti vai dvijāḥ | nirasishyanti te rāsh-  
 ṭrād hatotsāham mahābalāḥ” | 7210. Tam rājā “kas tram” ity āha  
 tatas tam prāha Mārutāḥ | “Vāyur vai deva-dūto 'smi hitaṁ tvāṁ pra-  
 bravīmy aham” | Arjunah uvācha | “aho tvayā 'dyo vipreshu bhakti-  
 rāgah pradarśituh | yādriśam prīthivī-bhūtam tādriśam brūhi vai  
 dvijam | vāyor vā sadriśam kinchid brūhi tvam bvāhmaṇottamam | apāṁ  
 vai sadriśo vahnīḥ sūryyasya nubhaso 'pi vā | “Then ascending his  
 chariot glorious as the resplendent sun, he exclaimed in the intoxication  
 of his prowess, ‘Who is like me in fortitude, courage, fame, heroism,  
 energy, and vigour?’ At the end of this speech a bodiless voice in the  
 sky addressed him : ‘Thou knowest not, o fool, that a Brāhmaṇ is  
 better than a Kshattriya. It is with the help of the Brāhmaṇ that  
 the Kshattriya rules his subjects.’ Arjuna answers : ‘If I am pleased,  
 I can create, or, if displeased, annihilate, living beings ; and no Brāhmaṇ  
 is superior to me in act, thought, or word. The first proposition  
 is that the Brāhmaṇs are superior ; the second that the Kshattriyas are  
 superior ; both of these thou hast stated with their grounds, but there  
 is a difference between them (in point of force). The Brāhmaṇs are  
 dependant on the Kshattriyas, and not the Kshattriyas on the  
 Brāhmaṇs ; and the Kshattriyas are eaten up by the Brāhmaṇs,  
 who wait upon them, and only make the Vedas a pretence. Justice,  
 the protection of the people, has its seat in the Kshattriyas. From  
 them the Brāhmaṇs derive their livelihood : how then can the  
 latter be superior? I always keep in subjection to myself those  
 Brāhmaṇs, the chief of all beings, who subsist on alms, and who  
 have a high opinion of themselves. For truth was spoken by  
 that female the Gāyatrī in the sky. I shall subdue all those  
 unruly Brāhmaṇs clad in hides. 7200. No one in the three worlds,  
 god or man, can hurl me from my royal authority ; wherefore I am

superior to any Brāhmaṇa. Now shall I turn the world in which Brāhmaṇas have the upper hand into a place where Kshattriyas shall have the upper hand : for no one dares to encounter my force in battle.' Hearing this speech of Arjuna, the female roving in the night became alarmed. Then Vāyu, hovering in the air, said to Arjuna : 'Abandon this sinful disposition, and do obeisance to the Brāhmaṇas. If thou shalt do them wrong, thy kingdom shall be convulsed. They will subdue thee : those powerful men will humble thee, and expel thee from thy country.' The king asks him, 'Who art thou?' Vāyu replies, 'I am Vāyu, the messenger of the gods, and tell thee what is for thy benefit.' Arjuna rejoins, 'Oh, thou displayest to-day a great warmth of devotion to the Brāhmaṇas. But say that a Brāhmaṇan is like (any other) earth-born creature. Or say that this most excellent Brāhmaṇan is something like the wind. But fire is like the waters, or the sun, or the sky.'<sup>245</sup> Vāyu, however, goes on to answer this spirited banter by adducing various instances in which the superiority or terrible power of the Brāhmaṇas had been manifested : 7124. *Tyaktvā mahītvam bhūmis tu sparddhayā 'nga-nripasya ha | nāśān jagāma tām vipro vyashṭambhayata Kāsyapah |* "The earth, being offended with king Anga, had abandoned her form and become destroyed : but the Brāhmaṇan Kaśyapa supported her." This is afterwards told more at length, verse 7232 : *Imām bhūmiṁ dvijatibhyo ditsur vai dakṣinām purā | Ango nāma nrīpo rājañs tatas chintām mahī yayau |* "dhāraṇīm sarva-bhūtānām ayam prāpya varo nrīpah | katham ichhati mām dātuñ dvijebhyo Brahmanah sutām | sā 'hañ tyaktvā gamishyāmi bhūmitvam Brahmanah padam | ayam sa-rāshṭro nrīpatir mā bhūd" iti tato 'gamat | 7235. *Tatas tām Kāsyapo drishṭvā vrājantim prithivīn tada | praviveśa mahīm sadyo muktvā "tmānañ samāhitah | riddhā sā sarvato jajne triṇaushadhi-samanvitā | . . . .* 7238. *Athāgamyā mahārāja na-maskṛitya cha Kāsyapam | prithivī Kāsyapī jajne sutā tasya mahātmanah | esha rājann idriśo vai brāhmaṇah Kāsyapo 'bharat | anyam pra-brūhi vā tvāñ cha Kāsyapāt kshattriyāñ varam |* "King Anga wished to bestow this earth on the Brāhmaṇas as a sacrificial fee. The earth then reflected, 'How does this excellent king, after having obtained me, the daughter of Brahmā, and the supporter of all creatures, desire to give

<sup>245</sup> The drift of the last line is not very clear, unless it be a reply by anticipation to line 225, which will be found a little further on.

me to the Brāhmans? I shall abandon my earthly form, and depart to the world of Brahmā. Let this king be without any realm.' Accordingly she departed. 7235. Beholding her going away, Kaśyapa, sunk in contemplation, entered into her, leaving his own body. She then became replenished, and covered with grass and plants, etc., etc. .... 7238. She afterwards came and did obeisance to Kaśyapa, and became his daughter. Such was the Brāhmaṇ Kaśyapa: Declare, on your part, any Kshattriya who has been superior to him."

Further illustrations of the tremendous power of the Brāhmans are the following :

7215. *Apibat tejasā hy āpah svayam evāngirāḥ purā | sa tāḥ pīban kshīram iva nātṛipyata mahāmanāḥ | apūrayad mahaughena mahīm sarvāṁ cha pārthiva | tasminn ahaṁ cha kruddhe vai jagat tyaktvā tato gataḥ | vyatishṭham agnihotre cha chiram Angiraso bhayāt | atha śaptas cha bhagavān Gautamena Purandaraḥ | Ahalyām kāmayāno vai dhar-mārthaṁ cha na hiṁsitāḥ | yathā samudro nrīpate pūrṇo mrishṭaś cha vāriṇā | brāhmaṇair abhiśaptaḥ san babbūva lavanodakah | . . . . 7223. Dāndakānām mahad rājyam brāhmaṇena vināśitam | Tālajangham mahā-kshattram Aurvenaikena nāśitam | . . . . 7225. Agniṁ tvaṁ yajase nit-yām kasmād brāhmaṇam Arjuna | sa hi sarvasya lokasya havya-vāt kiṁ na vetsi tam | . . . . 7241. Bhadrā Somasya duhitā rūpena paramā matā | yasyās tulyam patiñ Somāḥ Utathyām samapasyata | sā cha tīvraṁ tapas tepe mahābhāgā yaśasvinī | Utathyārthe tu chārvāṅgi paramā niyamam āsthitaḥ | tataḥ āhūya sotathyām dadāv Atrir yaśa-vinīm | bhāryyārthe sa tu jagrāha vidhivad bhūri-dakṣiṇāḥ | tām tv akāmayata śrīmān Varunāḥ pūrvam eva ha | sa chāgamyā vanaprastham Yāmunāyām jahāra tām | 7245. Jaleśvaras tu hṛitvā tām anayat svapuram prati | paramādbhūta-sankāśam shat-sahasra-śataṁ hradam | na hi ramyataraṁ kinchit tasmād anyat purottamam | prāśādair apsarobhiḥ cha divyaiḥ kāmais cha śobhitam | tatra devas tayā sārdalhaṁ reme rājan jaleśvaraḥ | athākhyātam Utathyāya tataḥ patny-avamarddanam | tach chhṛutvā Nāradāt sarvam Utathyo Nāradām tūdā | provācha "gachha brūhi tvaṁ Varunam parushām vachāḥ | madvākyād muncha me bhāry-yūm kasmāt tām hṛitavān asi | lokapālo 'si lokānām na lokasya vilum-pakah | Somena dattā me bhāryyā tvayā chāpahritā 'dyā vai" | . . . . 7251. Iti śrutvā vachas tasya tatas tām Varuno 'bravīt | "mamaishā supriyā bhīrur nainām utsrashṭum utsahe" | ity ukto Varunenātha Nā-*

*radaḥ prāpya vai munim | Utathyam abravīd vākyam nātiḥrishta-manāḥ  
iva | “gale grihītvā kṣipto ’smi Varuṇena mahāmune | na prayachhati  
te bhāryyām yat te kāryyaṁ kurushva tat” | Nāradasya vachah śrutvā  
kruddhaḥ prāvalad Angirāḥ | 7255. Apibat tejasā vāri vishtabhyā sa  
mahātapāḥ | pīyamāne tu sarvasmiṁs toyē vai salileśvarah | suhridbhīḥ  
kshobhyamāno rai naivāmunchata tāṁ tadā | tataḥ kruddho ’bravīd bhū-  
mim Utathyo brāhmaṇottamāḥ | darśayasva chhalam bhadre shaṭ-sahasra-  
śataṁ hradam | tatas tad īriṇām jātaṁ samudraś chāvasarpitah | tasmād  
deśān nadīm chaiva provāchāsau dvijottamah | “adriśyā gachha bhīru  
tvāṁ Sarasvati marūn prati | apunyah esha bhavatu deśas tyaktas trayā  
śubhe” | tasmin saṁśoshite deśe Bhadrām ādāya vāripah | 7260. Adadat  
śaranaṁ gatvā bhāryyām Āngirasāya vai | pratigṛihya tu tāṁ bhāryyām  
Utathyāḥ sumanā ’bhavat | mumocha cha jagad duḥkhād Varuṇām chaiva  
Haihaya | . . . . 7262. Mamaishā tapasā prāptā krośatas te jalādhipa |  
7263. . . . esha rājann īdriśo vai Utathyo brāhmaṇottamāḥ | bravīmy  
aham brūhi vā tvam Utathyāt kshattriyam varam |*

“Angiras, too, himself formerly drank up the waters by his own might. Drinking them up like milk he was not satisfied: and filled the whole earth with a great flood. When he was thus wroth, I abandoned the world and departed, and dwelt for a long time in the agnihotra. The divine Purandara (Indra), who had a passion for Ahalyā, was cursed by (her husband) Gautama; but, from motives of religion, he was not injured.<sup>246</sup> The sea, which is filled and purified by water, being cursed by the Brāhmans, became salt.” 7223. The great king-

<sup>246</sup> See above pp. 121 and 310; and also pp. 107–113. In this same Anusāsana Parva, verses 2262 ff., there is found another story (told to illustrate the frailty of the female sex) of Indra being enamoured of Ruchi, the wife of the rishi Devaśarman, and of the method which that sage's disciple, Vipula, (to whose care his preceptor's wife had been entrusted during her husband's absence,) devised to preserve his charge from being corrupted by the licentious immortal who was in the habit of assuming manifold Protean disguises in order to carry out his unworthy designs, and to save the female from being “licked up by the king of the gods, as a mischievous dog licks up the butter deposited at the sacrifice” (*Yathā Ruchinī nāvalihed deve-ndro Bhṛigu-sattama | kratāv upahite nyastam haviḥ śreva durātmavān*), a respectful comparison, truly, to be applied to the chief of the Indian pantheon! The plan which Vipula adopted to save the virtue of his master's wife against her will was to take possession of her body with his own spirit, and to restrain her movements by the force of Yoga, and compel her to say the contrary of what she desired. The story ends by his re-entering his own body, reproaching Indra with his disgraceful behaviour, and compelling him to retire abashed.

dom of the Dandakas was overthrown by a Brāhmaṇ; and the great Kshattriya family of the Tālajanghas was destroyed by Aurva alone. 7225. And why dost thou, o Arjuna, worship Agni (who is) a Brāhmaṇ? for knowest thou not that he bears the oblations of the whole world?" The story of Utathya, of the race of Angiras, is afterwards told: "7241. Bhadrā was the daughter of Soma, and considered to be a person of great beauty. Soma regarded Utathya as a fitting husband for her. She practised severe austerities in order to gain him. Atri (the father of Soma, according to the Vishnu Purāṇa, Wilson, 1st ed. p. 392) then sent for Utathya, and gave her to him, and he married her in due form, presenting large gifts. 7245. The god Varuṇa, however, who had formerly been enamoured of her, came and carried her off from the abode of the hermit, who was living on the banks of the Yamunā, and took her to his own city, to a very wonderful lake of six hundred thousand (yojanas). No city was more delightful than that, adorned as it was by palaces and apsarases, and rich in celestial objects of enjoyment. There the god enjoyed her society. His wife's dishonour being made known to Utathya by Nārada, he requested the latter to go and deliver a severe message to Varuṇa: 'I command thee to let my wife go, who was given to me by Soma; wherefore hast thou carried her away? Thou art a guardian of the world, not a robber.' . . . . 7251. Varuṇa answered, 'She is my beloved; I cannot bear to give her up.' Nārada, in no very gratified humour, reported this answer to Utathya, and said, 'Varuṇa took me by the throat, and cast me out. He will not give up thy wife. Take whatever measures thou esteemest proper.' Utathya was greatly incensed (7255), and stopped up and drank all the sea. Still Varuṇa, though urged by his friends, would not give up the female. Utathya then desired the earth to try some other stratagem; and the lake above described was turned into a salt wilderness, and the ocean swept away. The saint then addressed himself to the countries and to the river: 'Sarasvatī, disappear into the deserts; and let this land, deserted by thee, become impure.' After the country had become dried up, Varuṇa submitted himself to Utathya, and brought back Bhadrā. The sage was pleased to get his wife, and released both the world and Varuṇa from their sufferings. . . . . He said to the latter (7262) 'This, my wife, was gained by my austerities in spite of thy remonstrances.' 7263. . . . . 'Such, o king, I say, was

the Brāhmaṇa Utathya; tell me of any Kshattriya superior to him.'"

A story is next told (verses 7265 ff.) of the gods being conquered by the Asuras or Dānavas, deprived of all oblations, and stripped of their dignity, and of their coming to earth, where they saw the sage Agastya, and applied to him for protection. The succour they implored was granted to them by the sage, who scorched the Dānavas, expelled them from heaven and earth, and made them fly to the south. Thus were the gods reinstated in their dominion.

We have then, verses 7280–7290, the following legend of Vaśishṭha: The Ādityas were performing a sacrifice, bearing Vaśishṭha in their remembrance, when they were attacked by the Dānavas, called Khalins, who came in tens of thousands to slay them:

Verse 7284. *Tatas tair ardditāḥ devāḥ śaraṇāṁ Vāsavañ yayuḥ | sa cha tair vyathitāḥ Śakro Vaśishṭhañ śaraṇāṁ yayau | tato 'bhayaṁ dadau tebhyo Vaśishṭho bhagavān rishiḥ | taddā tān duḥkhitān jnātvā ānṛiṣāṁśya-paro muniḥ | ayatnenādahat sarvān Khalināḥ svena tejasā | . . . .* 7289. *Evaṁ sendrāḥ Vaśishṭhenā rakshitāḥ tridivaukasāḥ | Brahma-datta-varāś chaiva hatāḥ daityāḥ mahātmanā | etat karma Vaśishṭhasya kathitañ hi mayā 'nagha | bravīmy aham brūhi vā tvam Vaśishṭhāt kshattriyañ varam |*

"The gods being distressed by them, resorted to Indra; and he too, being harassed by them, went to Vaśishṭha for help. This reverend and benevolent sage gave them all his protection; and being aware of their distress, without any exertion, burnt up all the Dānavas . . . . 7289. Thus were the gods, including Indra, preserved by Vaśishṭha, and the Daityas, even although they had obtained a boon from Brahmā, were slain. Such was the exploit of Vaśishṭha: can you tell me of any Kshattriya who was superior to him?"

A further tale is told of the prowess of the sage Atri, who interposed to deliver the gods and restore light to the celestial luminaries:

Verse 7292. *Ghore tamasy ayudhyanta sahitāḥ deva-dānavāḥ | avidhyata śarais tattra Svarbhānuḥ Soma-bhāskarau | atha te tamasā grastāḥ vihan-nyante sma dānavaiḥ | devāḥ nrīpati-śārdūla sahaiva Balibhis taddā | asurair badhyamānāś te kshīna-prāṇāḥ divaukasāḥ | apaśyanta tapasyan-tam Atriñ viprañ tapodhanam | . . . .* 7297. *Te'bruvāñś "chandramāḥ bhava | timira-ghnaś cha savitā dasyu-hantā cha no bhava" | evam uktas tadā 'trir vai tamo-nud abhavat śaśi | apaśyat saumya-bhāvāch cha soma-*

*vat-priya-darśanah | dṛiṣṭvā nātiprabham̄ somaṁ tathā sūryam̄ cha pār-thiva | prakāśam akarod Atris tapasā svena saṃyuge | 7300. Jagad vitimiraṁ chāpi prakāśam akarot tada | vyajayat śatru-samghāṁś cha devānāṁ svena tejasā | . . . . 7303. Dvijenāgni-dvitīyena japatā charma-vāsasā | phala-bhakshena rājarshe paśya karmāttrinā kritam | . . . . 7304. . . . . brūhi vā tvam Atritah kshattriyam̄ varam |*

"The gods and Dānavas fought together in dreadful darkness; when Svarbhānu pierced with his arrows the sun and moon. Enveloped in gloom the gods were slaughtered by the Dānavas, together with the Balis. Being thus slain and exhausted, the celestials beheld the Brāhmaṇ Atri employed in austerities;" and invoked his aid in their extremity. He asked what he should do. They reply, verse 2297: "'Become the moon, and the gloom-dispelling sun, the slayer of the Dasyus.' Atri then became the gloom-dispelling moon, and in his character as such looked beautiful as Soma. Perceiving the sun and moon to be shorn of their brightness, Atri threw light upon the conflict, (7300) freed the world from darkness, by the power of his austere-fervour, and vanquished the enemies of the gods. . . . . 7303. Behold the deed done by Atri, the Brāhmaṇ, attended by Agni, the mutterer of prayers, clad in a skin, and living upon fruits. . . . . 7304. 'Tell me of any Kshattriya superior to Atri.'"

This story is founded on some verses of the Rig-veda, v. 40, 5:

*Yat tvā sūryya Svarbhānus tamasā'vidhyad āsurah | akshetra-vid yathā mudgho bhuvanāni adīdhayuh | 6. Svarbhānor adha yad Indra māyāḥ avo divo varttamānāḥ avāhan | gūlhaṁ sūryyaṁ tamasā'pavrataṇa turīyena brahmaṇā'vindad Atriḥ | 8. Grāvno brahmā yujūjānah saparyyan kīrinā devān namasopasikshan | Atriḥ sūryasya divi chakshur ādhāt Svarbhānor apa māyāḥ aghukshat | 9. Yaṁ vai sūryyaṁ Svarbhānus tamasā'vidhyad āsurah | Atrayas tam anv avindan nahi anye aśaknuwan |*

"When Svarbhānu of the Asura race pierced the, o Sun, with darkness, all worlds appeared like a man who is bewildered in a region which he does not know. 6. When, Indra, thou didst sweep away the magical arts of Svarbhānu, which were operating beneath the sky, Atri discovered by the fourth text the Sun, which had been hidden by the hostile darkness. 8. Applying the (soma-crushing) stones, performing worship, serving the gods with reverence and praise, the priest Atri placed the eye of the Sun in the sky, and dispelled the illusions of.

Svarbhānu. 9. The Atris discovered the Sun which Svarbhānu had pierced with darkness. No others could."

We have next a curious legend about the sage Chyavana, of the race of Bhṛigu :

7306. *Aśvinōḥ pratisaṁśrutya Chyavanah Pākaśāsanam | provācha sahitō devaiḥ “somapāv Aśvinau kuru” | Indrah uvācha | “asmābhir ninditāv etau bhavetām̄ somapau katham | devair na sammitāv etau tasmād maivām̄ vadasva nah | Aśvibhyām̄ saha nechhāmaḥ somam pātum mahāvrata | yad anyad vakshyase vipra tat karishyāma te vachāḥ” | Chyavanah uvācha | “pibetām Aśvinau somam bhavadbhiḥ sahitāv ubhau | ubhāv etāv api surau sūryya-puttrau sureśvara | 7310. Kriyatām̄ mad-vacho devāḥ yathā vai samudāhritam | etad vah kurvatām̄ śreyo bhaved naitad akurvatām” | Indrah uvācha | “Aśvibhyām̄ saha somañ vai na pāsyāmi dvijottama | pibant̄ anye yathākāmañ nāham pātum ihotsahe” | Chyavanah uvācha | “na chet karishyasi vacho mayoktam bala-sūdana | mayā pramathitah sadyaḥ somam pāsyasi vai makhe” | tataḥ karma samārabdhañ hitāya sahasā ‘śvinoḥ | Chyavanena tato mantrair abhibhūtāḥ surā ‘bhavan | tat tu karma samārabdhañ dṛishṭvendrah kroda-mūrchhitāḥ | udyamya vipulañ śailañ Chyavanām̄ samupādravat | 7315. Tathā vajrena bhagavān amarshākula-lochanāḥ | tam āpatantañ dṛishṭvaiva Chyavanas tapasā ‘nvitaḥ | adbhiḥ siktivā ‘stambhayat tañ sa-vajrañ saha-parvatam | athendrasya mahāghorām̄ so ‘śrijat śatrum eva hi | Mayañ nāmāhutimayām vyāditāsyam mahāmuniḥ | . . . . 7319. Jihvā-mūlāsthitas tasya sarve devāḥ sa-vāsavāḥ | timer āsyam anupraptaḥ yathā matsyāḥ mahār-nave | te sammantrya tato deva Madasyāya samīpagāḥ | abruvan sahitāḥ Śakram prāṇamāsmai dvijātaye | Aśvibhyām̄ saha somañ cha pībāma vigata-jvarāḥ | tataḥ sa pranataḥ Śakraś chakāra Chyavanasya tat | Chyavanah kritavān etāv Aśvinau soma-pāyinai | tataḥ pratyāharat karma Madam̄ cha vyabhajad muniḥ |*

"Having given a promise to that effect, Chyavana applied, along with the other gods, to Indra, to allow the Aśvins to partake in the soma juice. Indra answered, 'How can they become drinkers of the soma, seeing they are reviled by us, and are not on an equality with the gods? We do not wish to drink soma in their company; but we shall accede to your wishes in any other respect.' Chyavana repeats his request, and urges that the Aśvins also are gods, and the offspring of the Sun. 7310. He adds that it will be well for the gods if they accede to this

demand, and ill if they do not. Indra rejoins that the other gods may drink with the Aśvins if they please, but he cannot bring himself to do it. Chyavana retorts that if he does not, he shall be chastised by the sage, and made to drink soma (with them) at the sacrifice. A ceremony was then instantly begun by Chyavana for the benefit of the Aśvins; and the gods were vanquished by sacred texts. Indra, seeing this rite commenced, became incensed, uplifted a vast mountain (7315), and rushed with his thunderbolt, and with angry eyes, on Chyavana. The sage, however, sprinkling him with water, arrested him with his mountain and thunderbolt. Chyavana then created a fearful open-mouthed monster, called Mada, formed of the substance of the oblation," who is further described as having teeth and grinders of portentous length, and jaws, one of which enclosed the earth and the other the sky: and the gods, including Indra, are said (7319), "to have been at the root of his tongue [ready to be devoured] like fishes in the mouth of a sea monster. Finding themselves int his predicament, the gods took counsel and said to Indra, 'Make salutation to Chyavana, and let us drink soma along with the Aśvins, and so escape from our sufferings.' Indra then, making obeisance, granted the demand of Chyavana, who was thus the cause of the Aśvins becoming drinkers of the soma. He then performed the ceremony, and clove Mada to pieces."

Does this legend mean that this rishi of the Bhṛigu family was the first to introduce the Aśvins within the circle of the Arian worship?

Compare the passages from the Satapatha Brāhmaṇa iv. 1, 5, 1 ff., and from the Vanaparvan of the M. Bh. verses 10316 ff. quoted in my "Contributions to a knowledge of the Vedic theogony and mythology," No. II., in the Journ. R. A. S., for 1866, pp 11 ff.; Ind. St. i. 188, and the Āśvamedhika-parvan of the M. Bh., verses 249 ff., there referred to. The Aśvins are, in different passages of the Rig-veda, as iii. 58, 7, 9; viii. 8, 5; viii. 35, 7-10, invited to drink the soma-juice.

Vāyu relates to Arjuna yet one more instance of the irresistible power of the Brāhmans:

7327. *Madasyāsyam anuprāptāḥ yadā sendrāḥ divaukasah | tadaiva Chyavaneneha hritā teshāṁ vasundharā | ubhau lokau hritau matvā te devāḥ duḥkhitāḥ bhriśam | śokārttāś cha mahātmāno Brahmānaṁ śaranām yayuḥ | devāḥ uchuh | Madāsyā-vyatisiktānām asmākam loka-pūjita | Chyavanena hritā bhūmiḥ Kapaiś chaiva divam prabho | Brahmā uvācha |*

7330. *Gachhadhvam̄ śaraṇam̄ viprān āśu sendrāḥ divaukasah | prasādyatān ubhau lokāv avāpsyatha yathā purā | te yayuh śaraṇam̄ viprān ūchus te “kān jayāmahe”.* | ity uktas te dvijān prāhur “jayateha Kapān” iti | “bhūgatān hi vijetāro vayam” ity abruvan “dvijāḥ” | tataḥ karma sa-mārabdhām brāhmaṇaiḥ *Kapa-nāśanam* | tat śrutvā preshito dūto brāhmaṇebhyo Dhanī Kapaiḥ | bhū-gatān brāhmaṇān āha Dhanī Kapa-vacho yathā | “bhavadvibhiḥ sadṛiśāḥ sarve Kapāḥ kim iha varttate | sarve vedavidāḥ prājnāḥ sarve cha kṛtu-yājinaḥ | 7335. Sarve satyavrataś chaiva sarve tulyāḥ maharshibhiḥ | śrīś chaiva ramataiteshu dhārayanti śriyām̄ cha te | . . . . 7339. Etaiś chānyaiś cha bahubhir gunair yuktān kathām̄ Kapān | 7340. Vijeshyatha nivarttadhvam̄ nivrittānām̄ śubham̄ hi vah” | Brāhmaṇāḥ ūchuḥ | Kapān vayaṁ vijeshyāmo ye devās te vayaṁ smṛitāḥ | tasmād badhyāḥ Kapā ‘smākam Dhanin yāhi yathāgatām | Dhanī gatiā Kapān āha “na no viprāḥ priyankarāḥ | grihītvā strāny atho viprān Kapāḥ sarve samādravan | samudagra-dhvajān drishṭvā Kapān sarve dvijātayah | vyasrījan jvalitān agnīn Kapānām prāṇa-nāśanān | brahma-srishṭāḥ havyabhujaḥ Kapān hatvā sanātanāḥ | nabhasīva yathā bhrāṇi vyarājanta narādhipa | Hatvā vai dānavān devāḥ sarve sambhūya saṁyuge | tenābhya jānan hi tadā brāhmaṇair nihatān Kapān | athāgamyā mahātejāḥ Nārādo kathayad vibho | yathā hatāḥ mahābhūgais tejasā brāhmaṇaiḥ Kapāḥ | Nāradasya vachāḥ śrutvā prītāḥ sarve divaukasah | prāśāṁsuḥ dvijāṁś chāpi brāhmaṇāṁś cha yaśasvināḥ |

“When the gods, including Indra, were enclosed within the mouth of Mada, the earth was taken from them by Chyavana. The gods then considering that they had lost both worlds, in their distress resorted to Brahmā, and said, ‘Since we have been swallowed up in the mouth of Mada, the earth has been taken from us by Chyavana, and the heaven by the Kapas.’ Brahmā answered, ‘Go speedily, ye gods, with Indra, to the Brāhmans for help. After propitiating them ye shall regain both worlds.’ They did so, and the Brāhmans, after ascertaining that the gods would themselves deal with those of their enemies who were on earth, began a ceremony for the destruction of the Kapas. The Kapas upon this sent a messenger to the Brāhmans, to say that they themselves were all, like them, skilled in the Vedas, learned, and offerers of sacrifice, all pure in their observances, and all resembling great rishis, etc., etc. How then should the Brāhmans be able to conquer them? It would be more for their interest to desist from the attempt. The Brāhmans,

however, would not be persuaded; and when, in consequence, the Kapas assailed them, they hurled forth fires by which the Kapas were destroyed. The gods themselves conquered the Dānavas, and learning from Nārada what the illustrious Brāhmans had effected, they sang their praises.”<sup>247</sup>

Hearing of all these testimonies to the terrible might of the Brāhmans, Arjuna at length gives in, saying :

7350. *Jivāmy aham brāhmaṇārthaṁ sarvathā satatam prabho | brahmaṇyo brāhmaṇebhyas cha pranamāmi cha nityaśah | Dattāttreya-prasādāch cha mayā prāptam idam balam | loke cha paramā kirttir dharmās cha charito mahān | aho brāhmaṇa-karmāṇi mayā Māruta tattvataḥ | tvayā proktāni kārtsnyena śrutāni prayatena cha | Vāyur uvācha | brāhmaṇān kshattra-dharmena pālayasvendriyāṇi cha | Bhṛigubhyas te bhayaṁ ghorāṇi tat tu kālād bhavishyati |*

“ I live altogether and always for the sake of the Brāhmans. I am devoted to the Brāhmans, and do obeisance to them continually. And it is through the favour of Dattāttreya (a Brāhmaṇ) that I have obtained all this power and high renown, and that I have practised righteousness. Thou hast declared to me truly all the acts of the Brāhmans, and I have listened intently.” Vāyu then says to him : “ Protect the Brāhmans, fulfilling a Kshattriya’s function ; and restrain your senses. A dreadful cause of apprehension impends over you from the Bhṛigus, but it will only take effect after some time.” This last remark may have been introduced to bring this story into harmony with the other legend about the destruction of Arjuna and the Kshattriyas.

The narrative, which has just been quoted, is, as I have already stated, preceded by a panegyric of some length pronounced by Bhīshma on the Brāhmans (verses 7163–7184), of which the following are specimens :

7163. *Brāhmaṇānām paribhavaḥ sādayed api devatāḥ |* 7164. *Te hi lokān imān sarvān dhārayanti manīshināḥ |* 7175. *Chandane mala-panke cha bhojane’bhojane samāḥ | vāso yeshāṁ dukūlaṁ cha śāna-kshaumājināni cha |* 7177. *Adaivāṁ daivataṁ kuryur daivataṁ vā ’py adaivatam | lokān anyān sriyeyus te lokapālāṁś cha kopitāḥ |* 7179. *Devānām api ye devāḥ kāraṇāṁ kāraṇasya cha |* 7181. *Avidvān brāhmaṇo devah . . . . | vidvān bhūyas tato devah pūrṇa-sāgara-sannibhāḥ |*

“ The prowess of the Brāhmans can destroy even the gods. 7164.

<sup>247</sup> This translation is a good deal condensed.

Those wise beings uphold all these worlds. 7175. To them it is indifferent whether they are perfumed with sandal wood or deformed with mire, whether they eat or fast, whether they are clad in silk, or in sackcloth or skins. 7177. They can turn what is not divine into what is divine, and the converse; and can in their anger create other worlds with their guardians. 7179. They are the gods of the gods; and the cause of the cause. 7181. An ignorant Brāhmaṇa is a god, whilst a learned Brāhmaṇa is yet more a god, like the full ocean." (Compare the similar eulogies in p. 130, above.)

In the Anuśāsanaparvan, sections 52 ff., we have the story of Parashurāma, in connection with that of Viśvāmitra, yet once more handled. Yudhiṣṭhīra says he is very curious to know something more about these two personages :

2718. *Katham esha samutpanno Rāmāḥ satya-parākramāḥ | katham brahmaṛshi-vāṁśo 'yāṁ kshattra-dharmā vyajāyata | tad asya sambhavaṁ rājan nihilēnānukīrttaya | Kauśikāch cha kathaṁ vāṁśat kshattrād vai brāhmaṇo 'bhavat | aho prabhāvāḥ sumahān āśid vai sumahātmanah | Rāmasya cha nara-vyāghra Viśvāmitrasya chaiva hi | katham putrān atikramya teshāṁ naptrishv athābhavat | esha doshāḥ sutān hitvā tat tvāṁ vyākhyātum arhasi |*

"How was this valiant Rāma, descended from the family of a Brāhmaṇa-rishi, born with the qualities of a Kshattriya? Tell me the whole story: and how did a Brāhmaṇa spring from the Kshattriya race of Kuśika? Great was the might of Rāma, and of Viśvāmitra. How did it happen that, passing over the sons [of Richīka and Kuśika], this defect showed itself in their grandsons?"

Then there follows a long dialogue related by Bhīṣma as having taken place between king Kuśika and the sage Chyavana. The latter, it seems, "foreseeing that this disgrace was about to befall his race [from connection with the Kuśikas], and entertaining, in consequence, after he had weighed all the good and evil, and the strength and weakness (on either side), the desire of burning up that whole family" (verse 2723. *Etaṁ dosham purā drishṭvā Bhārgavaś Chyavanas tadā | āgāminam mahābuddhiḥ sva-vāṁśe muni-sattamah | niśchitya manasā sarvāṁ guna-dosham balābalam | dagdhu-kāmāḥ kulaṁ sarvāṁ Kuśikānāṁ tapodhanāḥ |*), came to Kuśika. Chyavana is welcomed and treated with great attention, and receives from Kuśika the offer of all his king-

dom, etc. The saint, however, does not requite this honour with corresponding kindness, but makes the king and his wife perform many menial offices, rub his feet, attend while he sleeps, bring him food, and draw him in a chariot, while he lacerates their backs with a goad. All this is submitted to so patiently, that the sage is propitiated, addresses them in kindly tones, and touches their wounded bodies with his godlike hands. After creating a magical golden palace, with all the accompaniments of pleasure (2826 ff.), in order to give them a conception of heaven, (2892 ff.) the sage offers to bestow any boon the king may choose; and to solve any of his doubts. Kuśika asks the reason of the sage's unaccountable procedure. Chyavana answers that he had heard from Brahmā that there would be "a confusion of families in consequence of the hostility of Brāhmans and Kshattriyas, and that a grandson of great glory and heroism would be born to Kuśika" (verse 2878. *Brahma-kshattra-virodhena bhavitā kula-sankaraḥ | pautras te bhavitā rājaṁs tejo-vīryya-samanvitah |*); that he had intended in consequence to burn up the race of the Kuśikas, but that the king had come so well out of the severe ordeal to which he had been subjected, that the sage had become thoroughly pacified, and would grant the boon which Kuśika desired :

2897. *Bhavishyat esha te kāmas Kariśikāt Kauśiko dvijah | trītyam purushāṁ tubhyam brāhmaṇatvāṁ gamishyati | vaṁśas te pārthiva-śreshtha Bhṛigūnām eva tejasā | pautras te bhavitā vīpras tapasvī pāvana-dyutih | yah sa-deva-manushyānām bhayam utpādayishyati |*

"This thy desire shall be fulfilled ; from a Kauśika a Kauśika Brāhmaṇ shall arise : in the third generation thy race shall attain to Brāhmaṇhood by the might of the Bhṛigus. Thy son's son shall become a Brāhmaṇ, a devotee, splendid as fire, who shall alarm both gods and men." Kuśika being anxious to know how all this was to be brought to pass, Chyavana informs him :

2995. *Bhṛigūnām kshattriyāḥ yājyāḥ nityam etaj janādhipa | te cha bhedaṁ gamishyanti daiva-yuktena hetunā | kshattriyāś cha Bhṛigūn sarvān badhishyanti naraādhipa | āgarbhād anukrintanto daiva-danda nipi-ditāḥ | tataḥ utpatsyate smākaṁ kula-gotra-vivardhanāḥ | Urvo nāma mahātejā jvalanārka-sama-dyutih | sa trailokya-vināśaya kopāgnīnām janayishyati | mahīm sa-parvata-vanānām yah karishyati bhasmasūt | kanchit kālaṁ tu valniṁ cha sa eva śamayishyati | samudre vadavā-vaktre prak-*

shipya muni-sattamaḥ | 2910. Putraṁ tasya mahārāja Richikam Bhṛigu-nandanam | sākṣat kṛitsno dhanur-vedaḥ samupasthāsyate 'nagha | kshattriyānām abhāvāya daiva-yuktena hetunā | sa tu tam pratigrīhyaiva putraṁ sankrāmayishyati | Jamadagnau mahābhāge tapasā bhāvitātmanī | sa chāpi Bhṛigu-śārdūlas taṁ vedaṁ dhārayishyati | kulāt tu tava dharmātman kanyāṁ so 'dhigamishyati | udbhāvanārtham bhavato vañśasya Bharatarshabha | Gādher duhitaram prāpya pauitrīṁ tava mahā-tapāḥ | brāhmaṇān kshattrā-dharmānām putram utpādayishyati | 2915. Kshattriyāṁ vipra-karmānām Vṛihaspatim ivarjasā | Viśvāmitraṁ tava kule Gādheḥ putraṁ sudhārmikam | tapasā mahatā yuktam pradāsyati · mahādyute | striyau tu kāraṇāṁ tattrā parivartte bhavishyataḥ | Pitā-maha-niyogād vai nānyathaitad bhavishyati | tritīye purushe tubhyam brāhmaṇatvam upaishyati | bhavitā tvaṁ cha sambandhi Bhṛigūnām bhāvitātmanām | . . . . 2923. Etat te kathitāṁ sarvam aśeshena mayā nrīpa | Bhṛigūnām Kuśikānām cha abhisambandha-kāraṇam | yathoktam rishinā chāpi tada tad abhavad nrīpa | janma Rāmasya cha muner Viśvāmitrasya chaiva hi |

"The Bhṛigus have always been the priests of the Kshatriyas; but these will become hostile to each other for a fated reason. The Kshatriyas shall slay all the Bhṛigus, even to children in the womb, being oppressed by a divine nemesis. Then shall arise the glorious Ěrva,<sup>245</sup> like the sun in splendour, who shall augment the glory of our race. He shall create a fire of wrath for the destruction of the three worlds, which shall reduce the earth with its mountains and forests to ashes. After a time he will extinguish the fire, throwing it into the ocean into the mouth of Vaḍavā (the submarine fire). Into his son Richika shall

<sup>245</sup> Ěrva is here said (verse 2907) to belong to the race of Chyavana, but whether as a near or remote descendant is not stated. In verse 2910 Richika is said to be the son of Ěrva. In the Ādi-parvan, verses 2610 ff., the matter is somewhat differently stated: Ārushī tu Manoḥ kanyā tasya patnī yaśasvinī | Aurvas tasyānām samabhavād īrum bhittvā mahāyaśāḥ | mahātejāḥ mahāvīryyo bālah eva gunair yutāḥ | Richikas tasya putras tu Jamadagnis tato 'bhavat | "Ārushī, the daughter of Manu, was the wife of the sage (Chyavana); of her was the illustrious Aurva born, having split his mother's thigh. He was great in glory and might, and from his childhood endowed with eminent qualities. Richika was his son, and Richika's was Jamadagni." Here Aurva is said to derive his name from having divided his mother's thigh (*īru*); and no allusion is made to Ěrva, though the same person appears to be meant. In the passage of the Anusāsana-parvan, however, we have an Ěrva, the father of Richika, whose patronymic will thus be Aurva; as it is, in fact, in the Vishnu Purāṇa, as quoted above in p. 352.

enter the entire embodied Dhanur-veda (science of archery), for the destined destruction of the Kshattriyas. This science he shall transmit to his great son Jamadagni, whose mind shall be spiritualized by devotion, and who shall possess that Veda. He (Richika) shall obtain [for his wife] a maiden of thy family, to prolong thy race. This great devotee, wedding thy grand-daughter, the daughter of Gādhi, shall beget a Brāhmaṇ (*i.e.* Paraśurāma), fulfilling the functions of a Kshattriya; (2915) and shall bestow on thy family a Kshattriya who shall perform the functions of a Brāhmaṇ, Viśvāmitra, the son of Gādhi, an austere devotee, and glorious as Vṛīhaspati. The two wives shall be the cause of this interchange of characters. According to the decree of Brahmā all this shall so happen. Brāhmaṇhood shall come to thee in the third generation, and thou shalt become connected with the spiritual-minded Bhrigus." 2923. "Thus (concludes Bhīshma) have I told thee at length the cause of the connection between the Bhrigus and the Kuśikas. All this was accordingly fulfilled in the births of Paraśurāma and Viśvāmitra."

Is this legend intended to account for a real fact? Was Paraśurāma of a sacerdotal tribe, and yet by profession a warrior, just as Viśvāmitra was conversely of royal extraction, and yet a priest by profession?

According to the Vishṇu Purāṇa, iv. 11, 3 (Wilson, 4to. ed. pp. 416, 417), Arjuna was of the race of Yadu, and the ninth in descent from Haihaya, the great-grandson of that prince. It is there said of him :

*Kritavīryyād Arjunah sapta-dvīpapatir bāhu-sahasrī jajne yo'sau bhagavud-aṁśam Atri-kula-prasūtāṁ Dattatreyākhyam ārādhya bāhu-sahasram adharma-sevā-nivāraṇāṁ dharmena prithivījayām dharmataś chānipālānam arātibhyo'parājayām akhila-jagat-prakhyāta-purushāḥ cha mrityum ity etān varān abhilashitāvān lebhe cha | tēna iyam aśeṣa-dvīpavatī prithivī samyak paripalitā | daśa-yajna-sahasrāṇy asāv ayajat | tasya cha śloko 'dyāpi gīyate "na nūnāñ kārtlavīryyasya gatiṁ yūsyanti pārthivīḥ | yajnair dānair tapobhīr vā praśrayenā damena cha" | anashṭādravyatā tasya rājye 'bhavat | 4. Evam panchāśiti-sahasrāṇy abdān avyāhatārogya-śri-bala-parākramo rājyam akarot | Māhishmatyām dig-vijayā-bhyāgato Narmadā-jalāvagāhana-kridā-nipāna-madākulena ayatnenaiva tena aśeṣha-deva-daitya-gandharveśa-jayodbhūta-madāvalepo 'pi Rāvaṇaḥ paśur iva baddhaḥ svanagaraikānte sthāpitāḥ | 5. Yaḥ panchāśiti-varsha-sahasropalakshana-kūlāvasāne bhagavan-nārāyanāṁśena Paraśurāmena upasamāhritaḥ |*

"From Kṛitavīrya sprang Arjuna, who was lord of the seven dvīpas [circular and concentric continents of which the earth is composed], and had a thousand arms. Having worshipped a portion of the divine Being, called Dattāttreya, sprung from the race of Atri, he sought and obtained these boons, viz. a thousand arms, the power of restraining wrong by justice, the conquest of the earth, and the disposition to rule it righteously, invincibility by enemies, and death at the hands of a man renowned over the whole world. By him this earth, with all its dvīpas, was perfectly governed. He offered ten thousand sacrifices. To this day this verse is repeated respecting him : 'No other king shall ever equal Kṛitavīrya in regard to sacrifices, liberality, austerities, courtesy, and self-restraint.' In his reign no property was ever lost. 4. Thus he ruled for eighty-five thousand years with unbroken health, prosperity, strength, and valour. When he was excited by sporting in the Narmadā and by drinking wine, he had no difficulty in binding like a beast Rāvana, who had arrived in Māhishmatī in his career of conquest, and who was filled with arrogance, arising from the pride of victory over all the gods, daityas, and gandharva chiefs, and imprisoning him in a secret place in his capital. At the end of his reign of eighty-five thousand years Arjuna was destroyed by Paraśurāma, who was a portion of the divine Nārāyana."

The Bhāgavata Purāṇa, ix. 23, 20–27, assigns to him the same descent, and relates of him nearly the same particulars. Verse 23 says : *Arjunah Kṛitavīryyasya saptā-dvīpeśvaro 'bhavat | Dattāttreyūd Harer amśāt prāpta-yoga-mahāgunah |* "Arjuna was the son of Kṛitavīrya, and ruler of the seven dvīpas. He obtained the great attribute of *Yoga* (supernatural powers arising from devotion) from Dattāttreya, who was a portion of Hari," etc.

The legend of Paraśurāma, as related, is of course fabulous. Not to speak of the miraculous powers which are ascribed to this hero, and the incredible number of the extirpations which he is said to have executed, we cannot even suppose it probable that the Brāhmans should in general have been sufficiently powerful and warlike to overcome the Kshattriyas by force of arms. But the legend may have had some small foundation in fact. Before the provinces of the sacerdotal and military classes were accurately defined, there may have been cases in which ambitious men of the former successfully

aspired to kingly dominion, just as scions of royal races became distinguished as priests and sages. But even without this assumption, the existence of such legends is sufficiently explained by the position which the Brāhmans eventually occupied. With the view of maintaining their own ascendancy over the minds of the chiefs on whose good will they were dependent, and of securing for themselves honour and profit, they would have an interest in working upon the superstitious feelings of their contemporaries by fabricating stories of supernatural punishments inflicted by their own forefathers on their royal oppressors, as well as by painting in lively colours the prosperity of those princes who were submissive to the spiritual order.

## CHAPTER V.

### RELATION OF THE BRAHMANICAL INDIANS TO THE NEIGHBOURING TRIBES, ACCORDING TO MANU AND THE PURANAS.

I now propose to enquire what account the Indian writers give of the origin of those tribes which were not comprehended in their own polity, but with which, as dwelling within, or adjacent to, the boundaries of Hindustan, their countrymen were, in ancient times, brought into continual and familiar contact.

It appears to have been the opinion of Manu, the great authority in all matters regarding the Hindu religion and institutions in their full development, that there was no original race of men except the four castes of Brāhmans, Kshattriyas, Vaiśyas, and Sūdras ; and that all other nations were derived from these. His own words (x. 4) are these: *Brāhmaṇah kshatṛīyo vaiśyas trayo varṇāḥ dvijātayah | chaturthaḥ ekajātiś tu sūdro nāsti tu panchamah |* “Three castes, the Brāhmaṇ, the Kshattriya, and the Vaiśya, are twice-born ; the fourth, the Sūdra, is once-born ; and there is no fifth.” On the last clause of this verse Kullūka Bhaṭṭa annotates thus : *Panchamah punar varṇo nāsti sankirṇa-jātīnāṁ tv aśvatara-vad mātā-pitṛi-jāti-vyatirkta-jāty-antaravād na varṇatvam | ayaṁ cha jāty-antaropadeśaḥ śāstre sañvyaवाहरानारथः |* “There is no fifth caste ; for caste cannot be predicated of the mixed tribes, from the fact that, like mules, they belong to another species, distinct from that of their father and mother. And this reference, which is made in the Sāstras to castes other than the four, is merely for the sake of convenience and conformity to common usage.”

Accordingly, in the following description which Manu gives in the same chapter of the rise of the inferior castes, they are all, even the

very lowest, such as Nishādas and Chāndālas, derived from the mixture of the four so-called original castes. Thus, in verse 8 : *Brāhmaṇād vaiśya-kanyāyām ambashṭha nāma jāyate | nishādaḥ śūdra-kanyāyām yaḥ parāśava uchyate |* “From a Brāhmaṇa father and a Vaiśya mother springs an Ambashṭha: from a Brāhmaṇa father and a Śūdra mother is born a Nishāda, called also Parāśava.”<sup>1</sup> Again, in verse 12. *Sūdrād āyoga-gavaḥ kshattā chāndālaś chādhamo nṛinām | vaiśya-rājanya-viprāsu jāyante varṇa-sankarāḥ |* “From a Śūdra, by women of the Vaiśya, Kshattriya, and Brāhmaṇa castes are born those mixed classes, the Āyoga-gava, the Kshattrī, and the Chāndāla, lowest of men.” Again, in verse 20 : *Dvijātayāḥ savarnāsu janayanty avratāns tu yān | tān sāvitrī-paribhrashtān vrātyāḥ iti vinirdiśet |* “Persons whom the twice-born beget on women of their own classes, but who omit the prescribed rites, and have abandoned the gāyatrī, are to be designated as Vrātyas.”<sup>2</sup> In the next three verses the inferior tribes, which spring from the Brāhmaṇa Vrātya, the Kshattriya Vrātya, and the Vaiśya Vrātya respectively, are enumerated.

In verses 43 and 44 it is stated : *Sānakais tu kriyā-lopād imāḥ*

<sup>1</sup> It does not appear how the account of the origin of the Nishāda race from king Venā, given above in pp. 301 and 303, can be reconciled with this theory of Manu; unless recourse be had to the explanation that that story relates to the Svāyambhuva Manvantara. But Manu's narrative seems to refer to the same period. See above, p. 39. If the Vedic expressions *panchajanāḥ* and the other corresponding phrases signifying “the five tribes” be rightly interpreted of the “four castes, and the Nishādas,” we might understand this as intimating that the Nishādas had at one time been regarded as a distinct race. But the phrase is variously understood by the old Vedic commentators; as has been shewn above, p. 177.

<sup>2</sup> Manu says, ii. 38 f. *Ā-shoḍasād brāhmaṇasya sāvitrī nātivarttate | ā-dvāviṁśūt kshattrabhandhor ā-chaturviṁśater viśāḥ | ataḥ ūrddhaṁ trayo'py etc yathā-kūlam asaṁskritāḥ | sāvitrī-patitāḥ vrātyāḥ bhavanty āryya-nigarhitāḥ |* “The gāyatrī should not, in the case of a Brāhmaṇa, be deferred beyond the sixteenth year; nor in the case of a Kshattriya beyond the twenty-second; nor in that of a Vaistya beyond the twenty-fourth. After these periods youths of the three classes, who have not been invested, become fallen from the gāyatrī, Vrātyas, contemned by respectable men (Āryas).” In the following verse of the Mahābhūrata, Anusūsanaparvan, line 2621, a different origin is ascribed to the Vrātyas : *Chāndālo vrātya-vaidyaḥ cha brāhmaṇyām kshattriyāsu cha | vaiśyāyām chaiva śūdrasya lakshyante'pusadūḥ trayāḥ |* “The three outcaste classes are the Chāndāla, the Vrātya, and the Vaidya, begotten by a Śūdra on females of the Brāhmaṇa, Kshattriya, and Vaiśya castes respectively.” A Vrātya, therefore, according to this account, is the son of a Śūdra man and a Kshattriya woman. On the Vrātyas, see Weber's Indische Studien, i. 33, 52, 138, 139, 445, 446, etc.

*kshattriya-jātayah | vrishalatvam gatāḥ loke brāhmaṇadarśanena cha | Paundrakāś chodra-dravidāḥ Kāmbojāḥ Yavanāḥ Śakāḥ | Pāradāḥ Pahlavāś Chīnāḥ Kirātāḥ Daradāḥ Khaśāḥ |* “The following tribes of Kshattriyas have gradually sunk into the state of Vṛishalas (outcasts), from the extinction of sacred rites, and from having no communication with Brāhmans; viz. Paundrakas, Odras, Dravidas, Kāmbojas, Yavanas, Śakas, Pāradas, Pahlavas, Chīnas, Kirātas, Daradas, and Khaśas.”

The same thing is affirmed in the Mahābhārata, Anuśāsanaparvan, verses 2103 f.: *Śakāḥ Yavana-kāmbojās tās tāḥ kshattriya-jātayah | vrishalatvam parigatāḥ brāhmaṇānām adarśanāt | Dravidāś cha Kalindāś cha Pulindāś chāpy Uśinarāḥ | Kolisarpāḥ Māhishakās tās tāḥ kshattriya-jātayah ityādi |* “These tribes of Kshattriyas, viz. Śakas, Yavanas, Kāmbojas, Drāvidas, Kalindas, Pulindas, Uśinaras, Kolisarpas, and Māhishakas, have become Vṛishalas from seeing no Brāhmans.” This is repeated in verses 2158–9, where the following additional tribes are named: Mekalas, Lāṭas, Konvaśiras, Saundikas, Darvas, Chauras, Sāvaras, Barbaras, and Kirātas, and the cause of degradation is, as in verse 2103, restricted to the absence of Brāhmans. (Then follow the lines (2160 ff.) in glorification of the Brāhmans, already quoted in p. 130.)

The Yavanas are said in the Mahābhārata, Ādiparvan, section 85, verse 3533, “to be descended from Turvasu, the Vaibhojas from Druhyu, and the Mlechha tribes from Anu” (*Yados tu Yādavāḥ jātāḥ Turvasor Yavanāḥ smṛitāḥ | Druhyoḥ sutās tu Vaibhojāḥ Anos tu mlechha-jātayah |*). Is it meant by this that the Yavanas are not to be reckoned among the Mlechhas? Their descent from Turvasu is not however, necessarily in conflict with the assertion of the authorities above quoted, that they are degraded Kshattriyas.

I shall not attempt to determine who the Yavanas, and other tribes mentioned in the text, were.

The verse which succeeds that last quoted from Manu is the following: 45. *Mukha-bāhūru-paj-jānām yāḥ loke jātayo vahīḥ | mlechha-vāchaś chāryya-vāchāḥ sarve te dasyavaḥ smṛitāḥ |* “Those tribes which are outside of the classes produced from the mouth, arms, thighs, and feet, [of Brahmā, i.e. Brāhmans, Kshattriyas, Vaiśyas, and Śūdras,] whether they speak the language of the Mlechhas or of the Āryas, are called Dasyus.” The interpretation to be given to this verse turns

upon the sense which we assign to “outside” (*vāhiḥ*). Does it mean that the Dasyus were of a stock originally distinct from that of the four primeval castes, and therefore altogether separate from those tribes which sprang from the intermixture of those four castes, or which, by the neglect of sacred rites, apostatized from their communion? Or does it merely mean that the Dasyus became eventually excluded from the fellowship of the four castes? If the latter sense be adopted, then Dasyu will be little else than a general term embracing all the tribes enumerated in verses 43 and 44. The commentator Kullūka understands the word in the latter sense. His words are: *Brāhmaṇa-kshattriya-vaiśya-sūdrānāṁ kriyā-lopādinā yāḥ jātayo vāhyāḥ jātāḥ mlechha-bhāshā-yuktāḥ āryya-bhāshopetāḥ vā te dasyavaḥ sarve smṛitāḥ* | “All the tribes, which by loss of sacred rites, and so forth, have become outcasts from the pale of the four castes, Brāhmans, Kshattriyas, Vaiśyas, and Sūdras; whether they speak the language of the Mlechhas or of the Āryas, are called Dasyus.” His view is confirmed by a short passage in the Aitareya Brāhmaṇa, quoted above (p. 358), where Viśvāmitra, speaking to his sons, says: “Let your descendants possess the furthest ends (of the country),” and the author of the Brāhmaṇa adds: “These are the numerous border-tribes, the Andhras, Pundras, Sabaras, Pulindas, Mūtibas. Most of the Dasyus are sprung from Viśvāmitra.” Here the writer of this ancient Brāhmaṇa connects together certain tribes named either in Manu, or in the Mahābhārata, as degraded Kshattriyas, with the appellation Dasyu, thus intimating that the latter was a general name embracing all the former. This view is further confirmed by the following lines of the Mahābhārata, book ii. verses 1031–2: *Daradān saha Kāmbojair ajayat Pākaśāsanīḥ* | *prāgut-tarāṁ diśāṁ ye cha vasanty āśritya Dasyavāḥ* | “The son of Indra conquered the Daradas with the Kāmbojas, and the Dasyus who dwell in the north-east region;” and still more by the annexed verses from the Dronaparvan, of the same epic poem, 4747: *Kāmbojānāṁ sahasraiścha*  
*Sukānāṁ cha viśāmpate* | *S'avarānāṁ Kirātānāṁ Varvaraṇāṁ tathairā*  
*cha* | *agamya-rūpāṁ prithivīm māṁsa-śonita-karddamāṁ* | *kritavāṁs*  
*tattra S'aineyāḥ kshayapayaṁs tāvakam balaṁ* | *Dasyūnāṁ sa-śirastrāṇāiḥ*  
*śrobbhir lūna-mūrddhajaiḥ* | *dīrgha-kūrchaīr mahī kīrnā vivarhair anḍa-*  
*jair iva* | “Saineya, destroying thy host, converted the beautiful earth into a mass of mud with the flesh and blood of thousands of Kāmbojas,

Sākas, Sābaras, Kirātas, and Varvaras. The ground was covered with the shorn and hairless but long-bearded heads of the Dasyus, and their helmets, as if with birds bereft of their plumes." Here the word Dasyu is evidently a general term for the tribes named just before. Some of these same tribes had previously been called Mlechhas in verses 4716, 4723, and 4745. See also Sabhāp. 1198 f.

There is a passage in the Sāntiparvan, section 65, lines 2429 ff., which is worth quoting, as it shows that the Brāhmans of that age regarded the Dasyus as owing allegiance to Brahmanical institutions. King Māñdhātṛi had performed a sacrifice in the hope of obtaining a vision of Vishnu; who accordingly appeared to him in the form of Indra (verse 2399). The following is a part of their conversation. Māñdhātṛi asks :

2429. *Yavanāḥ Kirātāḥ Gāndhārāś Chīnāḥ Sāvara-varvarāḥ | Sākāś Tushārāḥ Kankāś cha Pahlavāś chāndhra-madrankāḥ |* 2430. *Paundrāḥ Pulindāḥ Ramaṭhāḥ Kāmbojāś chaiva sarvaśāḥ | brahma-kshattra-prasūtāś cha vaiśyāḥ śūdrāś cha mānavāḥ | kathaṁ dharmāṁś charishyanti sarve vishaya-vāsināḥ | mad-vidhaiś cha kathaṁ sthāpyāḥ sarve vai dasyu-jīvināḥ | etad ichhāmy aham śrotum bhagavaṇīs tad bravīhi me | tvam bandhu-bhūto hy asmākaṁ kshattriyāñāṁ sureśvara | Indrah uvācha | mātā-pitror hi śuśrūshā karttavyā sarva-dasyubhiḥ | āchāryya-guru-śuśrūshā tathāivāśrama-vāsinām | bhūmipānām cha śuśrūshā karttavyā sarva-dasyubhiḥ | veda-dharma-kriyāś chaiva teshāṁ dharmo vidhīyate |* 2435. *Pitri-yajnāś tathā kūpāḥ prapāś cha śayanāni cha | dānāni cha yathā-kūlāṁ dvijebhyo visrijet sadā | ahīṁsā satyam akrodho vṛitti-dāyānupālanam | bhāraṇam puttra-dārāñāṁ ūucham adroha eva cha | dakshinā sarva-yajnānām dātavyā bhūtim ichhatā | pākayajnāḥ mahārhāś cha dātavyāḥ sarva-dasyubhiḥ | etāny evamprakārāni vihitāni purā 'nagha | sarvalokasya karmāni karttavyāñīha pārthiva | Mandhātā uvācha | dṛiṣyante mānushe loke sarva-varneshu Dasyavāḥ | lingāntare varttamānāḥ āśrameshu chaturshv api | Indrah uvācha |* 2440. *Vinashṭāyām danda-nītyām rāja-dharme nirākṛite | sampramuhyanti bhūtāni rāja-daurātmyato 'nagha | asankhyātāḥ bhāvishyanti bhikshavo linginas tathā | āśramāñām vikalpāś cha nivritte'smin kṛite yuge | āśrinvantāḥ purāñānām dharmāñām paramāḥ gatīḥ | utpatham pratipatsyante kāma-manyu-samīritāḥ |*

"The Yavanas, Kirātas, Gāndhāras, Chīnas, Sāvaras, Varvaras, Sākas, Tushāras, Kankas, Pahlavas, Andhras, Madras, Paundras, Pu-

lindas, Ramaṭhas, Kāmbojas, men sprung from Brāhmans, and from Kshattriyas, persons of the Vaiśya and Sūdra castes—how shall all these people of different countries practise duty, and what rules shall kings like me prescribe for those who are living as Dasyus? Instruct me on these points; for thou art the friend of our Kshattriya race.' Indra answers: 'All the Dasyus should obey their parents, their spiritual directors, persons practising the rules of the four orders, and kings. It is also their duty to perform the ceremonies ordained in the Vedas. They should sacrifice to the Pitris, construct wells, buildings for the distribution of water, and resting places for travellers, and should on proper occasions bestow gifts on the Brāhmans. They should practise innocence, veracity, meekness, purity, and inoffensiveness; should maintain their wives and families; and make a just division of their property. Gifts should be distributed at all sacrifices by those who desire to prosper. All the Dasyus should offer costly pāka oblations. Such duties as these, which have been ordained of old, ought to be observed by all people.' Māndhāṭri observes: 'In this world of men, Dasyus are to be seen in all castes, living, under other garbs, even among men of the four orders (*āśramas*).' Indra replies: 'When criminal justice has perished, and the duties of government are disregarded, mankind become bewildered through the wickedness of their kings. When this Kṛita age has come to a close, innumerable mendicants and hypocrites shall arise, and the four orders become disorganized. Disregarding the excellent paths of ancient duty, and impelled by passion and by anger, men shall fall into wickedness,' etc. In these last lines it is implied that the Brahmanical polity of castes and orders was fully developed in the Kṛita [or golden] age. This idea, however, is opposed to the representations which we find in some though not in all other passages. See above, the various texts adduced in the first chapter.

In the Vishṇu Purāṇa, Bhāratavarsha (India) is said to "have its eastern border occupied by the Kirātas; and the western by the Yavanas; while the middle is inhabited by Kshattriyas, Vaiśyas, and Sūdras, engaged in their several fixed occupations of sacrifice, war, trade, etc." (Vishṇu Purāṇa, ii. 3, 7. *Pūrve Kirātāḥ yasyānte paśchime Yavanāḥ sthitāḥ | brāhmaṇāḥ kshattriyāḥ vaiśyāḥ madhye śūdrāś cha bhāgaśāḥ | ijjā-yuddha-vanijyādyair varttayanto vyavasthithāḥ |*).

Manu's account of the origin of the Yavanas, Śakas, Kāmbojas, etc., corresponds with the tenor of the following story, which we find in the fourth book of the Vishṇu Purāṇa, sect. 3. Bāhu, the seventh king in descent from Hariśchandra (see above, p. 379) was overcome by the Haiḥāyas and Tālajanghas,<sup>3</sup> and compelled to fly with his queens to the forests, where he died. After his death one of his wives gave birth to a son, who received the name of Sagara. When he had grown up, the youth learnt from his mother all that had befallen his father.

Para. 18. *Tataḥ pitri-rājya-haranāmarshito Haihaya-Tālajanghādi-badhāya pratijnām akarot prāyaśaścha Haihayān jaghāna | Śaka-Yava-na-Kāmboja-Pārada-Pahlavāḥ hanyamānās tat-kula-guruṁ Vaśishṭham śaranaṁ yayuh |* 19. *Atha etān Vaśishtho jīvan-mṛitakān kṛitvā Sagaram āha “vatsa vatsa alam ehir ati-jīvan-mṛitakair anusritaiḥ |* 20. *Ete cha mayā eva tvat-pratijnā-paripālanāya nija-dharma-dvija-sanga-pari-tyāgaṁ kāritāḥ” |* 21. *Sa “tathā” iti tad guru-vachanam abhinandya teshām veshānyatvam akārayat | Yavanān apamundita-śiraśo ’rddha-mundān Śakān pralamba-keśān Pāradān Pahlavāns cha śmaśru-dharān nih-svādhyāya-vāshaṭkārān etān anyāmś cha kshattriyān chakāra | te cha nija-dharma-parityāgād brāhmaṇaiś parityaktāḥ mlechhatām yayuh |*

“Being vexed at the loss of his paternal kingdom, he vowed to exterminate the Haiḥāyas and other enemies who had conquered it. Accordingly he destroyed nearly all the Haiḥāyas. When the Śakas, Yavanas, Kāmbojas, Pāradas, and Pahlavas were about to undergo a similar fate, they had recourse to Vaśishṭha, the king's family-priest, who interposed in their behalf in these words addressed to Sagara, representing them as virtually dead : ‘ You have done enough, my son, in the way of pursuing these men, who are as good as dead. In order that your vow might be fulfilled, I have compelled them to abandon the duties of their caste, and all association with the twice-born.’ Agreeing to his spiritual guide's proposal, Sagara compelled these tribes to alter their costume. He made the Yavanas shave their heads, the Śakas shave half their heads, the Pāradas wear long hair, and the Pahlavas beards. These and other Kshatriyas he deprived of the

<sup>3</sup> See Wilson's Vishṇu Purāṇa, 4to. edit., p. 416 and 418 note. In the note to p. 418 the Āvanyas are mentioned, on the authority of the Vāyu Purāṇa, as being a branch of the Haiḥāyas. In Manu, x. 21, the Āvanyas are said to be descended from Brāhmaṇa Vrātyas.

study of the Vedas, and the *vashaṭkāra*. In consequence of their abandonment of their proper duties, and of their rdesertion by the Brāhmans, they became *Mlechhas*."

This story is also related in the *Harivaṁśa*, from which I extract the concluding part of the narrative :

773. *Aurvas tu jātakarmādi tasya kṛitvā mahātmanah | adhyāpya ve-*  
*dūn akhilān tato 'stram pratyapādayat | āgneyaṁ tu mahābāhur amarair*  
*api dussaham | sa tenāstra-balena cha samanvitah | Haihayān*  
*nijaghānāśu kruddho Rudrah paśūn iva | ājahāra cha lokeshu kīrttim*  
*kīrttimatāṁ varah | tataḥ Śakān sa-yavanān Kāmbojān Pāradāns tathā |*  
*Pahlavānāṁs chaiva niśeshān karttum vyavasitaḥ kila | te badhyamānāḥ*  
*vīrena Sagareṇa mahātmanā | Vaśishṭhaṁ śaraṇāṁ gatvā prauipetur man-*  
*shīṇam | Vaśishṭhas tv atha tān dṛishṭvā samayena mahādyutih | Sagaraṁ*  
*vārayānāsa teshāṁ dattvā 'bhyaṁ tadā | Sagaraḥ svām pratijnānāṁ cha*  
*guror vākyāṁ niśamya cha | dharmāṁ jaghāna teshāṁ vai veśānyatvaṁ*  
*chakāra ha | arddhaṁ Śakānāṁ śiraso mundayitvā vyasarjayat | Yava-*  
*ñānāṁ śirah sarvaṁ Kāmbojānāṁ tathaiva cha | Pāradāḥ mukta-keśāścha*  
*Pahlavāḥ śmaśru-dhārinah | nissvādhyāya-vashaṭkārāḥ kṛitās tena*  
*mahātmanā | Śakāḥ Yavana-kāmbojāḥ Pāradāḥ Pahlavās tathā | Koli-*  
*sarpāḥ sa-Mahishāḥ Dārvās Cholāḥ sa-Keralāḥ | sarve te kshattriyās tāta*  
*teshāṁ dharmo nirākritah | Vaśishṭha-vachanād rājan Sagareṇa ma-*  
*hātmanā |*

"Aurva having performed Sagara's natal and other rites, and taught him all the Vedas, then provided him with a fiery missile, such as even the gods could not withstand. By the power of this weapon, and accompanied by an army, Sagara, incensed, speedily slew the Haihayas, as Rudra slaughters beasts; and acquired great renown throughout the world. He then set himself to exterminate the Śakas, Yavanas, Kāmbojas, Pāradas, and Pahlavas. But they, when on the point of being slaughtered by Sagara, had recourse to the sage Vasiśṭha, and fell down before him. Vasiśṭha beholding them, by a sign restrained Sagara, giving them assurance of protection. Sagara, after considering his own vow, and listening to what his teacher had to say, destroyed their caste (*dharma*), and made them change their costumes. He released the Śakas, after causing the half of their heads to be shaven;—and the Yavanas and Kāmbojas, after having had their heads entirely shaved. The Pāradas were made to wear

long hair, and the Pahlavas to wear beards. They were all excluded from the study of the Vedas, and from the *vashatkāra*. The Śakas, Yavanas, Kāmbojas, Pāradas, Pahlavas, Kolisarpas, Mahishas, Dārvas, Cholas, and Keralas had all been Kshattriyas; but were deprived of their social and religious position by the great Sagara, according to the advice of Vaśishṭha." Other tribes are mentioned in the following line who seem to have undergone the same treatment.

It would appear from this legend, as well as from the quotations which preceded it, that the Epic and Puranic writers believed all the surrounding tribes to belong to the same original stock with themselves; though they, at the same time, erroneously imagined that these tribes had fallen away from the Brahmanical institutions; thus assigning to their own polity an antiquity to which it could in reality lay no claim. Any further explanations on these points, however, must be sought in the second volume of this work.

In the passages quoted above, pp. 391, 393, and 398 from the *Mahābhārata* and *Rāmāyaṇa*, it is stated that Śakas, Yavanas, Pahlavas, etc., were created by Vaśishṭha's wonder-working cow, in order to repel the aggression of Viśvāmitra. It does not, however, appear that it is the object of that legend to represent this miraculous creation as the origin of those tribes. The narrators, if they had any distinct meaning, may not have intended anything more than that the cow called into existence large armies, of the same stock with particular tribes previously existing.

It is not very easy to say whether it is only the inhabitants of Bhāratavarsha (viz. that portion of Jambudvīpa which answers to India) whom the Puranic writers intend to represent as deriving their origin from the four primeval Indian castes. Perhaps the writers themselves had no very clear ideas. At all events the conditions of life are different in the two cases. The accounts which these writers give us of the other divisions of Jambudvīpa, and of the other *Dvīpas*, or continents, of which they imagined the earth to be composed, and their respective inhabitants, will be considered in the next chapter.

## CHAPTER VI.

### PURANIC ACCOUNTS OF THE PARTS OF THE EARTH EXTERIOR TO BHĀRATAVARSHA, OR INDIA.

It will clearly appear from the contents of the present chapter that the authors or compilers of the Purāṇas in reality knew nothing of any part of the world except that immediately around them. Whenever they wander away beyond their own neighbourhood, they at once lose themselves in a misty region of fiction, and give the most unbridled scope to their fantastic imaginations.

The following is the account given in the Vishṇu Purūṇa regarding the divisions of the earth, and their inhabitants. Priyavrata, son of Svāyambhuva, or the first Manu (see above, pp. 65 and 72) who is separated from the present time by an enormous interval (see pp. 43 ff. and 298, above), “distributed the seven dvīpas,<sup>1</sup> of which the earth is composed, among seven of his sons” (ii. 1, 7. *Priyavrato dadau teshāṁ saptānām muni-sattama | vibhajya sapta dvīpāni Maitreya sumahātmanām*).

The Bhāgavata Purāṇa gives us the following account, v. 1. 30. *Tad anabhinandan sama-javena rathena jyotirmayena rajañām api dināñ kari-shyāmi iti saptakritvas taranām anuparyyyakrāmad dvitiyah iva patangah | [evañ kurvāñam Priyavratañ agatya Chalurāñanas “tavādhikāro ‘yañ na bhavati” iti nivārayāmāsa]* (The words in brackets are not in the Bombay edition, but are taken from Burnouf’s.) 31. *Ye vai u ha tad-ratha-charana-nemī-krita-parikhātās te sapta sindhavaḥ āsan yataḥ eva kritāḥ sapta bhuvo dvīpāḥ |<sup>2</sup>* “Priyavrata, being dissatisfied that only

<sup>1</sup> The original division of the earth into seven continents is assigned to Nārāyaṇa in the form of Brahmā; see above, pp. 51 and 76.

<sup>2</sup> In this passage we find the particles *vai*, *u*, *ha*, occurring all together as they do in the Vedic hymns and Brāhmaṇas. This circumstance might seem to suggest the

half the earth was illuminated at one time by the solar rays, "followed the sun seven times round the earth in his own flaming car of equal velocity, like another celestial orb, resolved to turn night into day. [Brahmā, however, came and stopped him, saying this was not his province.] The ruts which were formed by the motion of his chariot wheels were the seven oceans. In this way the seven continents of the earth were made."

The same circumstance is alluded to at the commencement of the 16th section of the same book, where the king says to the rishi: verse 2. *Tattrāpi Priyavrata-ratha-charana-parikhātaiḥ saptabhiḥ sapta sindhavah upakṛiptāḥ | yataḥ etasyāḥ sapta-dvīpa-viśeṣa-vikalpas trayā bhagavan khalu sūchitāḥ |* "The seven oceans were formed by the seven ruts of the wheels of Priyavrata's chariot; hence, as you have indicated, the earth has become divided into seven different continents."

It is clear that this account given by the Bhāgavata Purāṇa of the manner in which the seven oceans and continents were formed does not agree with the description in the Viṣṇu Purāṇa, as quoted above in p. 51.

These seven continents are called "Jambu dvīpa, Plaksha dvīpa, Sāl-possibility of the passage, or its substance, being derived from some of the Brāhmaṇas (to which, as we have seen, p. 155 note, the compiler of this Purāṇa was in the habit of resorting for his materials); but the style has otherwise nothing of an archaic caste, and I am not aware that the dvīpas are mentioned in any of the Brāhmaṇas. It is also remarkable that the words *sapta sindhavah* are here used for "seven oceans." This phrase occurs several times in the Vedas. For instance, it is to be found in the Vājasanēyi Sanhitā (of the Yajur-veda), 38, 26, *yōvati d्युवा-prithivī yāvach cha sapta sindhavo vitasthire |* "As wide as are the earth and sky, and as far as the seven oceans extend." The commentator Mahīdhara understands the latter in the Puranic sense, as the oceans of milk, etc. (*sapta sindhavah sapta samudrāḥ kshīrādyaḥ*). The hemistich I have quoted from the Vāj. Sanhitā occurs somewhat modified, and in a different connexion, in the Atharva-veda, iv. 6, 2. The same phrase, *sapta sindhavah*, is to be found also in several places in the first Book of the Rig-veda. (See Benfey's Glossary to Sāma-veda, sub voce *saptan*.) In Rig-veda i. 32, 12, it is said to Indra *avāśrijah sartave sapta sindhūn |* "Thou hast let loose the seven rivers to flow." Sāyana understands this of the Ganges and other rivers, seven in number, mentioned in the Rig Veda, x. 75, 5: *imam me Gange Yamune Sarasvatī S'utudri stomañ sachatā Parushnya |* "Receive this my hymn with favour, o Gāṅgā, Yamunā, Sarasvatī, S'utudri, with the Parushṇī, etc.;" but in this distich ten rivers in all are mentioned. (See Wilson's note to Rig-veda, i. 32, 12, vol. i. p. 88, of his translation). See also hymns 34, 8; 35, 8; 71, 7; and 102, 2, of the first, and 58, 12, and 85, 1, of the eighth Books of the Rig-veda. The "seven rivers" of the Veda are, according to Professor Müller (Chips from a German Workshop, vol. i. p. 63), "the Indus, the five rivers of the Penjāb and the Sarasvatī."

mali dvīpa, Kuśa dvīpa, Krauncha dvīpa, Sāka dvīpa, and Pushkara dvīpa. They are surrounded severally by seven great seas, of salt water, sugar-cane juice, wine, clarified butter, curds, milk, and fresh water" (V.P. ii. 2, 4. *Jambū-plakshāhvayau dvīpau S'ālmalis chāparo dvija | Kuśah Kraunchas tathā S'ākah Pushkaraś chaiva saptamah | 5. Ete dvīpāḥ samudrais tu saptasaptabhir ārītāḥ | lavanekshu-surū-sarpir-dadhi-dugdha-jalaiḥ samam |*). Jambu dvīpa is in the centre of all these continents (Wilson, vol. ii. p. 110). It fell to the lot of Agnīdhra, son of Priyavrata, who again divided it among his nine sons (Wilson, ii. 101). In the centre of Jambu dvīpa is the golden mountain Meru, 84,000 yojanas high, and crowned by the great city of Brahmā (ibid. p. 118). There are in this continent six cross-ranges of boundary-mountains, those of Himavat (= Himādri, or Himālaya), Hemakūṭa, and Nishadha lying south of Meru; and those of Nīla, Sveta, and Śringin, situated to the northward. Of these, Nishadha and Nīla are the nearest to Meru, while Himavat and Śringin are at the south and north extremities. The nine Varshas or divisions of Jambu dvīpa, separated by these and other ranges, are Bhārata (India), south of the Himavat mountains, and the southernmost of all; then (2) Kimpurusha, (3) Harivarsha, (4) Ilāvṛita, (5) Ramyaka, (6) Hiraṇmaya, and (7) Uttara Kuru, each to the north of the last; while (8) Bhadrāśva and (9) Ketumāla lie respectively to the east and west of Ilāvṛita, the central region. Bhārata Varsha, and Uttara Kuru, as well as Bhadrāśva and Ketumāla,<sup>3</sup> are situated on the exterior of the mountain ranges. (Wilson, ii. pp. 114–116, and 123.) The eight Varshas to the north of Bhārata Varsha (or India) are thus described :

V.P. ii. 1, 11. *Yāni Kimpurushādīni varshāny ashtau mahāmune | teshāṁ svabhāvikī siddhiḥ sukha-prāyā hy ayatnataḥ | 12. Viparyyayo*

<sup>3</sup> The Mahābhārata tells us, Bhīṣmaparvan, verscs 227-8, in regard to the Varsha of Ketumāla : *ayur dasa sahasrāṇi varshānām tatra Bhārata | suvarṇa-viryas cha narāḥ striyas' chāpsarasopamāḥ | anāmayāḥ vīta-śokāḥ nityam mudita-mūnasūḥ | jāyante mānavāḥ tatra nishṭapta-kanaka-prabhāḥ |* "The people there live ten thousand years. The men are of the colour of gold, and the women fair as celestial nymphs. Men are born there of the colour of burnished gold, live free from sickness and sorrow, and enjoy perpetual happiness." The men by the side of the mountain Gandhamādana, west of Meru, are said (v. 231) "to be black, of great strength and vigour, while the women are of the colour of blue lotuses, and very beautiful" (*tatra krishṇāḥ narāḥ rūjāṁs tejo-yuktāḥ mahābalāḥ | striyas' chotpala-varṇābhāḥ sarvāḥ supriya-darśanāḥ*).

*na tatrāsti jarā-mṛityu-bhayaṁ na cha | dharmādharmau na teshv āstāṁ  
nottamādhama-madhyamāḥ | na teshv asti yugāvasthā kshettreshv ashtasu  
sarvadā |*

“In the eight Varshas, called Kimpurusha and the rest (*i.e.* in all except Bhārata Varsha) the inhabitants enjoy a natural perfection attended with complete happiness obtained without exertion. There is there no vicissitude, nor decrepitude, nor death, nor fear; no distinction of virtue and vice, none of the inequalities denoted by the words best, worst, and intermediate, nor any change resulting from the succession of the four yugas.” And again :

ii. 2, 35. *Yāni Kimpurushādyāni varshāny ashtau mahāmune | na teshu śoko nāyāso nodvega-kshud-bhayādikam | susthāḥ prajāḥ nirātankāḥ sarva-duḥkha-vivarjitatāḥ | 36. Daśa-dvādaśa-varshānān sahasrāṇi sthirā-yushāḥ | na teshu varshate devo bhaumyāny ambhāñsi teshu vai | 37. Krita-tretādikā naiva teshu sthāneshu kalpanā |*

“In those eight Varshas there is neither grief, nor weariness, nor anxiety, nor hunger, nor fear. The people live in perfect health, free from every suffering, for ten or twelve thousand years. Indra does not rain on those Varshas, for they have abundance of springs. There is there no division of time into the Krita, Tretā, and other ages.”

The Uttara Kurus, it should be remarked, may have been a real people, as they are mentioned in the Aitareya Brāhmaṇa, viii. 14 :<sup>4</sup>

*Atha enam udīchyāṁ diśi viśve devāḥ shaḍbhiś chaiva panchavimśair ahobhir abhyashinchan etena cha ṛchena etena cha yajushā etābhiś cha vyāhṛitibhir vairājyāya | tasmād etasyām udīchyāṁ diśi ye ke cha pareṇa Himavantāṁ janapadāḥ “Uttara-Kuravaḥ Uttara-Madrāḥ” iti vairājyāya eva te ’bhishichyante |*

“Then in the northern region during six days on which the Panchavimśa stoma was recited, the Viśve-devas inaugurated him (Indra) for glorious dominion with these three ṛik-verses, this yajush-verse, and these mystic monosyllables. Wherefore the several nations who dwell in this northern quarter, beyond the Himavat, the Uttara Kurus and the Uttara Madras, are consecrated to glorious dominion (*vairājya*), and people term them the glorious (*virāj*).” See Colebrooke’s Misc. Essays, i. 38–43; Dr. Haug’s translation of the Ait. Brāhmaṇa; and Prof. Weber’s review of this translation in Ind. Studien, ix. pp. 341 f.

<sup>4</sup> Quoted by Weber in Ind. St. i. 218.

In another passage of the same work,<sup>5</sup> however, the Uttara Kurus are treated as belonging to the domain of mythology :

Ait. Br. viii. 23. *Etañ ha vai aindram mahābhishhekam Vāsishṭhaḥ Sātahavyo'tyarātaye Jānantapaye provācha | tasmād u Atyarātir Jānantapir arājā san vidyayā samantaṁ sarvataḥ prithivīṁ jayan pariyyāya | sa ha uvācha Vāsishṭhaḥ Sātyahavyaḥ “ajaishīr vai samantañ sarvataḥ prithivīṁ mahad mā gamaya” iti | sa ha uvācha Atyarātir Jānantapir “yadā brāhmaṇa uttara-kurūn jayeyam̄ tvam u ha eva prithivyai rājā syāḥ senāpatir eva te ‘haṁ syām’” iti | sa ha uvācha Vāsishṭhaḥ Sātyahavya “deva-kshetraṁ vai tad na vai tad marttyo jetum arhaty adrukshome ā ‘tah idam̄ dade’” iti | tato ha Atyarātim Jānantapim ātta-viryayam niśśukram amitra-tapanah Sushminah S'āivyo rājā jaghāna | tasmād evaṁ-vidushe brāhmaṇāya evaṁ-chakrushe kshattriyo na druhyd na id rāshtrād avapadyeyad (?) na id vāma-prāṇo jahad iti |*

“Sātyahavya of the family of Vasishtha declared this great inauguration similar to Indra's to Atyarāti, son of Janantapa; and in consequence Atyarāti, though not a king, by his knowledge, went round the earth on every side to its ends, reducing it to subjection. Sātyahavya then said to him, ‘Thou hast subdued the earth in all directions to its limits; exalt me now to greatness.’ Atyarāti replied, ‘When, o Brāhmaṇ, I conquer the Uttara Kurus, thou shalt be king of the earth, and I will be only thy general.’ Sātyahavya rejoined, ‘That is the realm of the gods; no mortal may make the conquest of it: Thou hast wronged me; therefore I take all this away from thee.’ In consequence Sushmina, king of the Sīvis, vexer of his foes, slew Atyarāti son of Janantapa who had been bereft of his valour and energy. Wherefore let no Kshattriya wrong a Brāhmaṇ who possesses such knowledge and has so acted, lest he should be expelled from his kingdom, be short-lived, and perish.”

The Uttara Kurus are also mentioned in the description of the northern region in the Kishkindhā Kāṇḍa of the Rāmāyaṇa, 43, 38, *Uttarāḥ Kuravas tatra krita-punya-pratiśrūyah* | “There are the Uttara Kurus, the abodes of those who have performed works of merit.” In v. 57 it is said : *na kathanchana gantavyaṁ kurūnām uttareṇa vah | anyeshām api bhūtānām nānukrāmati vai gatih* | “You must not go to the north of the Kurus: other beings also may not proceed further.”

<sup>5</sup> See Colebrooke's Essays, i. 43; Dr. Haug's translation; and Ind. Stud. ix. 346.

In the same way when Arjuna, in his career of conquest, arrives at the country of the Uttara Kurus in Harivarsha, he is thus addressed by the guards at the gate of the city, M. Bh. Sabhāparvan, 1045 :

*Pārtha nedāñ trayā śakyam purāñ jetuñ kathanchana | upāvarttasva  
kalyāñ paryāptam idam Achyuta | idam purāñ yaḥ pravīśed dhruvāñ  
na sa bhaved narāḥ | . . . na chāttra kinchij jetavyam Arjunāttra pra-  
driṣyate | Uttarāñ Kuravo hy ete nāttra yuddham pravarttate | pravishṭo  
'pi hi Kaunteya neha drakshyasi kinchana | na hi mānusha-dehena śakyam  
attrābhivikshitum |*

“Thou canst not, son of Prīthā, subdue this city. Refrain, fortunate man, for it is completely secure. He who shall enter this city must be certainly more than man. . . . Nor is there anything to be seen here which thou canst conquer. Here are the Uttara Kurus, whom no one attempts to assail. And even if thou shouldst enter, thou couldst behold nothing. For no one can perceive anything here with human senses.”<sup>6</sup>

In the Anuśāsanaparvan, line 2841, Kuśika says, on seeing a magic palace formed by Chyavana (see above, p. 475):

*Aho saha śurīrena prāplo 'smi paramāñ gatim | Uttarāñ vā Kurūñ  
punyāñ athavā 'py Amarāvatīm |*

“I have attained, even in my embodied condition, to the heavenly state; or to the holy Northern Kurus, or to Amarāvatī [the city of Indra] !”

“The country to the north of the ocean, and to the south of the Himādri (or snowy range), is Bhārata Varsha, where the descendants of Bharata dwell” (V.P. ii. 3, 1. *Uttarañ yad samudrasya Himādres  
chaiva dakshinam | varshañ tad Bhāratāñ nāma Bhāratī yatra santatiḥ*). It is divided into nine parts (*bhedāḥ*), Indradvīpa, Kaśerumat, Tāmra-varna, Gābhāstimāt, Nāgadvīpa, Saumya, Gāndharva, Vāruna; and “this ninth dvīpa,” which is not named, is said to be “surrounded by the ocean” *ayañ tu navamas teshāñ dvīpah sāgara-sāmvrītah*), and to be a thousand yojanas long from north to south. “On the east side of it are the Kirātas, on the west the Yavanas, and in the centre are the Brāhmans, Kshattriyas, Vaiśyas, and Sūdras, following their respective occupations of sacrifice, arms, trade, etc.” (The text of this passage, V.P. ii. 3, 7, has been already quoted in p. 485).

<sup>6</sup> See the second vol. of this work, pp. 332-337, and vol. iv., p. 375.

The Vishṇu Purāṇa contains a very short list of the tribes inhabiting Bhārata Varsha. (See Wilson, vol. ii. pp. 132 f.) It specifies, as the principal, only the Kurus, Pāñchālas, the people of Kāmarūpa, the Puṇḍras, Kalingas, Magadhas, Saurāshṭras, Sūras, Bhīras, Arbudas, Kārūshas, Mālavas, Sauvīras, Saindhavas, Hūṇas, Sālvas, Sākalas, Madras, Rāmas, Ambashṭhas, and Pāraśikas.<sup>7</sup> These tribes seem to be all confined to India and its vicinity.

The praises of Bhārata Varsha are celebrated as follows :

V.P. ii. 3, 11. *Chatvāri Bhārate varshe yugāny attra mahāmune | kṛitaṁ tretā dvāparaś cha kaliś chānyatra na kvachit |* 12. *Tapas tapyanti yatayo juhvate chāttra yajvinah | dānāni chāttra dīyante paralokārtham ādarāt | purushair yajna-purusho Jambu-dvīpe sadejyate | yajnair yajna-mayo Viṣhnur anya-dvīpeshu chānyathā |* 13. *Attrāpi Bhāratām śreshṭham Jambu-dvīpe mahāmune | yato hi karma-bhūr esha ato'nyāḥ bhoga-bhūma-yāḥ | attra janma-sahasrānām sahasrair api sattamam | kadachil labhate jantur mānushyam punya-sanchayam | gāyanti devāḥ kila gitakāni "dhan-yāś tu ye Bhārata-bhūmi-bhāge | svargāpavargasya dāhe tu bhūte bha-vanti bhūyah purushāḥ suratvāt |* 14. *Karmāny asankalpita-tat-phalāni samyasya Viṣhnau paramātmā-rūpe | avāpya tām karma-mahīm anante tasmin layām ye tv amalāḥ prayānti |* 15. *Jānīma naitat kva vayaṁ vilīne svarga-prade karmanī deha-bandham | prāpsyāma dhanyāḥ khalu te manushyāḥ ye Bhārata nendriya-viprahīnāḥ"*

"In Bhārata Varsha, and nowhere else, do the four Yugas, Kṛita, Tretā, Dvāpara, and Kali exist. 12. Here devotees perform austerities, and priests sacrifice ; here gifts are bestowed, to testify honour, for the sake of the future world. In Jambudvīpa Viṣhnū, the sacrificial Man, whose essence is sacrifice, is continually worshipped by men with sacrifices ; and in other ways in the other dvīpas.<sup>8</sup> 13. In this respect Bhārata is the most excellent division of Jambudvīpa ; for this is the land of works, while the others are places of enjoyment. Perhaps in a thousand thousand births, a living being obtains here that most excellent condition, humanity, the receptacle of virtue. The gods sing, 'Happy are those beings, who, when the rewards of their merits have

<sup>7</sup> The list in the Mahābhārata (Bhīshmaparvan, 346 f.), is much longer. See Wilson's Viṣhnū Purāṇa, vol. ii. pp. 132 f., and 156 ff.

<sup>8</sup> "In other ways,' i.e. in the form of Soma, Vāyu, Sūryya, etc." (*Anyathā Soma-vāyu-sūryyādi-rūpāḥ |*). Commentator.

been exhausted in heaven, are, after being gods, again born as men in Bhārata Varsha ; (14) who, when born in that land of works, resign to the supreme and eternal Vishnu their works, without regard to their fruits, and attain by purity to absorption in him. 15. We know not where we shall next attain a corporeal condition, when the merit of our works shall have become exhausted ; but happy are those men who exist in Bhārata Varsha with perfect senses.' "

To the same effect the Bhāgavata Purāṇa says, v. 17, 11 :

*Tattpapi Bhāratam eva varshaṁ karma-kshetram anyāny ashta-var-shāni svarginām puṇya-śeshopabhoga-sthānāni bhaumāni svarga-padāni vyapadiṣanti | 12. Eshu purushānām ayuta-purushāyur-varshānām deva-kalpānām nāgāyuta-prānānām vajra-saṁhanana-vayo-modā-pramudita-ma-hāsaurata-mithuna-vyavāyāpavarga-varsha-dhṛitaika-garbha-kalatrānām tretā-yuga-samāḥ kālo varttate |*

" Of these, Bhāratavarsha alone is the land of works : the other eight Varshas are places where the celestials enjoy the remaining rewards of their works ; they are called terrestrial parades. 12. In them men pass an existence equal to that of the Tretā age, living for the space of ten thousand ordinary lives, on an equality with gods, having the vitality of ten thousand elephants, and possessed of wives who bear one child after a year's conception following upon sexual intercourse attended by all the gratification arising from adamantine bodies and from vigorous youth."

The commentator remarks on verse 11 : *Divya-bhauma-bila-bhedāt trividhāḥ svargāḥ | tatra bhauma-svargasya padāni sthānāni vyapadiṣanti |* " Heaven is of three kinds, in the sky, on earth, and in the abyss. Here the other Varshas are called terrestrial heavens."

It is curious to remark that in the panegyric on Bhārata Varsha it is mentioned as one of the distinguishing advantages of that division of Jambudvīpa that sacrifice is performed there, though, a little further on, it is said to be practised in Sālmali dvīpa also.

It would at first sight appear from the preceding passage (ii. 3, 11) of the Vishnu Purāṇa (as well as from others which we shall encounter below), to be the intention of the writer to represent the inhabitants of Bhārata Varsha as a different race, or, at least as living under quite different conditions, from the inhabitants of the other dvīpas, and even of the other divisions (*varshas*) of Jambu dvīpa itself. From the use

of the word *mānushya* (humanity) here applied to the inhabitants of Bhārata Varsha, viewed in reference to the context, it would seem to be a natural inference that all the people exterior to it were beings of a different race. Yet in the descriptions of Kuśa dvīpa and Pushkara dvīpa (see below) the words *manujāḥ* and *mānavāḥ* "descendants of Manu," or "men," are applied to the dwellers in those continents. In the passage of the Jātimālā, moreover, translated by Mr. Colebrooke (Misc. Essays, ii. 179), we are told that "a chief of the twice-born tribe was brought by Vishnu's eagle from Sāka dvīpa; thus have Sāka dvīpa Brāhmans become known in Jambu dvīpa." According to this verse, too, there should be an affinity of race between the people of these two dvīpas. It is also to be noted that the descendants of Priyavrata became kings of all the dvīpas, as well as of all the varshas of Jambu dvīpa (see above, pp. 489, 491). And in the passage quoted above, p. 478, from the *Vishnu Purāna*, iv. 11, 3, it is said of Arjuna, son of Kṛitavirya, that he was "lord of the seven dvīpas," "that he ruled over the earth with all its dvīpas."<sup>9</sup> If, however, the kings were of the human race, it is natural to infer the same of the people.

But, in a subject of this sort, where the writers were following the suggestions of imagination only, it is to be expected that we should find inconsistencies. .

Jambu dvīpa is surrounded by a sea of salt water (Wilson, V.P. ii. 109); and that sea again is bounded on its outer side by the dvīpa or continent of Plaksha running all round it. (V.P. ii. 4, 1. *Kshāro-dena yathā dvīpo Jambu-sanjno 'bhiveshtitah | saṁveshtya kshāram udadhim Plaksha-dvīpas tathā sthitah*). According to this scheme the several continents and seas form concentric circles, Jambu dvīpa being a circular island occupying the centre of the system.

Plaksha dvīpa is of twice the extent of Jambu dvīpa. The character and condition of its inhabitants are described as follows :

V. P. ii. 4, 5. *Na chaivāsti yugāvasthā teshu sthāneshu saptasu | 6. Tretā-yuga-samah kālah sarvadaiva mahāmate | Plaksha-dvīpādishi brahman S'ākadvīpāntākeshu vai | 7. Pancha-varsha-sahasrāṇi janāḥ jīvanti anāmayāḥ | dharmāḥ panchasv athaiteshu varṇāśrama - vibhāga - jāḥ |*

<sup>9</sup> Purūras is said to have possessed thirteen islands (dvīpas) of the ocean (above p. 307).

*varṇāś tattrāpi chatvāras tān nibodha gadāmi te | Āryyakāḥ Kuravaś  
chaiva Vivāśāḥ Bhāvinaś cha ye | vipra-kshattriya-vaiśyāś te śūdrāś cha  
muni-sattama |*

"In those seven provinces [which compose Plaksha dvīpa] the division of time into Yugas does not exist: but the character of existence is always that of the Tretā age. In the [five] dvīpas, beginning with Plaksha and ending with Sāka, the people live 5000 years, free from sickness. In those five dvīpas duties arise from the divisions of castes and orders. There are there also four castes, Āryyakas, Kurus, Vivāśas, and Bhāvins, who are the Brāhmans, Kshattriyas, Vaiśyas, and Śūdras," and whose worship is thus described :

9. *Ijyate tatra bhagavāns tair varṇair Āryyakādibhiḥ | soma-rūpī jagat-srashṭā sarvah sarveśvaro Hariḥ |* "Hari who is All, and the lord of all, and the creator of the world, is adored in the form of Soma by these classes, the Āryyakas, etc."

The inhabitants of this dvīpa receive different names in the Bhāgavata Purāṇa, being there called (v. 20, 4) "Hansas, Patangas, Ūrdhvāyanas, and Satyāngas, four castes, who, purified from passion and darkness by the touch of the waters of these rivers, live a thousand years, resemble the gods in their appearance and in their manner of procreation, and worship with the triple Veda the divine Soul, the Sun, who is the gate of heaven, and who is co-essential with the Vedas" (*Yāsāṁ jalopasparśana-vidhūta-rajas-tamaso Haṁsa-patangorddhvāyanasatyāṅga-sanjnāś chatvāro varṇāḥ sahasrāyusho vibudhopama-sandarśana-prajanānāḥ svarga-dvāram trayyā vidyayā bhagavantaṁ trayīmayāṁ sūryam ātmānaṁ yajante*).

In regard to Plaksha and the other four following dvīpas, the Bhāgavata Purāṇa says, ibid. para. 6, that "their men are all alike in respect of natural perfection as shewn in length of life, senses, vigour, force, strength, intelligence, and courage" (*Plakṣhādīshu panchasu puruṣānām āyur intriyam ojaḥ saho balaṁ buddhir vikramāḥ iti cha sarveshāṁ autpattikī siddhir avīśeṣena varttate |*).

Plaksha dvīpa is surrounded by a sea of sugar-cane juice of the same compass as itself. ii. 4, 9, *Plaksha - dvīpa - pramāṇena Plaksha - dvīpah samāvritah | tathaivekshu-rasodena parivesānukāriṇā |* Round the outer margin of this sea, and twice as extensive, runs Sālmala dvīpa (verse 11. *Sālmalena samudro 'sau dvīpenekshu - rasodakaḥ | vistara-*

*dvigunenātha sarvataḥ saṁvrītaḥ sthitāḥ |*). It is divided into seven Varshas, or divisions. Of their inhabitants it is said :

V. P. ii. 4, 12. *Saptaitāni tu varshāni chātūrvarṇya-yutāni cha | Sālmale ye tu varnāś cha vasanti te mahāmune | kapilāś chārunāḥ pītāḥ krishnāś chaiva prīthak prīthak | brāhmaṇāḥ kshattriyāḥ vaiśyāḥ śūdrāś chaiva yajanti te | bhagavantaṁ samastasya Viṣhṇum ātmānam avyayam | Vāyubhūtam makha-śreshṭhair yajvino yajna-saṁsthitam | 13. Devānām attra sānnidhyam atīva sumanoharam |*

“ These seven Varshas have a system of four castes. The castes which dwell there are severally the Kapilas, Aruṇas, Pītas, and Kṛishṇas (or the Tawny, the Purple, the Yellow, and the Black). These, the Brāhmans, Kshattriyas, Vaiśyas, and Śūdras, worship with excellent sacrifices Viṣhṇu, the divine and imperishable Soul of all things, in the form of Vāyu, and abiding in sacrifice. Here the vicinity of the gods is very delightful to the soul.”

The Bhāgavata Purāṇa says of this dvīpa, v. 20, 11 : *Tad-varsha-purushāḥ Sṛutadhara-vīryyadhara-vasundharaeshundhara-sanjnāḥ bhagavantaṁ vedamayaṁ somam ātmānaṁ vedena yajante |* “ The men of the different divisions of this dvīpa, called Sṛutadharas, Vīryadharas, Vasundharas, and Ishundharas, worship with the Veda the divine Soul Soma, who is co-essential with the Veda.”

This dvīpa is surrounded by a sea of wine of the same compass as itself (v. 13. *Esha dvīpaḥ samudrena surodena samāvritāḥ | vistārāch chhālmalasyaiva samena tu samantataḥ |*). The exterior shore of this sea is encompassed by Kuśa dvīpa, which is twice as extensive as Sālmala dvīpa (v. 13. *Surodakaḥ parivīratāḥ Kuśadvīpena sarvataḥ | Sālmalasya tu vistārād dvigunena samantataḥ |*). The inhabitants of Kuśa dvīpa are thus described, V.P. ii 4, 14 :

*‘Tasyāṁ vasanti manujāḥ saha Daitya-dānavaiḥ | tathaiva deva-gandharva - yaksha - kimpurushādayāḥ | varnāś tattrāpi chatvāro nijānushṭhāna-tatparāḥ | Damināḥ S'uslmināḥ Snehāḥ Mandehāś cha mahāmunc | brāhmaṇāḥ kshattriyāḥ vaiśyāḥ śūdrāś chānukramoditāḥ | 15. Yathokta-karma-karitrivtāt svādhikāra-kshayāya te | lattra te tu Kuśa-dvīpe Brahma-rūpāṁ Janārddanām | yajantāḥ kshapayanty ugram adhikāram phala-pradam |*

“ In this set of Varshas (of Kuśa dvīpa) dwell men with Daityas, Dānavas, Devas, Gandharvas, Yakshas, Kimpurushas, and other beings.

There, too, there are four castes, pursuing their proper observances, Damins, Sushmins, Snehas, and Mandehas, who in the order specified are Brāhmans, Kshattriyas, Vaiśyas, and Sūdras. In order to destroy their right [to reward] derived from the performance of these works, they worship Janārdana in the form of Brahma, and so neutralize this direful merit which brings rewards."

Of Kuśa dvīpa the Mahābhārata tells us, Bhīshmaparvan, verses 455-7: *Eteshu deva-gandharvāḥ prajāścha jagatīśvara | viharante ramante cha na teshu mriyate janaḥ | na teshu dasyavāḥ santi mlechha-jātyo 'pi vā nrīpa | gaura-prāyo janaḥ sarvah sukumāras cha pārthiva |* "In these (Varshas of Kuśa dvīpa), gods, Gandharvas, and living creatures, amuse and enjoy themselves. No one dies there. There are no Dasyus or Mlechhas there. The people are fair, and of very delicate forms." The Bhāgavata Purāṇa, v. 20, 16, says, "The people of this dvīpa are called Kuśalas, Kovidas, Abhiyuktas, and Kulakas" (*Kuśa-dvīpaukasāḥ Kuśala-kovidābhiyukta-kulaka-sanjnāḥ |*).

Kuśa dvīpa is surrounded by a sea of clarified butter, of the same circumference as itself.

Around this sea runs Krauncha dvīpa which is twice as large as Kuśa dvīpa. The V. P. says, ii. 4, 19: *Sarveshv eteshu ramyeshu varsha-śaila-vareshu cha | nivasanti nirātankāḥ saha deva-ganaiḥ prajāḥ | Pushkarāḥ Pushkalāḥ Dhanyās Tishmās chāttra mahāmune | brāhmaṇāḥ kshattriyāḥ vaiśyāḥ śūdrāś chānukramoditāḥ |* "In all these pleasant division-mountains of this dvīpa the people dwell, free from fear, in the society of the gods. [These people are] the Pushkaras, Pushkalas, Dhanyas, and Tishmas, who, as enumerated in order, are the Brāhmans, Kshattriyas, Vaiśyas, and Sūdras." The inhabitants of this dvīpa are called in the Bhāgavata Purāṇa, v. 20, 22, ". . . Purushas, Rishabhas, Dravinas, and Devakas" (*Purusharshabha-dravina-devaka-sanjnāḥ*). This dvīpa is encompassed by the sea of curds, which is of the same circumference as itself. The sea again, on its exterior edge, is surrounded by Śāka dvīpa,<sup>10</sup> a continent twice the size of Krauncha dvīpa.

Of Śāka dvīpa it is said in the Viṣṇu Purāṇa, ii. 4, 23 ff.:

*Tattra puṇyāḥ janapadāś chāturvarṇya-samanvitāḥ | nadyāś chāttra mahāpuṇyāḥ sarva-pāpa-bhayāpahāḥ | . . . tāḥ pibanti mudā yuktāḥ Jaladādishi ye sthitāḥ | varsheshu te janapadāḥ svargād abhyetya me-*

<sup>10</sup> In the M. Bh. (Bhīshmap. v. 408 ff.) Śākadvīpa comes next after Jambudvīpa.

of the word *mānushya* (humanity) here applied to the inhabitants of Bhārata Varsha, viewed in reference to the context, it would seem to be a natural inference that all the people exterior to it were beings of a different race. Yet in the descriptions of Kuśa dvīpa and Pushkara dvīpa (see below) the words *manujāḥ* and *mānavāḥ* "descendants of Manu," or "men," are applied to the dwellers in those continents. In the passage of the Jātimālā, moreover, translated by Mr. Colebrooke (Misc. Essays, ii. 179), we are told that "a chief of the twice-born tribe was brought by Vishṇu's eagle from Sāka dvīpa; thus have Sāka dvīpa Brāhmans become known in Jambu dvīpa." According to this verse, too, there should be an affinity of race between the people of these two dvīpas. It is also to be noted that the descendants of Priyavrata became kings of all the dvīpas, as well as of all the varshas of Jambu dvīpa (see above, pp. 489, 491). And in the passage quoted above, p. 478, from the Vishṇu Purāṇa, iv. 11, 3, it is said of Arjuna, son of Kṛitavīrya, that he was "lord of the seven dvīpas," "that he ruled over the earth with all its dvīpas."<sup>9</sup> If, however, the kings were of the human race, it is natural to infer the same of the people.

But, in a subject of this sort, where the writers were following the suggestions of imagination only, it is to be expected that we should find inconsistencies.

Jambu dvīpa is surrounded by a sea of salt water (Wilson, V.P. ii. 109); and that sea again is bounded on its outer side by the dvīpa or continent of Plaksha running all round it. (V.P. ii. 4, 1. *Kshāro-dena yathā dvīpo Jambu-sanjno 'bhiveshtitah | sañveshtya kshāram udadhim Plaksha-dvīpas tathā sthitah*). According to this scheme the several continents and seas form concentric circles, Jambu dvīpa being a circular island occupying the centre of the system.

Plaksha dvīpa is of twice the extent of Jambu dvīpa. The character and condition of its inhabitants are described as follows:

V. P. ii. 4, 5. *Na chaivāsti yugāvasthā teshu sthāneshu saptasu | 6. Tretā-yuga-samāḥ kālaḥ sarvadaiva mahāmate | Plaksha-dvīpādīshu brahmaṇ Sūkadvīpāntākeshu vai | 7. Pancha-varshu-sahasrāṇi janāḥ jīvānty anāmayāḥ | dharmāḥ panchasv athaiteshu varṇāśrama-vibhāga-jāḥ |*

<sup>9</sup> Purūravas is said to have possessed thirteen islands (dvīpas) of the ocean (above p. 307).

*varṇāś tattrāpi chatvāras tān nibodha gadāmi te | Aryyakāḥ Kuravaś chaiva Vivāśāḥ Bhāvinaś cha ye | vipra-kshattriya-vaiśyāś te śūdrāś cha muni-sattama |*

"In those seven provinces [which compose Plaksha dvīpa] the division of time into Yugas does not exist: but the character of existence is always that of the Tretā age. In the [five] dvīpas, beginning with Plaksha and ending with Sāka, the people live 5000 years, free from sickness. In those five dvīpas duties arise from the divisions of castes and orders. There are there also four castes, Āryyakas, Kurus, Vivāśas, and Bhāvins, who are the Brāhmans, Kshattriyas, Vaiśyas, and Śūdras," and whose worship is thus described:

9. *Ijyate tatra bhagavāns tair varnair Aryakādibhiḥ | soma-rūpi jagat-srashṭā sarvāḥ sarveśaro Hariḥ |* "Hari who is All, and the lord of all, and the creator of the world, is adored in the form of Soma by these classes, the Āryyakas, etc."

The inhabitants of this dvīpa receive different names in the Bhāgavata Purāṇa, being there called (v. 20, 4) "Hansas, Patangas, Ěrdhvāyanas, and Satyāngas, four castes, who, purified from passion and darkness by the touch of the waters of these rivers, live a thousand years, resemble the gods in their appearance and in their manner of procreation, and worship with the triple Veda the divine Soul, the Sun, who is the gate of heaven, and who is co-essential with the Vedas" (*Yāsāṁ jalopasparśana-vidhūta-rajas-tamaso Haṁsa-patangorddhvāyanasatyāṅga-sanjnāś chatvāro varṇāḥ sahasrāyusho vibudhopama-sandarśanaprajananāḥ svarga-dvāraṁ trayyā vidyayā bhagavantām trayīmayaṁ sūryam ātmānam yajante*).

In regard to Plaksha and the other four following dvīpas, the Bhāgavata Purāṇa says, ibid. para. 6, that "their men are all alike in respect of natural perfection as shewn in length of life, senses, vigour, force, strength, intelligence, and courage" (*Plakshādīshu panchasu purushā-nām āyur intriyam ojaḥ saho balam buddhir vikramāḥ iti cha sarveshām autpattiḥ siddhir aviśeshena varttate |*).

Plaksha dvīpa is surrounded by a sea of sugar-cane juice of the same compass as itself. ii. 4, 9, *Plaksha - dvīpa - pramāṇena Plaksha - dvīpah samāvṛtiḥ | tathaivekshu-rasodena parivesānukāriṇā |* Round the outer margin of this sea, and twice as extensive, runs Sālmala dvīpa (verse 11. *Sālmalena samudro 'sau dvīpenekshu - rasodakaḥ | vistara-*

dinīm | 24. *Dharma-hānir na teshv asti na sangharshah parasparam | maryādā-vyutkramo nāpi teshu deśeshu saptasu |* 25. *Magūś cha Māga-dhāś chaiva Mānasāḥ Mandagāś tathā | Magāḥ brāhmaṇa-bhūyishthāḥ Māgadhāḥ kshattriyāś tu te | Vaiśyās tu Mānasāḥ jneyāḥ śūdrās teshāṁ tu Mandagāḥ |* 26. *Sākadvīpe tu tair Viṣṇuḥ sūrya-rūpa-dharo mune | yathoktair ijjyate samyak karma bhīr niyatātmabhiḥ |*

"There there are holy countries, peopled by persons belonging to the four castes ; and holy rivers which remove all sin and fear. . . . The people who dwell in these divisions, Jalada, etc. [of Sāka dvīpa], drink these rivers with pleasure, even when they have come to earth from Svarga. There is among them no defect of virtue; nor any mutual rivalry; nor any transgression of rectitude in those seven countries. [There dwell] Magas, Māgadhas, Mānasas, and Mandagas, of whom the first are principally Brāhmans; the second are Kshattriyas; the third are Vaiśyas, and the fourth are Śūdras. By them Viṣṇu, in the form of the Sun, is worshipped with the prescribed ceremonies, and with intent minds."

Of this dvīpa the Mahābhārata tells us, Bhīshmaparvan, verse 410, that the "people there are holy, and no one dies" (*tattra punyāḥ janapadāḥ na tattra mriyate narah*). One of the mountains there is called Syāma (black), "whence men have got this black colour" (verse 420. *Tataḥ syāmatvam āpannāḥ janāḥ janapadeśvara*). Dhṛitarāshṭra then says to his informant Sanjaya that he has great doubts as to "how living creatures have become black." Sanjaya promises in the following lines, the sense of which is not very clear, to explain the mystery : 422. *Sarveshv eva mahārāja dvīpeshu Kuru-nandana | gaurāḥ krishnaś cha pātango yato varṇāntare dvijāḥ | syāmo yasmāt pravritto vai tat te vakshyāmi Bhārata |* But as he proceeds no further, we lose the benefit of his solution of this interesting physiological problem. The Bhāgavata Purāṇa, v. 20, 28, gives the four classes of men in this dvīpa the names of Ritavratas, Satyavratas, Dānavratas, and Anuvratas (*tad-varsha-purushāḥ Ritavrata-Satyavrata-Dānavratānuvrata-nāmānah*).

This Sāka dvīpa is surrounded by the ocean of milk as by an armlet. This ocean again is encompassed on its outer side by Pushkara dvīpa, which is twice as extensive as Sāka dvīpa.

Of Pushkara dvīpa it is said, Viṣṇu Purāṇa, ii. 4, 28 ff. :

*Daśa-varsha-sahasrāṇi tattra jīvanti mānavāḥ | nirāmayāḥ viśokāścha*

*rāga-dvesha-vivarijitah | adhamottamau na teshv āstām na badhya-badha-kau dvija | nershya 'suyā bhayaṁ rosho lobhādiko na cha | . . . .*  
 29. *Satyānrite na tatrāstām dvīpe Pushkara-sanjnīte | . . . . 30.*  
*Tulya-veśāś tu manujāḥ devais tattraika-rūpiṇah | 31. Varnāśramāchāra-hinam dharmācharana-varjītam | trayī-vārtī-dandanīti-sūsrūshā-rahitaṁ cha yat | 32. Varsha-dvayaṁ tu maitreya bhauma-svargo 'yam uttamah | sarvasya sukha-dah kālo jarā-rogādi-varjītah |*

"In this dvīpa men live ten thousand years, free from sickness and sorrow, from affection and hatred. There is no distinction among them of highest and lowest, of killer and slain; there is no envy, nor ill-will, nor fear, nor anger, nor defect, nor covetousness, nor other fault; there is there neither truth nor falsehood. Men there are all of the same appearance, of one form with the gods. The two divisions of this dvīpa have no rules of caste or orders, nor any observances of duty; the three Vedas, the Purāṇas (or, trade), the rules of criminal law and service do not exist. This [dvīpa] is a most excellent terrestrial heaven; where time brings happiness to all, and is exempt from decay, sickness, and all other evils."<sup>11</sup>

Of all the dvīpas together, the Mahābhārata says, Bhīṣmaparvan, verses 468 ff. :

*Evaṁ dvīpeshu sarveshu prajānām Kuru-nandana | brahmacharyyena satyena prajānām hi damena cha | ārogyāyuḥpramāṇābhyām dviguṇām dviguṇām tataḥ | eko janapado rājan dvīpeshv eteshu Bhārata | uktāḥ*

<sup>11</sup> In the same way as Pushkara, the remotest dvīpa, is here described to be the scene of the greatest perfection, we find Homer placing the Elysian plains on the furthest verge of the earth :

ἀλλά σ' ἐσ 'Ηλύσιον πεδίον καὶ πείρατα γαίης  
 ἀθάνατοι πέμψουσιν, δθι ξανθὸς Ῥαδάμανθυς,  
 τῆπερ ῥηϊστη βιοτὴ πέλει ἀνθρώποισιν.  
 οὐ νιφετὸς, οὔτ' ἄρ τοι μετανοίαν πολὺς οὔτε ποτ' ὅμβρος,  
 ἀλλ' αἰεὶ Ζεφύροι λιγὺν πνεύοντας ἀήτας  
 'Ωκεανὸς ἀνίστημι ἀνθρώπους. Odyssey Δ. 563-568.

"Thee, favoured man, to earth's remotest end,  
 The Elysian plain, the immortal gods shall send,—  
 That realm which fair-haired Rhadamanthys sways,  
 Where, free from toil, men pass their tranquil days.  
 No tempests vex that land, no rain, nor snow;  
 But ceaseless Zephyrs from the ocean blow,  
 Which sweetly breathe and gently stir the air,  
 And to the dwellers grateful coolness bear."

*janapadāḥ yeshu karma chaikam pradriṣyate | iśvaro dandam udyamya svayam eva Prajāpatiḥ | dvīpānāṁ tu mahārāja rakshaṁs tishṭhati nityadā | sa rājā sa śivo rājan sa pitā prapitāmahaiḥ | gopāyati naraśreshtha prajāḥ sa-jaḍa-paṇḍitāḥ | bhojanāṁ chāttra Kauravya prajāḥ svayam upasthitam | siddham eva mahābaho tad hi bhunjanti nityadā |*

“Thus in all these dvīpas each country doubly exceeds the former one in the abstinence, veracity, and self-restraint, in the health and the length of life of its inhabitants. In these dvīpas the people is one, and one sort of action is perceivable. Prajāpati, the lord, wielding his sceptre, himself governs these dvīpas. He, the king, the auspicious one (*śiva*), the father, along with the patriarchs, protects all creatures, ignorant as well as learned.” (So there are differences of intellectual condition in these dvīpas after all!) “All these people eat prepared food, which comes to them of itself.”

Pushkara is surrounded by a sea of fresh water equal to itself in compass. What is beyond is afterwards described :

V.P. ii. 4, 37. *Svādūdakasya parato dṛiṣyate loka-saṁsthitiḥ | dviguṇā kāñchanī bhūmiḥ sarva-jantu-vivarjjitā |* 38. *Lokāloka tataḥ śailo yojanā-yuta-vistrītah | uchchhrāyenāpi tāvanti sahasrāny achalo hi sah | tatas tamah samāvṛitya tam śailam̄ sarvataḥ sthitam | tamaś chānda-kaṭāhena samantāt parisveshītām |*

“On the other side of the sea is beheld a golden land of twice its extent, but without inhabitants. Beyond that is the Lokāloka mountain, which is ten thousand yojanas in breadth, and as many thousands in height. It is on all sides invested with darkness. This darkness is encompassed by the shell of the mundane egg.”<sup>12</sup>

In a following chapter, however, (the seventh) of this same book, the

<sup>12</sup> See Manu, i. verses 9 and 12, quoted above, p. 35. The thirteenth verse is as follows : *Tābhyaṁ sa śakatābhyaṁ cha divam bhūmiṁ cha nirmame | madhye vyoma diśas chāshṭāv apāṁ sthānaṁ cha sāśvatam |* “From these two halves of the shell he fashioned the heaven and the earth, and in the middle (he formed) the sky, and the eight quarters, and the eternal abode of the waters.” In regard to the darkness (*tamas*) with which the mountain Lokāloka is said to be enveloped, compare Manu iv. 242, where the spirits of the departed are said to pass by their righteousness through the darkness which is hard to be traversed (*dharmena hi sahāyena tamas tarati dustaram*) ; and Atharva-veda, ix. 5, 1, “Crossing the darkness, in many directions immense, let the unborn ascend to the third heaven” (*tīrtvā tamāṁsi bahudhā mahānti ajo nākam ā kramatāṁ trītyam*). See Journal Royal Asiatic Society for 1865, pp. 298, note 2, and p. 304.

shell of the mundane egg is said to be outside of the seven spheres of which this system is composed:

V.P. ii. 7, 19. *Ete sapta mayā lokāḥ Maittreyā kāthitās tava | pātālāni cha saptaiva brahmāṇḍasyaisha vistarah | etad anda-kaṭāhena tiryak chorddhvam adhas tathā | kapitthasya yathā vījaṁ sarvato vai samāvritam |*

“These seven spheres have been described by me; and there are also seven Pātālas: this is the extent of Brahmā’s egg. The whole is surrounded by the shell of the egg at the sides, above, and below, just as the seed of the wood-apple (is covered by the rind).”

This system, however, it appears, is but a very small part of the whole of the universe:

Ibid. verse 24. *Andānāṁ tu sahasrānāṁ sahasrāny ayutāni cha | idriśānāṁ tathā tattrā koṭi-koṭi-śatāni cha |*

“There are thousands and ten thousands of thousands of such mundane eggs; nay hundreds of millions of millions.”

Indian mythology, when striving after sublimity, and seeking to excite astonishment, often displays an extravagant and puerile facility in the fabrication of large numbers. But, in the sentence last quoted, its conjectures are substantially in unison with the discoveries of modern astronomy; or rather, they are inadequate representations of the simple truth, as no figures can express the contents of infinite space.

## APPENDIX.

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*Page 6, line 24.*

Professor Wilson's analyses of the Agni, Brahma-vaivartta, Vishṇu and Vāyu Purāṇas, were originally published, not in the "Gleanings in Science," but in the Journal of the Asiatic Society of Bengal, vol. i.; and are reprinted in the 3rd vol. of Wilson's Collected Works, edited by Dr. R. Rost.

*Page 37, line 1.*

"Abodes of gods." Böhtlingk and Roth in their Sanskrit Lexicon, s.v. *nikāya*, shew that in other passages, if not here also, the compound word *deva-nikāya* should be rendered "classes, or assemblages, of gods."

*Page 50, line 25.*

Compare the passage, quoted below, in the note on p. 115, from the Sāntiparvan of the M. Bh., verses 6130 ff.

*Pages 90 ff.*

The representations of the Kṛita yuga are not always consistent. In the Dronaparvan, verses 2023 ff. a story is told of King Akampana, who lived in that age, and who was yet so far from enjoying the tranquillity generally predicated of that happy time that he was overcome by his enemies in a battle, in which he lost his son, and suffered in consequence severe affliction.

*Page 97, note 190.*

It is similarly said in the Dronaparvan, verse 2395 : *Kshatād nas trāyate sarvān ity evaṁ kshattriyo 'bhavat* | "He (Prithu) became a Kshatriya by delivering us all from injuries." See also Sāntiparvan, verse 1031.

Page 115, line 13.

The Sāntiparvan of the M. Bh., verses 6130 ff., gives a similar description of the original state of all things, and of the birth of Brahmā. Bhīshma is the speaker : *Salilaikārṇavam tāta purā sarvam abhūd idam | nishprakampam anākāśam anirdeśya-mahitalam | tamasā vṛitam asparśam api gambhīra-darśanam | niśśabdaṁ vā'prameyam cha tattra jajne Pitāmahāḥ | so 'srijad vātam agnīm cha bhāskaraṁ chāpi vīryyavān | ākāśam asrījach chorddhvam adho bhūmīm cha nairṛitīm | nabhaḥ sa-chandra-tāraṁ cha nakshattrāṇi grahāṁs tathā | saṁvatsarān ṛitūn māsān pakshān atha lavān kshanān | tataḥ śarīraṁ loka-sthaṁ sthāpayitvā Pitāmahāḥ | janayāmāsa bhagavān puttrān uttama-tejasāḥ | 6135. Marīchim rishim Attrīm cha Pulastyam Pulahaṁ Kratum | Vaśishṭhāngirasau chobhau Rudraṁ cha prabhūm iśvarām | Prachetasas tathā Dakshaḥ kanyāḥ shashṭīm ajījanat | tāḥ vai brahmaṛshayah sarvāḥ prajārtham prati-pedire | tābhyo viśvāni bhūtāni devāḥ pitri-gaṇāḥ tatha | gandharvāp-sarāsāḥ chaiva rakshāṁsi vividhāni cha | . . . . 6149. Jajne tāta jagat sarvāṁ tathā sthāvara-jangamam | 6150. Bhūta-sargam imāṁ kṛitvā sarva-loka-pitāmahaḥ | śāsvataṁ veda-paṭhitāṁ dharmam prayuyuje tataḥ | tasmin dharme sthitāḥ devāḥ sahācāryya-purohitāḥ | ādityāḥ vasavo rudrāḥ sa-sādhyāḥ marud-aśvināḥ | “This entire universe was formerly one expanse of water, motionless, without æther, without any distinguishable earth, enveloped in darkness, imperceptible to touch, with an appearance of (vast) depth, silent, and measureless. There Pitāmaha (Brahmā) was born. That mighty god created wind, fire, and the sun, the æther<sup>1</sup> above, and under it the earth belonging to Nirṛiti, the sky, with the moon, stars, constellations, and planets, the years, seasons, months, half-months, and the minute sub-divisions of time. Having established the frame of the universe, the divine Pitāmaha begot sons of eminent splendour, (6135) Marīchi, the rishi Attri, Pulasta, Pulaha, Kratu, Vaśishṭha, Angiras, and the mighty lord Rudra. Daksha, the son of Prachetas, also begot sixty daughters, all of whom were taken by the Brahmaṛshis<sup>2</sup> for the purpose of propagating offspring. From these females, all beings, gods, pitris, gandharvas, apsarases, and various kinds of rākshases, . . . . (6149) this*

<sup>1</sup> And yet it is elsewhere said (Anuśāsanap. 2161, quoted above in p. 130) that the æther (*ākāśa*) cannot be created.

<sup>2</sup> Here this word must mean “rishis, sons of Brahmā.”

entire world, moving and stationary, was produced. 6150. Having formed this creation of living beings, the parent of all worlds established the eternal rule of duty as read in the Veda. To this rule of duty the gods, with their teachers and domestic priests, the Ādityas, Vasus, Rudras, Sādhyas, Maruts, and Aśvins conformed."

Another account of the creation is given in the same book of the M. Bh., verses 7518 ff., where it is ascribed to Vishṇu in the form of Govinda, or Keśava (Kṛishṇa), who is identified with the supreme and universal Purusha. Resting on the waters (7527) he created by his thought Sankarshana, the first-born of all beings. Then (7529) a lotus sprang from his (either Sankarshana's or Vishṇu's) navel, from which again (7530) Brahmā was produced. Brahmā afterwards created his seven mind-born sons, Marīchi, Atīrī, Angiras, Pulastya, Pulaha, Kratu, and Daksha (7534).

Compare Bhīshmaparvan, verses 3017 ff.

*Page 122, note 223.*

Compare the passage quoted in the last note from the Sāntiparvan, verse 6135.

*Page 128, line 20.*

The Sāntiparvan, verses 7548 ff. ascribes the creation of the four castes to Kṛishṇa: *Tataḥ Kṛishṇo mahābhāgah punar eva Yudhishṭhiraḥ | brāhmaṇānāṁ śatāṁ śreshṭham mukhād evāsrijat prabhuh | bāhubhyām kshattriya-śatāṁ vaiśyānāṁ ūrutāḥ śatāṁ | padbhyaṁ śūdra-śatāṁ chaiva Keśavo Bharatarshabhaḥ |* "Then again the great Kṛishṇa created a hundred Brāhmans, the most excellent (class), from his mouth, a hundred Kshattriyas from his arms, a hundred Vaiśyas from his thighs, and a hundred Śūdras from his feet."

Compare Bhīshmaparvan, verse 3029.

*Page 128, note 238.*

In another place also, verses 6208 f., the Anuśāsanaparvan ranks purohitas with Śūdras: *Sūdra-karma tu yaḥ kuryād avahāya sva-karma cha | sa vijneyo yathā śūdro na cha bhojyāḥ kathanchana | chikitsakaḥ kāṇḍapriṣṭhāḥ purādhyakṣhāḥ purohitāḥ | sāṁvatsaro vrithādhyāyī sarve te śūdra-sammitāḥ |* "He, who, abandoning his own work, does the work of a Śūdra, is to be regarded as a Śūdra, and not to be invited to a feast. A physician, a kāṇḍapriṣṭha (see above, p. 442), a

city governor, a purohita, an astrologer, one who studies to no purpose, —all these are on a level with Sūdras."

*Pages 144 ff.*

See above, note on pp. 90 ff.

*Page 150, line 4.*

Compare *Dronaparvan*, verse 2397.

*Page 220, line 14.*

I am indebted to Professor Max Müller for pointing out to me two passages in Indian commentators in which Manu is spoken of as a Kshattriya. The first is from Madhusūdana Sarasvatī's Commentary on the Bhagavad-gītā, iv. 1. The words of the text are these : *Srī-Bhagavān uvācha | imāñ Vivasvate yogam proktavān aham avyayam | Vivasvān Manave prāha Manur Ikshvākave'bravīt | evam paramparā-prāptam imāñ rājarshayo viduh | sa käleneha mahatā yogo nashṭah parantapa | sa evāyam mayā te 'dya yogāḥ proktāḥ purātanaḥ | bhakto 'si me sakhaḥ cheti rahasyam etad uttamam |* "The divine Being (Krishṇa) said : I declared to Vivasvat (the Sun) this imperishable Yoga-doctrine. Vivasvat told it to (his son) Manu; and Manu to (his son) Ikshvāku. Thus do royal rishis know it as handed down by tradition. Through lapse of time however it was lost. I have to day therefore revealed to thee (anew) this ancient system, this most excellent mystery ; for thou art devoted to me and my friend."

On this Madhusūdana remarks : "*Vivasvate*" sarva-kshattriya-vāñśa-viṣṭa-bhūtāya Ādityāya proktavān | "I declared it to Vivasvat" i.e. to Āditya (the Sun) who was the source of the whole Kshattriya race."

The second passage is from Someśvara's tīkā on Kumārila Bhaṭṭa's Mīmānsa-vārttika. I must, however, first adduce a portion of the text of the latter work which forms the subject of Someśvara's annotation. For a copy of this passage, which is otherwise of interest, I am indebted to Professor Goldstücker, who has been kind enough to copy it for me.<sup>2</sup> The first extract refers to Jaimini's Sūtra, i. 3, 3 ; where the question under discussion is, in what circumstances authority can be assigned to

<sup>2</sup> See Professor Müller's Anc. Sansk. Lit. pp. 79 f. where this passage is partly extracted and translated. See also the same author's Chips from a German Workshop, vol. ii. pp. 338 ff.

the Smṛiti when the Śruti, or Veda, is silent. After some other remarks Kumārila proceeds : *Sākyādi-vachanāni tu katipaya-dama-dā-nādi vachana-varjjañ sarvāny eva samasta-chaturdaśa-vidyā-sthāna-virudhāni trayī-mārga-vyutthita-viruddhācharanaiś cha Buddhadidhiḥ pranītāni trāyī-bāhyebhyaś chaturtha-varṇa-niravasita-prāyebhyo vyāmūḍhebhyāḥ samarthitāni iti na veda-mūlatvena sambhāvyante | svadharmāti-kramena cha yena kshattriyena satā pravaktritva-pratigrahau pratipannau sa dharmam aviplutam upadekshyati iti kah samāśvāsaḥ | uktāñ cha “para-loka-viruddhāni kurvānāñ dūratas tyajet | ātmānañ yo visaṁdhatte so ‘nyasmāi syāt kathaṁ hitaḥ” iti | Buddhadēkha punar ayam evātikramo ’lankāra-buddhanu sthito yena evam āha “kali-kalusha-kritāni yāni loke mayi nipatantu | vimuchyatāñ tu lokah” iti | sa kila loka-hilārtha-kshattriya-dharmam atikramya brāhmaṇa-vrittīm pravaktritvam pratipadya prati-shedhātikramāsamarthair brāhmaṇair ananuśishtāñ dharmam bāhyajanān anuśāsad dharma-pīḍām apy ātmano ’ngīkritya parānugrahañ kritavān ity evāñvidhair eva gunaiḥ stūyate | tad-anuśishtānusāriṇaś cha sarve eva śruti-smṛiti-vihita-dharmāti-kramena vyavaharanto viruddhācharatvena jnāyante | tena pratyakshayā śrūtyā virodhe grantha-kāriṇāñ grahītrācharitrāñāñ grantha-prāmāṇya-bādhānam | na hy eshām pūrvoktena nyāyena śruti-pratibaddhānāñ sva-mūla-śrūty-anumāna-sāmarthyam asti | “But the precepts of Śākyā and others, with the exception of a few enjoining dispassion, liberality, etc., are all contrary to the fourteen classes of scientific treatises, and composed by Buddha and others whose practice was opposed to the law of the three Vedas, as well as calculated for men belonging mostly to the fourth caste who are excluded from the Vedas, debarred from pure observances, and deluded :—consequently they cannot be presumed to be founded on the Veda. And what confidence can we have that one (*i.e.* Buddha) who being a Kshattriya,<sup>3</sup> transgressed the obligations of his own order, and assumed the function of teaching and the right to receive presents, would inculcate a pure system of duty? For it has been said : ‘Let everyone avoid a man who practises acts destructive to future happiness. How can he who ruins himself be of any benefit to others?’ And yet this very transgression of Buddha and his followers is conceived as being a feather in his cap; since he spoke thus, ‘Let all the evils resulting from the sin of the Kali age fall upon me; and let the world be redeemed.’ Thus, abandoning the*

<sup>3</sup> Compare Colebrooke's Misc. Essays, i. 312.

duties of a Kshattriya, which are beneficial to the world, assuming the function of a teacher which belongs only to the Brāhmans, and instructing men who were out of the pale in duty which was not taught by the Brāhmans who could not transgress the prohibition (to give such instruction), he sought to do a kindness to others, while consenting to violate his own obligations ; and for such merits as these he is praised ! And all who follow his instructions, acting in contravention of the prescriptions of the Sruti and Smṛiti, are notorious for their erroneous practices. Hence from the opposition in which the authors of these books, as well as those who receive and act according to them, stand to manifest injunctions of the Veda, the authority of these works is destroyed.<sup>4</sup> For since they are by the above reasoning opposed by the Veda, the inference that they rest upon independent Vedic authority of their own possesses no force.”

The next passage is from Kumārila’s Vārttika on Jaimini’s Sūtra, i. 3, 7: *Vedenāivābhyanujnātā yeshām eva pravaktrītā | nityānām abhidheyānām manvantara-yugādīshu | teshām viparivartteshu kurvatām dharma-samhitāḥ | vachanāni pramāṇāni nānyeshām iti niśchayāḥ | tathā cha Manorichāḥ sāmidhenyo bhavanti ity asya vidher vākyā-śeshe śrūyate “Manur vai yat kinchid avadat tad bheshajam bheshajatāyai”<sup>5</sup> iti prāyaśchittādy-upadeśa-vachanam pāpa-vyādher bheshajam | “It is certain that the precepts of those persons only whose right to expound the eternal meanings of scripture in the different manvantaras and yugas has been recognized by the Veda, are to be regarded as authoritative, when in the revolutions (of those great mundane periods) they compose codes of law. Accordingly by way of complement to the Vedic passage containing the precept (*vidhi*) beginning ‘there are these sāmidheni verses of Manu’ it is declared, ‘whatever Manu said is a healing remedy ;’ i.e. his prescriptions in regard to expiatory rites, etc., are remedies for the malady of sin.”*

<sup>4</sup> The Nyāya-mālā-vistara, i. 3, 4, quotes Kumārila as raising the question whether the practice of innocence, which Śākyā (Buddha) inculcated, was, or was not, a duty from its conformity to the Veda, and as solving it in the negative, since cow’s milk put into a dogskin cannot be pure (*Sākyoktāhīṁsanām dharmo na vā dharmāḥ śrutatvataḥ | na dharmo na hi pūtañ syād go-kshīrañ sva-dritau dhritam*).

<sup>5</sup> These words are quoted by Böthlingk and Roth, s.v. *bheshajatā*, as taken from the Panchaviṁśa Brāhmaṇa, 23, 16, 7. A similar passage occurs in the Taitt. Sanh. ii. 2, 10, 2.

From Someśvara's elaborate comment on the former of these two passages I need only extract the following sentences : *Etad abhiyukta-vachanena dradhayati "uktam cha" | Manos tu kshattriyasyāpi pravakritvam "yad vai kinchid Manur avadat tad bheshajam" iti vedānujnātātvād aviruddham ity āśayah |* "This he confirms by the words of a learned man which he introduces by the phrase 'for it has been said.' But although Manu was a Kshattriya, his assumption of the office of teacher was not opposed to the Veda, because it is sanctioned by the Vedic text 'whatever Manu said was a remedy : ' Such is the purport."

*Page 254, line 12.*

*Yas tityāja sachī-vidam*, etc. This verse is quoted in the Taittirīya Āraṇyaka (pp. 159 f. of Cal. edit.), which, however, reads *sakhi-vidam* instead of *sachi-vidam*. An explanation of the passage is there given by the Commentator.

*Page 264, line 14.*

Professor Weber considers (Indische Studien, i. 52) that "the yaudhāḥ and the arhantah were the forerunners of the Rājanyas and the Brāhmans." See the whole passage below in the note on p. 366.

*Page 268, note 51.*

Compare Āśvalāyana's Śrauta-Sūtras, i. 3, 3 and 4, and commentary (p. 22 of Cal. edit.). Prithī Vainya is, as I find from Böhtlingk and Roth's Lexicon, s.v., referred to also in the Atharva-veda, viii. 10, 24. The words are these : *Sā udakrāmat sā manushyān āgachhat | tām manushyāḥ upāhvayanta "irāvaty ehi" iti | tasyāḥ Manur Vaivasvato vatsah āśit prithivī pātram | tām Prithī Vainyo 'dhok tām krishiṁ cha sasyāṁ cha adhok | te krishiṁ cha sasyāṁ cha manushyāḥ upajīvanti ityādi |* "She (*i.e.* Virāj) ascended : she came to men. Men called her to them, saying, 'Come, Irāvati.' Manu Vaivasvata was her calf, and the earth her vessel. Prithī Vainya milked her; he milked from her agriculture and grain. Men subsist on agriculture and grain."

See Wilson's *Vishnu Purāṇa*, vol. i. pp. 183 ff., where Prithu's (this is the Puranic form of the word) reign is described. It is there stated that this king, "taking the lord Manu Svāyambhuva for his calf, milked from the earth into his own hand all kinds of grain from a desire to benefit his subjects" (V.P. i. 13, 54. *Sa kalpayitvā vatsāṁ tu*

*Manum Svāyambhuvam prabhūm | sve pānau prithivī-nātho dudoha pri-thivīm Prithuḥ | 55. Sasya-jātāni sarvāṇī prajānāṁ hita-kāmyayā).* See also the passage quoted from the Bhāgavata Purāṇa by the editor Dr. Hall in pp. 189 ff. The original germ of these accounts is evidently to be found in the passage of the Atharva-veda, from which the short text I have cited is taken.

Prithu's reign is also described in the Dronaparvan, 2394 ff., and Sāntiparvan, 1030 ff.

*Page 286, line 8 from the foot.*

The Śrinjayas are mentioned in the Satapatha Brāhmaṇa, xii. 9, 3, 1 ff. and 13 (see Weber's Indische Studien, i. 207), as opposing without effect the celebration of a sacrifice which was proposed to be offered for the restoration of Dushṭarītu Paunsāyana to his ancestral kingdom.

*Page 345, line 24.*

Professor Aufrecht has pointed out to me a short passage in the Taittirīya Sanhitā, iii. 1, 7, 2, in which Viśvāmitra and Jamadagni are mentioned together as contending with Vasishṭha : *Viśvāmitra-Jamadagnī Vasishṭhenā asparddhetām | sa etaj Jamadagnir vihavyam apaśyat | tena vai sa Vasishṭhasya indriyām viryyam avrinxte | yad vihavyām śasyate indriyam eva tad viryyām yajamāno bhrātriviyasya vrinkte | yasya bhūyāmso yajna-kratavaḥ ity āhuh sa devatāḥ rrinkte |* “Viśvāmitra and Jamadagni were contending with Vasishṭha. Jamadagni beheld this vihavya text, and with it he destroyed the vigour and energy of Vasishṭha. When the vihavya is recited, then the sacrificer destroys the vigour and energy of his enemy. He whose oblations and all attendant ceremonies are superior destroys the gods (of his opponent).”

*Page 366, note 164.*

In a notice of Lātyāyana's Sūtras, in Indische Studien, i. 50, Professor Weber observes : “At the same time I remark here that the presence of Sūdras at the ceremonies, although on the outside of the sacrificial ground, was permitted—a point which results from the fact that during the dikshā they were not to be addressed (iii. 3). Here and there a Sūdra appears as acting, although in a degraded position. Compare iv. 8, 5 : *āryo* (i.e. *vaiśyah*, according to the commentator Agnisvāmin) *antarvedi . . . bahirvedi sūdrāḥ | āryābhāve yah kaś*

*cha āryyo varṇah (brāhmaṇo vā kshattriyo vā, Agnisvāmin).* Thus their position, like that of the Nishādas, was not so wretched as it became afterwards. Toleration was still necessary; indeed the strict Brahmanical principle was not yet generally recognized among the nearest Arian races. This is shown by the following fact. Before entering on the Vrātya-stomas, Lātyāyana treats, viii. 5, of an imprecatory rite called S'yena (the falcon), which is not taught in the Panchavimśa, but in the Shaḍvimśa (iv. 2). The tribes mentioned by Pāṇini, v. 3, 112 ff., are there described: *Vrātinānāṁ<sup>6</sup> yaudhānām putrān anūchānān ritvijo vriññita śyenasya | “arhatām eva” iti Sāndilyaḥ<sup>7</sup> |* (“Let the learned sons of warriors, who live by the profession of Vrātas, be chosen as priests for the Syena. ‘The sons of arhats only’ [should be chosen] says Sāndilya”). “Whilst,” proceeds Prof. W., “in the beginning of the Sūtra nine things are required for a ḗtvij (priest), viz. that he should be (1) ārsheyah (*ā dasamāt puruṣhād avyavachhinnam ārshaṁ yasya*, ‘able to trace his unbroken descent for ten generations in the family of a rishi’); (2) anūchānah (*śishyebhyo vidyā-sampradānaṁ yah kritavān*, ‘one who has imparted knowledge to pupils’); (3) sādhucaraṇah (*shatsu brāhmaṇa-karmasv avasthitah prāṣṭasta-karmā*, ‘one who has practised the six duties of a Brāhmaṇa, a man of approved conduct’); (4) vāgmī (eloquent); (5) anyūnāṅgah (without deficiency in his members); (6) anatiriktaṅgah (without superfluous members); (7) dvesataḥ (equal in length above and below the navel); (8) anati-krishnah; (9) anatiśvetah (*na atibālo na ativriddhah*, ‘neither too young nor too old’).—Lātyāyana here contents himself with putting forward one only of these requirements, the second (*i.e.* that the priest should be ‘learned’), as essential. The title Arhat for teacher, which was at a later period used exclusively by the Buddhists, is found in the Satapatha Brāhmaṇa, (iii. 4, 3, 6) and the Taittirīya Aranyaka,<sup>8</sup> and

<sup>6</sup> *Nanā-jātīyāḥ aniyata-vrittayah utsedha-jīvinah sanghāḥ vrātāḥ |* (Patanjali, quoted by Weber) “Vrātas are the various classes of people who have no fixed profession, and live by violence.” *Vrātena śarīrāyusena jīvati vrātīnah* (Comm. on Pāṇini, v. 2, 21) “He who lives by bodily labour is a *vrātīna*.” The word means “he who lives by the labour usual among Vrātas,” according to another comment cited by Weber.

<sup>7</sup> *Arhatām eva varanam karttavyam iti Sāndilyaḥ |* “Arhats only are to be chosen, says Sāndilya” (Agnisvāmin, quoted by Weber).

<sup>8</sup> It also occurs in Ait. Br. i. 15 (see Böhlung and Roth, s.v.). To his translation of this passage Dr. Haug appends the following note: “The term is *arhat*, a word

is known in the *Gāṇa Brāhmaṇa* (*Pāṇini*, v. 1, 124). The Yaudhāḥ and Arhantāḥ are the forerunners of the Rājanyas and the Brāhmans. According to Professor Weber, Ind. St. i. 207, note, a Sthapati “means, according to Kātyāyana’s *Srauta Sūtras*, xxii. 11, 11, a Vaiśya, or any other person (according to Kātyāyana, i. 1, 12, he may even be a Nishāda) who has celebrated the Gosava sacrifice, after being chosen by his subjects to be their ruler.”

*Page 378, lines 1-3.*

Compare *Dronaparvan*, verse 2149 : *nanv eshāṁ niśchitā nishṭhā nishṭhā saptapadī smṛitā* |

*Page 400, line 9 from bottom.*

If further proof of this sense of *brahmarshi* be wanted, it may be found in the words *viprarshi* and *dvijarshi*, which must be regarded as its synomyes, and which can only mean “Brāhmaṇ-rishi.”

*Page 423, line 12, and foot-note.*

The same verse with some variations is repeated in the *Anuśāsanaparvan*, verse 6262 : *Rājā Mitrasahaś chaiva Vaśishṭhāya mahātmane | Madayantīm priyām bhāryyām datvā cha tridivām gataḥ* | “And king Mitrasaha, having bestowed his dear wife Madayantī on the great Vaśishṭha, went to heaven.” Here, it will be observed, the name Madayantī is correctly given.

*Page 423, line 17.*

This stanza is repeated in *Anuśāsanaparvan*, verse 6250, with the following variation in the second line : *arghyam pradāya vidhival lebhe lokān anuttamān* |

*Page 436, line 5 from the foot.*

I find that two other instances of Brāhmans receiving instruction from Rājanyas are alluded to by Professor Weber, Ind. Stud. x. 117.

well known, chiefly to the students of Buddhism. Sāyaṇa explains it by “a great Brāhmaṇ, or a Brāhmaṇ (in general).” In reference to another part of the sentence in which this word occurs, Dr. Haug adds : “That cows were killed at the time of receiving a most distinguished guest is stated in the Smṛitis. But as Sāyaṇa observes (which entirely agrees with opinions held now-a-days), this custom belongs to former yugas (periods of the world). Thence the word *goghna*, i.e. ‘cowkiller,’ means in the more ancient Sanskrit books ‘a guest’ (see the commentators on *Pāṇini*, 3, 4, 73) for the reception of a high guest was the death of the cow of the house.”

The first is recorded in the *Satapatha Brāhmaṇa*, x. 6, 1, 2 ff.; where it is stated that six Brāhmans, who were at issue with one another regarding Vaiśvānara (Agni), and were aware that king Aśvapati the Kaikeya was well informed on the subject, repaired to him for instruction and requested that he would treat them as his pupils. He first asked them 'if they were not themselves learned in the Veda as well as the sons of learned men, and how they could in that case come to consult him' ("Yan nu bhagavanto 'nūchānāḥ anūchāna-putrāḥ | kim idam" iti). They, however, persisted in their request, when he asked them severally what they considered Vaiśvānara to be, expressed his concurrence in their replies, though all different, as partial solutions of the question, and ended by giving them some further insight into the subject of their enquiry. The second instance is taken from the *Chhāndogya Upanishad*, i. 8, 1, which commences thus: *Trayo ha udgīthe kuśalāḥ babhūvah Sīlakah Śālavatyāś Chaikitāyano Dālbhyāḥ Pravāhaṇo Jaivalir iti | te ha ūchur "udgīthe kathāṁ vadāma"* iti | 2. "Tathā" iti ha samupaviviṣuḥ | sa ha *Pravāhaṇo Jaivalir uvācha "bhagavantāv agre vadatām | brāhmaṇayor vadator vāchañ śroshyāmi"* iti | "Three men were skilled in the Udgītha, Sīlaka Śālavatyā, Chai-kitāyana Dālbhya, and *Pravāhaṇa* Jaivali. They said, 'We are skilled in the Udgītha; come let us discuss it.' (Saying) 'so be it,' they sat down. *Pravāhaṇa* Jaivali said, 'Let your reverences speak first; I will listen to the discourse of Brāhmans discussing the question.'" Sīlaka Śālavatyā then asked Chaikitāyana Dālbhya a series of questions; but was dissatisfied with his final reply. Being interrogated in his turn by Chaikitāyana, Sīlaka answered; but his answer was disapproved by *Pravāhaṇa* Jaivali, who finally proceeded to supply the proper solution.

In two other passages the same *Upanishad*, as quoted above in p. 195, and explained by the commentator, recognizes the fact of sacred science being possessed, and handed down, by Kshattriyas. See also the note on p. 220, above, p. 508. The doctrines held by Rājanyas are not, however, always treated with such respect. In the *Satapatha Brāhmaṇa*, viii. 1, 4, 10, an opinion in regard to breath (*prūṇa*) is attributed to Svarijit Nāgnajita, or Nagnajit the Gāndhāra, of which the writer contemptuously remarks that "he said this like a Rājanya" (*Yat sa tad uvācha rājanyabandhur iva tv eva tad uvācha*); and he then proceeds to refute it (see Weber's *Indische Studien*, i. 218). It appears that the Smṛiti

recognizes the possibility of a Brāhmaṇa becoming in certain circumstances the pupil of a Rājanya or a Vaiśya. Thus Manu says, ii. 241 : *Abrāhmaṇād adhyayanam āpat-kāle vidhīyate | anuvrajyā cha śuśrūshā yāvad adhyayanaṁ guroḥ |* 242. *Nābrāhmaṇe gurau śishyo vāsam ātyantikaṁ vaseṭ | brāhmaṇe chānanūchāne kānkshan gatim anuttamām |* 241. “In a time of calamity it is permitted to receive instruction from one who is not a Brāhmaṇa; and to wait upon and obey such a teacher during the period of study. 242. But let not a pupil, who aims at the highest future destiny, reside for an excessive period with such a teacher who is not a Brāhmaṇa, or with a Brāhmaṇa who is not learned in the Veda.” Kullūka explains this to mean that when a Brāhmaṇa instructor cannot be had a Kshattriya may be resorted to, and in the absence of a Kshattriya, a Vaiśya.

*Page 457, note 241.*

When I wrote this note, I did not advert to the difficulty presented by the word *didāsithā*, which has at once the form of a desiderative verb, and of the second person of the perfect tense. Böhtlingk and Roth, *s.v. dā*, on a comparison of the two parallel passages, suppose that the present reading of the Aitareya Brāhmaṇa is corrupt as regards this word, which, as they quote it, is *didāsithā*. May not the correct reading be *dādāsithā* from the root *dās*?

*Page 461, line 14.*

The Taittirīya Brāhmaṇa, ii. 2, 4, 4 f., says of Prajāpati : *So 'surān asrijata | tad asya apriyam āsīt | 5. Tad durvarṇām hiranyam abhavat | tad durvarṇasya hiranyasya janma | . . . . sa devān asrijata tad asya priyam āsīt | tat suvarṇasya hiranyasya janma |* “He created Asuras. That was displeasing to him. 5. That became the precious metal with the bad colour (silver). This was the origin of silver. . . . . He created gods. That was pleasing to him. That became the precious metal with the good colour (gold). That was the origin of gold.”

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